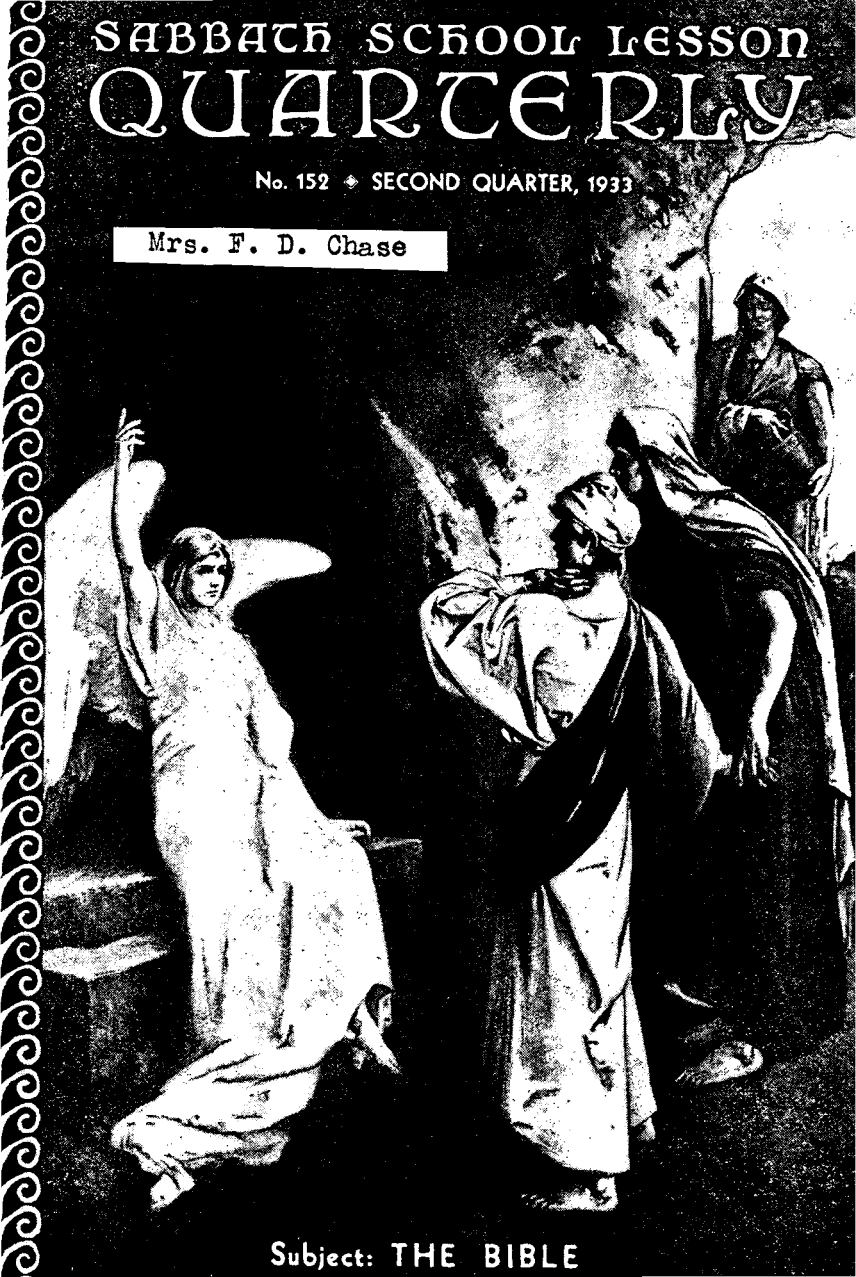
SABBATH SCHOOL LESSON QUARTERLY

No. 152 ◆ SECOND QUARTER, 1933

Mrs. F. D. Chase



Subject: THE BIBLE

Mrs. E. R. Crane

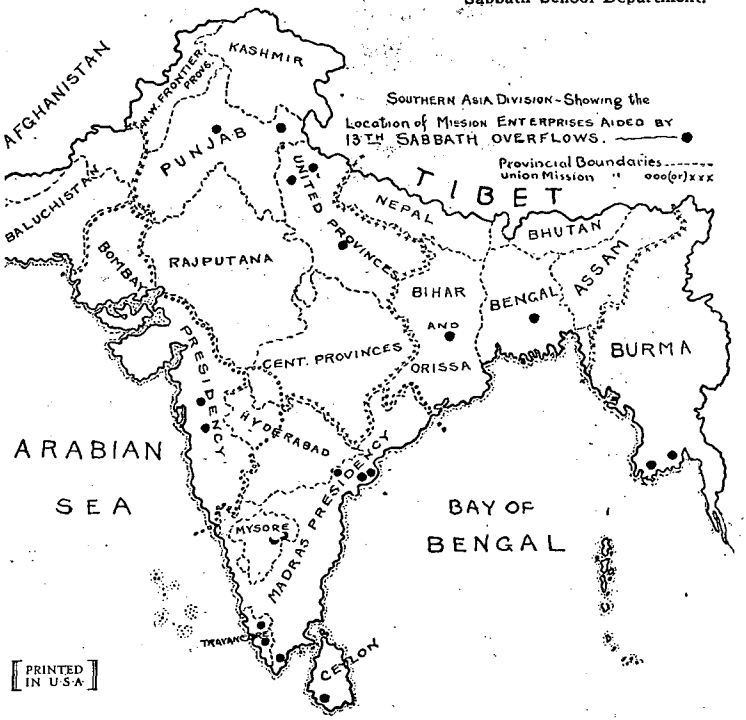
Appropriation of Past Thirteenth Sabbath Offering Overflows to Southern Asia

1913	Medical work, Simla and Chukarkana, Punjab	$12,807.78
1917	Special equipment, Publishing House	3,771.15
1921	Change of headquarters for Division and Northwest India	13,669.65
1925	Kattawa School, Ceylon	3,306.25
	Myaungmya Medical Station, Burma	3,306.25
1926	Landing new recruits in four Union Missions	12,765.96
	East Bengal Hospital	5,538.18
	Roorkee Training School, Northwest India	5,538.18
1929	South India, land for Narsapur School	3,629.77
	Miscellaneous school and station items	2,622.50
	Union Administration Building, Bangalore	4,005.51
	Completion of four buildings: Kottarakara, Travancore; Kottawa, Ceylon; Narsapur Hospital; Nusvid Hospital	2,065.95
1931	Bombay Union	500.00
	Burma Union	500.00

1931 and half of 1932 had no overflows of the Thirteenth Sabbath Offering. Sabbath school offerings of all kinds fell off 21 per cent during the same period, one and one-half years. This shortage of mission funds vitally affects the maintenance of the work.

To make the income of the Mission Board go as far as possible in continuing the work already begun, it was voted at the 1932 Autumn Council that until conditions became better, all of the overflow as well as the offering to meet the goal on the thirteenth Sabbath, should go to maintain the work already established in the field designated. This quarter the Thirteenth Sabbath Offering and overflow will go to hold the ropes in India and Burma. Let us indicate our interest and real concern for the souls in these non-Christian lands by most liberal and self-sacrificing giving.

Sabbath School Department.



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Lesson 1—April 1, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Bible—Its Origin

MEMORY VERSE: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

THE BIBLE

Hast thou ever heard
Of such a book? The Author, God Himself;
The subject, God and man, salvation, life
And death. . . .
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on time,
And on its dark and troubled billows,
. . . threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, . . .
This Book, this holiest, this sublimest Book
Was sent. —*Robert Pollok.*

THE LESSON

1. **What is one name given in the Bible itself to this Book of books?** Heb. 4:12, first clause.

2. **How is the Bible referred to elsewhere by Paul?** Heb. 5:12; Rom. 1:2.

3. **What are the two great divisions of the Bible?** 2 Cor. 3:6, 14. *Answer.*—The Old Testament and the New Testament.

4. **What is declared concerning every word of God?** Prov. 30:5, first part; Ps. 12:6.

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NOTE.—"Every chapter and every verse of the Bible is a communication from God to men."—*"Patriarchs and Prophets,"* p. 504.

5. Over what space of time were the writings which compose the Bible spread?

NOTE.—The Old Testament covered in its writings about one thousand years, Moses beginning the work, and Malachi closing the Old Testament canon about 420 B. C. The New Testament was begun probably about A. D. 56, and was closed about A. D. 97. In present usage the word "canon" signifies the collection of books making our Bible.

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*"The Great Controversy,"* Introduction, p. V.

6. Upon one occasion when Jesus referred to the Scriptures, how much of the Old Testament was included? John 5:39.

NOTE.—The thirty-nine books of the Old Testament are the books included in the Hebrew Scriptures. Josephus, an eminent Jewish historian, contemporary with the apostles, in writing of the Hebrew Bible which had the same books as our Bible, said: "During so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them." While Josephus speaks of there being only twenty-two books in the Hebrew Bible, this is because all of the minor prophets are counted as one book, also First and Second Kings, First and Second Samuel, and First and Second Chronicles as one each, and Ezra and Nehemiah as one book together; thus making the number correspond with the number of letters in the Hebrew alphabet.

7. What is the first writing, so far as we have record, which the Lord commanded to be made and preserved for future generations? Ex. 17:14.

8. What record is given of other writings of Moses? Ex. 34:27; Deut. 31:9, 24.

NOTE.—It is evident that Moses was the first Bible writer, for there is no record of any inspired writings, nor any reference to such writings, nor any known remains of them, prior to his time. Some scholars once maintained that Moses could not have written the books accredited to him, for writing, they claimed, was unknown in his day; yet there are now in our museums many examples of uninspired writings, produced centuries before Moses' time, and even before the time of Abraham, who lived centuries before Moses.

9. What books of the Bible are accredited to Moses? *Answer.*—The Pentateuch, or first five books.

NOTE.—In John 5:46 and Acts 3:22, Moses is distinctly referred to as having written the prophecy in Deuteronomy 18:15-18. In Mark 12:26, Jesus calls Exodus "the book of Moses;" and Paul in Romans 9:15, refers to Moses as having written what God said to him at Horeb. Ex. 33:19.

Some critics assert that the first five books of the Bible were produced much later than the time of Moses, Deuteronomy making its appearance about 623 B. C. in the days of Josiah, king of Israel; and that the Pentateuch as we

now have it was not completed until the time of Ezra, about 444 B.C. But the Pentateuch was the foundation upon which all later writers built. Each one of the sixteen major and minor prophets, most of whom lived centuries before Josiah and Ezra, refer in some way to the books of the Pentateuch, some of them making a number of references, direct or implied, to the contents of these books. Isaiah is credited with making more than five hundred such references; Ezekiel and Jeremiah each with over three hundred. The historical books of Joshua, Judges, Ruth, and Samuel also show an intimate acquaintance with the entire Pentateuch; while the Psalms have scores of direct quotations from it, and a multitude of allusions and references to it. Israel's experience as portrayed in Psalms 78, 105, 106, is a reiteration of the recital given in the Pentateuch. If these books were not written for hundreds of years after the time of David, who lived a thousand years before Christ, whence did David get his knowledge? A concrete illustration of the fallacy of the critic's view may be pertinent in this connection. In 2 Kings 14:6 we are told that Amaziah refrained from slaying the children of the murderers of his father because it was "written in the book of the law of Moses" (Deut. 24:16) that the children should not be put to death for the sins of their fathers. If Deuteronomy was not written until the time of Josiah, who lived nearly two hundred years later, how could Amaziah be restrained by its mandate? Despite the critics, we are sure that ere Moses slept on Pisgah's lonely mount, he penned by inspiration these living oracles for the people of God. Deut. 31:24-26.

10. From whom did Moses receive the subject matter for the Pentateuch? On what occasion did he receive much of the instruction found in his writings? Ex. 24:4; 25:40; Heb. 8:5.

NOTE.—To learn the authority behind the counsel and instruction of Moses, it is only necessary to observe how frequently the statement, "The Lord spake unto Moses," or some similar expression, is found in the Pentateuch. Many chapters of Exodus, Leviticus, and Numbers begin with the statement, and not infrequently end with the same. No less than seven hundred such affirmations are in the writings of Moses.

The instruction concerning the building of the tabernacle was received from the Lord during the forty days and nights spent on the mount (Ex. 24: 18; 25:9). "As the years rolled on, and he [Moses] wandered with his flocks in solitary places, pondering upon the oppressed condition of his people, he recounted the dealings of God with his fathers, and the promises that were the heritage of the chosen nation, and his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis. The long years spent amid the desert solitudes were rich in blessing, not alone to Moses and his people, but to the world in all succeeding ages."—*"Patriarchs and Prophets,"* p. 251.

11. What instruction was given Joshua concerning the book of the law, or the Pentateuch? Joshua 1:7, 8.

NOTE.—The Hebrew nation has always received these treatises as the books of Moses, and they were read to the assembled tribes at stated times. The apostle James said, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

12. Who are cited as some of the New Testament writers? John 21:20, 24; 1 Cor. 1:1, 2; Luke 1:1-4; Acts 1:1.

NOTE.—The New Testament is the product of the companions and apostles of Jesus. Paul is accredited with writing fourteen of the books of the New Testament, John with five, Peter with two, Luke with two, James and Jude with one each, and Matthew and Mark each with one of the Gospels, making twenty-seven books. While we do not have the original writings of these men of God, we know that the New Testament existed in the early part of the second century. The apostle John died near the beginning of the second century, and according to Eusebius, the first church historian, John helped to arrange the New Testament canon.

Lesson 2—April 8, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Bible—An Inspired Book

MEMORY VERSE: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:16, 17.

INTRODUCTION

The Bible is a unique book. No other book approaches it in character. As cloth is sometimes so woven that a gray silk may appear on one side and a blue on the other, so the Old Testament is a double book, historical in its main character, but underneath the historical narrative and intermingled with it is the prophetic. From the third chapter of Genesis the two are intermingled. The interpretations of Jesus and His apostles disclose many of these prophecies hidden in "the law of Moses, and in the prophets, and in the Psalms." Only the Omniscient One could prepare such a book. The Bible is therefore inspired, God-breathed. "It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will."—*H. L. Hastings.*

The Bible was the first book of any note in all the world's literature to be translated into another language, and the first book to come from a printing press. It is acknowledged as the chief of books,—a testimony to the high regard in which it is held.

THE LESSON

1. From whom do writers of the Old Testament say their messages came? Num. 33:2; Isa. 1:2.

NOTE.—More than one thousand times do the writers of the first sixteen books of the Old Testament give the Lord as the authority for what they wrote. David said, "The Rock of Israel spake to me" (2 Sam. 23:3); and it is recorded that after the death of Moses "the Lord spake unto Joshua" (Joshua 1:1). Amos said, "Hear this word that the Lord hath spoken" (Amos 3:1). The prophets, as the name implies, speak supernaturally, and in their writings,

more than thirteen hundred times they give credit to the Lord for what they wrote.

2. What does the New Testament say concerning the inspiration of the Old Testament? 2 Peter 1:19-21; Luke 1:70.

NOTE.—Inspiration does not leave a man to speak his own words. Balaam realized this in his futile attempt to curse Israel; for he said, "Have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." Num. 22:38. The Lord said to Ezekiel (Eze. 2:7), "Thou shalt speak My words unto them;" again, "The word of the Lord came expressly unto Ezekiel" (Eze. 1:3). This is inspiration.

3. How much of the prophetic writings did the Saviour intimate we should believe? Luke 24:25.

4. What test of spirituality did Paul give the Corinthians? 1 Cor. 14:37.

5. What confidence did the apostle Peter express concerning the epistles of Paul? 2 Peter 3:2, 15, 16.

6. What importance did the apostle John attach to his writings? Rev. 22:18, 19.

NOTE.—"Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion."—*"Education,"* p. 124.

7. What authority does Paul say lies behind the gospel he preached? Gal. 1:11, 12.

8. Did the prophet Isaiah see fact or fiction in the story of Israel's deliverance at the Red Sea? Isa. 63:11-13.

NOTE.—J. S. Griffiths, in his book "The Exodus in the Light of Archæology," page 14, quotes the following pertinent observation: "No nation ever gratuitously invented the report that it had been ignominiously enslaved by another; none ever forgot the days of its deliverance. And so through all the centuries there survived in Israel the inextinguishable recollection that it was once delivered out of Egypt, the house of bondage, by Jahveh [Jehovah] the God of its fathers, with a strong hand and outstretched arm; that specially at the passage of the Red Sea it experienced the mighty protection of God." There is no intimation in all of the Bible that any writer ever regarded the history of Israel as portrayed in the Bible other than a recital of absolute facts. David states (Ps. 77:20) definitely that the Lord led His people "like a flock by the hand of Moses and Aaron;" and in Psalms 105 and 106 he rehearses what Moses and others had written of Israel's experience. Jeremiah regarded Moses and Samuel as real persons (Jer. 15:1). Daniel refers to Moses as the lawgiver (Dan. 9:11, 13). Nothing is more certain than that the later writers of the Bible accepted as true all that preceding writers had penned. It is equally certain that they accepted as literally true the historical portions of the Scriptures; and that they acknowledged the authority of God behind all that had been written. (See Isa. 48:21; 43:16.)

9. How did Peter, and evidently his coworkers, regard the Psalms? Acts 1:16, 20.

NOTE.—New Testament writers quote from fifty-nine different psalms.

10. What value did Jesus attach to what Moses wrote? John 5:46, 47.

NOTE.—Jesus made a number of other references to the writings of Moses; and every New Testament writer refers to something Moses said or wrote.

11. How did the prophet Malachi indicate his acceptance of what Moses wrote? Mal. 4:4.

12. How do the Scriptures evince their inspiration? 2 Tim. 3:16, 17.

NOTE.—The Bible thus professes to be a guide for the faith and life of all men; hence we should expect that every subject having to do with daily duty would have adequate treatment; and we find that somewhere between Genesis and Revelation every such matter is treated.

13. What conclusion did Paul reach from his study of the Scriptures? Eph. 4:5, 6.

NOTE.—The singular unity of the Scriptures, "one Lord, one faith, one baptism," accords them a divine origin. Every circumstance connected with the preparation and production of the Bible "was calculated to prevent and prohibit such unity. Here are sixty-six different books, written by some forty different authors, in three different languages, and the periods of authorship cover a score or more of centuries. These human writers were brought up in different countries, and were so remote from each other in time and space, that they could have had no mutual acquaintance. And could neither have conspired for an evil end nor combined for the best purpose. The subjects on which they wrote were very diverse and various, some historical, some prophetical, some devotional, some ethical. The form of their writings was in some cases prose and in others poetry, and yet, notwithstanding all these divergent elements, they have produced essentially one book. Not only is the Bible as a whole an unrivaled phenomenon, but its features are all phenomenal, and none more so than this convergence of contents like rays toward one common focal point."—*"God's Living Oracles," by A. T. Pierson,* pp. 16, 17.

Lesson 3—April 15, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Bible—Prophetic Evidences of Inspiration

MEMORY VERSE: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1:19.

INTRODUCTION

"The fulfillment of the word of prophecy in history is a fascinating story. To the Lord, the future is an open book, even as the present. The word is spoken, telling of the event to come; it is written on the parchment scroll by the prophet's pen. Time passes; centuries come and go. Then, when the hour

of the prophecy arrives, lo, there appears the fulfillment. And it is seen in matters pertaining to individuals, as well as in the affairs of cities and empires." —*"Our Day in the Light of Prophecy," W. A. Spicer,* p. 26.

THE LESSON

1. What did the Lord challenge the idols to do to show that they were gods? Isa. 41:23, first part.

2. Why could the Lord make this challenge? Isa. 46:9, 10.

3. What evidence does the Bible frequently give of its inspiration? Matt. 1:22; 2:15.

NOTE.—"Fulfilled prophecy is the testimony of the centuries to the living God. The evidence of prophecy and its fulfillment is God's challenge and appeal to men to acknowledge Him as the true God and the Holy Scriptures as His word from heaven."—*"Our Day in the Light of Prophecy," W. A. Spicer,* p. 37.

4. At the time of the destruction of Jericho by the Israelites, what prophecy and curse did Joshua pronounce? Joshua 6:26.

NOTE.—Jericho was not only one of the strongest military fortresses in Canaan, but it was the center of all that was vilest and most degrading in the Canaanite religion. For Israel's sake, therefore, the city and its people were to be utterly destroyed. Deut. 7:2. "Jericho was never to be rebuilt as a stronghold; judgments were threatened upon anyone who should presume to restore the walls."—*"Patriarchs and Prophets,"* pp. 491, 492. The city, though rebuilt, was to stand undefended forever as a memorial of God's power which by angel hands had overthrown the walls. For five hundred years no man ventured to rebuild its fortifications; but in the time of Ahab's idolatrous reign God was so far forgotten that Hiel, the Bethelite, made bold to defy the Lord's word and rebuild the walls of the city. And true to the prophetic word, Hiel lost his eldest son when laying the foundation of the walls, and his youngest son as the work neared completion. The Revised Version of 1 Kings 16:34 reads: "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof with the loss of Abiram his firstborn, and set up the gates thereof with the loss of his youngest son Segub; according to the word of the Lord, which He spake by the hand of Joshua, the son of Nun."

5. When, after Jonah's day Nineveh had again become corrupt, what warning message was sounded by the prophet Zephaniah? Zeph. 3:1, 2.

6. What was to be the fate of the city? Zeph. 2:13-15.

NOTE.—Nineveh's devastation and disintegration continued until she lay buried beneath millions of tons of earth. Now after nearly 2500 years of oblivion she has been resurrected, as it were, to bear witness to the unerring wisdom and fidelity of the word of God, which portrayed so vividly her character and ultimate destruction, a half century or more before it took place.

7. What prediction did the Lord make against Tyre, Phœnicia's wealthiest and most magnificent city? Eze. 26:3-6.

NOTE.—Tyre flourished for three thousand years, and in the time of Solomon was the wonder of the world. Because of its pride and its having entangled Israel and Judah in Baal and Astarte worship, the Lord determined its destruction. The Lord was displeased with Tyre also because she rejoiced over

the fall of Jerusalem, exulting in the fact that she would profit thereby commercially and industrially. Eze. 26:2. Joel, Amos, Isaiah, and Jeremiah likewise prophesied of the downfall of Tyre, Isaiah's prophecy being given long years before the invasion by Nebuchadnezzar. Isaiah recognizes Tyre's commercial power by referring to her as "the merchant city." Isa. 23:8, 11. Tyre's downfall was to be gradual; she was to be harassed by many nations (Eze. 26:3); the prophecy, therefore, must be regarded as a general prediction, with allusions to different sieges.

8. Who was used to fulfill partially this prediction against Tyre? Verses 7-9.

NOTE.—For thirteen years Tyre baffled the proud Nebuchadnezzar and all his engines of warfare. Eze. 29:18. The continental city finally succumbed to his efforts, and having had her commerce practically ruined by the siege, a period of great depression followed. It seems that the island city with its impregnable walls washed by the sea withstood his attack. A century or so later Alexander the Great met an equally stubborn resistance to his attack upon the city. This so angered him that he determined to take it at all hazards. He therefore constructed a mole or causeway two hundred feet wide connecting the mainland with the island, using for this project the ruins from the continental city. Eze. 26:4, 12. With the advantage thus gained, Alexander was able to subjugate the city, destroying eight thousand of the citizens, and selling 30,000 into slavery. Joel 3:8. Alexander left the city half-burned, ruined, and almost depopulated. Zech. 9:3, 4. Tyre never recovered from this blow; her long day of maritime supremacy was at an end, though later she enjoyed considerable commercial and industrial prosperity. At the present time a miserable village straggles along a portion of the site where once stood the richest of storehouses and the most splendid palaces. Meyer's "General History" says that "the site of the once brilliant capital is now 'bare as the top of a rock,' a place where the few fishermen that still frequent the spot spread their nets to dry"—a strange contrast to the noisy whirl of business and life that so long went on in the city. "Tyre will never rise from her dust to falsify the voice of prophecy."

9. What did the Lord say should come to Babylon? Jer. 51:49, 53.

NOTE.—The text uses the plural form, "spoilers." In Jeremiah 5:10 we read that "all that spoil her shall be *satisfied,*" implying there would be a number of spoilers, and that on opening her storehouses (Jer. 50:26), all should find enough riches to satisfy them. History tells us that Cyrus, Xerxes, Alexander, and others found great riches there; and later when the Romans ravaged Chaldea, Gibbon the historian tells us that "though much of the treasure had been removed, . . . the remaining wealth appears to have exceeded their hopes, and even to have satiated their avarice."

10. Who did the Lord say should begin the attack against Babylon? Jer. 51:11.

11. Who was to direct the campaign against Babylon? Isa. 45:1-4.

NOTE.—About 175 years after this prophecy was given, Cyrus and his army were at the gates of Babylon.

12. What help for the taking of the city was unwittingly given the besiegers? Verses 1, 2.

NOTE.—Cyrus and his army entered the city, advancing through the bed

of the river and from both ends of the channel at once; hence messengers approach the palace from two directions.

13. **How complete was to be the final destruction of Babylon? Isa. 13: 19-22.**

NOTE.—Twenty-five hundred years have passed since the prophet penned the doleful record of Babylon's fate; and to-day its ruins bear witness to the infallibility of the word of God. Mr. Layard, an English archæologist, describes what he found there in 1845 as follows: "Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which bred from the remains of ancient habitations, checks and destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from scanty thickets, and the foul jackal skulks through the furrows." Of the one hundred or more details given in the prophecies concerning the fall of Babylon, not one has failed of fulfillment.

Lesson 4—April 22, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Bible and the Archæologist—I

MEMORY VERSE: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

INTRODUCTION

"Knowledge shall be increased." When the time to which this prophecy applied came, there was nothing, outside of the statements made in the Old Testament, definitely known of the history or peoples of the world prior to 400 B.C., the date of the oldest reliable history of Greece and Rome. There was not a single document contemporaneous with the Old Testament known to be in existence; therefore the Old Testament had no witnesses to call to its aid when its statements were challenged; it stood alone, telling of nations, peoples, and events of which the world had not a trace. It was therefore counted by the worldly-wise as a book of myths and legends, not a book of facts. Within the past century, however, the pick and spade of the archæologist has unearthed thousands of fragments of literature written on clay tablets, cylinders, statues, and temples, contemporaneous with the Old Testament, and many antedating its writing. This newly uncovered evidence marvelously corroborates and elucidates questioned statements of the Old Testament.

THE LESSON

From what place was Abraham called? Gen. 11:31.

NOTE.—The site of Ur, Abraham's early home, had long been lost; but in 1853 it was located by an archæologist who discovered in Southern Babylonia in the extensive ruins of the modern Mugheir a massive tower of brick work, many of the bricks scattered about bearing the name Ur. So late as the spring of 1931, workmen unpacked in the cellar of the British Museum many large cases of inscribed clay bricks which tell of ordinary happenings in Ur four thousand years ago. There are schoolbooks, tradesmen's accounts, love letters, and all kinds of writings. In an old schoolroom, that had been buried millenniums, there were found two thousand inscribed tablets, largely schoolbooks which the master had kept by him.

2. Of what is the fourteenth chapter of Genesis a record? Gen. 14: 1-3, 12-24.

NOTE.—Dr. Edgar J. Banks of the University of Chicago says of this chapter: "To the scholar of a few years ago it was a chapter of meaningless names, a record of imaginary wars between four traditional kings of Mesopotamia, and five of the Jordan Valley,—wars, so the critic said, invented to add glory to an imaginary Abraham." Dr. A. H. Sayce of Oxford University makes the following interesting comment on the critic's position on this chapter: "In 1869 the great Semitic scholar, Professor Nöldeke, published a treatise on the unhistorical character of the fourteenth chapter of Genesis. He declared that criticism had forever disproved its claim to be historical. The political situation presupposed by it was incredible and impossible. . . . This was in 1869. In 1903 criticism is discreetly silent about the conclusions which it then announced with so much assurance." Why? Because recent discoveries give us knowledge of the kings who carried Lot and his family away from Sodom; and these discoveries show that "the four kings were not mythical characters of a mythical alliance; they were real kings who fought real wars, and the Biblical chapter telling us of them, is real history."

3. What special request did the Israelites make of the Egyptians just before leaving Egypt? Ex. 12:35, 36.

NOTE.—The Revised Version's use of the word "asked" instead of "borrowed," evidently gives the better rendering. It is interesting to note that this asking treasure of the Egyptians and their generous response was a part of the original plan of God as revealed to Abraham hundreds of years before the Exodus. After speaking of the bondage and affliction, the Lord said, "And afterward shall they come out with great substance." Gen. 15:13, 14. Doubtless many of the Egyptians sympathized with the Hebrews in the cruel treatment they had received at the hands of the Egyptian authorities, some of these being among the servants of Pharaoh who "feared the word of the Lord" (Ex. 9:20), and so were glad to give to the Hebrews; while others were willing to give of their treasures in the hope of saving themselves further suffering at the hand of the God of Israel. All these gave, however, because of the direct influence of the Lord; for He said, "I will give this people favor in the sight of the Egyptians." Ex. 3:21.

4. What part did the king of Lachish take in opposing Joshua? Joshua 10:3-5.

NOTE.—The site of Lachish like that of Gezer was long unknown, having been buried completely. In fact eight cities of the name have been buried one

upon another. Lachish is of special interest as being the place from which Sennacherib and his army had recently removed when the angel of the Lord destroyed the army. Isa. 37:8, 33-36. The excavators of Lachish found in a governor's house a clay tablet covered with the wedge-shaped writing of Babylonia. It was the first tablet of the kind found in Palestine.

5. When Joshua and the Israelites were conquering Canaan, who resisted the effort to subdue the land? Joshua 10:33.

NOTE.—The site of Gezer was lost until 1902, when excavations were begun among the ruins of what proved to be Gezer. Several cities, one beneath another, were uncovered. Excavations revealed large standing stones varying in height from five to ten feet, forming a "high place" in which religious rites of the Canaanites were practiced. Near the standing stones and beneath the floor of the temple were found the bones of human skeletons, especially of newborn infants, all witnessing to the fact that human sacrifices formed a large part of the religious ceremony carried on in these high places. This fact doubtless furnishes the chief reason why the Hebrew prophets of every age demanded the destruction of the high places, and why the Lord Himself, through Moses, gave the instruction found in Deuteronomy 12:2.

6. Whose land specifically did the Lord promise Israel? Joshua 1:4.

NOTE.—"It was scarcely a generation ago," says Edgar J. Banks, author of "The Bible and the Spade," "that many scholars claimed that the Hittites were but a mythical race of people, yet the Bible frequently speaks of them. . . . [See Gen. 23:8-16; 26:34; 2 Samuel 11.] In spite of these and a score of other references to the Hittites, the scholars continued to assert that if such people ever existed, they were merely a small tribe of Palestine occupying but a village or two."—Page 97.

When the Egyptian hieroglyphs on the temple at Karnak were deciphered, and the palaces of the Assyrian kings excavated, and the inscriptions on the clay tablets found therein were read, and various other important finds were made, much was learned of this long-lost people. We now know that the Hittites once had large fortified cities; that at one time they ruled a greater part of Asia Minor, from the Mediterranean Sea to the Euphrates River; and that their power was scarcely inferior to that of Assyria or of Egypt; and it was only when their capital city fell before the arms of Sargon (Isa. 20:1) in 717 B. C. that their power waned. These discoveries of the archæologist are a strong testimony showing the futility of accepting the verdict of even the wisest of scholars against the statement of the Bible.

7. What incident does the prophet Isaiah record that was long questioned by scholars? Isa. 20:1.

NOTE.—As this is the only mention of Sargon in the Scriptures, or in all literature, it was easy for Biblical critics to pronounce this record a creation of the prophet's imagination, and totally untrue. The first important discovery made by the archæologist was to unearth in 1843 the palace of the conqueror of Ashdod, Sargon II, king of Assyria, and father of Sennacherib. Sargon's palace covered an area of more than twenty-five acres; and its walls were wainscoted with alabaster slabs upon which were sculptured battle and hunting scenes, triumphal processions, and like events.

"Worldly wisdom is foolishness with God. Those who rely upon it, will surely err."—*"The Desire of Ages,"* p. 354.

8. Why did Samaria have such a mixed population? 2 Kings 17:24.

NOTE.—While Shalmaneser began the siege of Samaria, it seems that Sargon II claims to have consummated the taking of the city in the first year of his reign, 722 B. C. One inscription found on Sargon's palace tells the story of Samaria's fall and repopulation as follows: "I besieged and captured the city of Samaria, and I carried away 27,280 of its inhabitants as captives. I took fifty of their chariots. I restored the city, and causing the inhabitants to be more in number than before, I stationed my lieutenants over them. I made the people of the lands which I had conquered, to dwell there, and I collected from them the same amount of tribute as from the Assyrians."—*"The Bible and the Spade,"* p. 128.

Lesson 5—April 29, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Bible and the Archæologist—II

MEMORY VERSE: "Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom." Job 36:5.

INTRODUCTION

Dr. Robert D. Wilson, professor of Semitic Philology in Princeton Theological Seminary, who has spent a lifetime in study fitting him to speak authoritatively on this subject, says: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original texts have stood the test."—*"Is the Higher Criticism Scholarly?"* p. 10.

THE LESSON

1. What relation existed at one time between Israel and the king of Moab? 2 Kings 3:4, 5.

NOTE.—In a little village about a day's journey eastward from the Dead Sea, there was found in 1868 what is known as the Moabite stone, a stone inscribed by King Mesha himself. It tells of Moab's oppression by Omri, king of Israel, and by his son, who was none other than Ahab. This stone is now in the museum of the Louvre, Paris, and is regarded as very precious, as its writing differs very little from the early Hebrew. It was engraved about 850 B. C.

2. What was prophesied concerning Nineveh? How has the spade of the excavator made clearer this prophecy? Nahum 3:7-10.

NOTE.—Nahum was prophesying the overthrow of Nineveh, and to portray the severity of the punishment to be inflicted, he referred to the destruc-

tion of "populous No"; but this text puzzled Bible readers as no such city as No was known to history. Not until the royal records of Ashur-bani-pal, the last great king of Assyria, were discovered in the unearthing near Nineveh of his extraordinary palace, with its remarkable library of thousands of clay tablets, was it learned that No or No-Amon or Ni was the Semitic name for Thebes, the capital of Egypt. The tablet disclosing this information is Ashur-bani-pal's own record. It says: "In my second expedition I directed the march to Egypt and Ethiopia. Urdamani heard of the approach of my army, and when I entered the borders of Egypt, he abandoned Memphis and fled to Ni (Thebes) to save his life. . . . I pursued Urdamani, and came to Thebes his fortress. He saw the approach of my mighty army; he abandoned Thebes and fled. My hands captured the entire city. . . . Plunder beyond count I took with me from Thebes."—*"The Bible and the Spade,"* pp. 153, 154.

Nahum gave this prophecy only a year or two after the awful destruction of No; so the event was still fresh in the minds of the people; and though he prophesied the disaster coming to Nineveh a half century or more before it came, in 606 B. C., the city fell to rise no more.

3. When Sennacherib was on his campaign to resubdue the cities of Palestine, what word did Hezekiah, king of Judah, send to him? What tribute did the Assyrian king demand of Hezekiah? 2 Kings 18:13, 14.

NOTE.—In Sennacherib's own account of this incident the amount of the tribute exacted of Hezekiah is stated to be eight hundred talents of silver instead of three hundred, as the Bible states. Once it was thought there was no way of harmonizing the two statements; but it is now known that while the standard for circulating talents of gold was the same in Judah and Assyria, it was different for silver, requiring exactly eight hundred Assyrian talents to make three hundred Hebrew talents.

4. What tragic end came to Sennacherib, king of Assyria? Who then took the throne? 2 Kings 19:36, 37.

NOTE.—An Assyrian record has been found which says: "On the twentieth day of the month Tebet, Sinacherib, king of Assyria, was killed by his son in a revolt. For twenty-three years Sinacherib ruled Assyria. From the twentieth day of Tebet to the second day of Adar the rebellion in Assyria continued. On the Eighteenth day of Sivan, Esarhaddon, his son, ascended the throne." Now 2,600 years after the death of Sennacherib, we can read his will from a clay tablet in the British Museum. On this tablet Sennacherib bequeaths his possessions to his son Esarhaddon, which indicates that the father was cognizant of the disloyalty of his younger sons, who later assassinated him.

5. What further trouble did Judah have with Assyria? 2 Chron. 33: 10-13.

NOTE.—It was about 648 B. C. that Esarhaddon's son Ashur-bani-pal, announced himself king of Babylon, seized Manasseh, and carried him captive to that city. Esarhaddon was accounted the greatest of all Assyrian monarchs; and the unearthing of his palace with its sculptured slabs and collection of engraved tablets, a veritable library of a hundred thousand volumes, makes him one of the best-known characters of all ancient history. Ashur-bani-pal is supposed to be "the great and noble Asnapper" of Ezra 4:10.

6. During the reign of Rehoboam, what did the king of Egypt take from Jerusalem? 1 Kings 14:25, 26.

NOTE.—Shishak, king of Egypt, caused to be engraved on the walls of the court of the temple at Karnak, sculptures portraying himself as striking down Syrian captives with an immense club. Upon the shields at his side are recorded the names of 156 cities or districts of Judah and Israel which he captured.

7. What is the brief Biblical record concerning the fall of Babylon during the reign of Belshazzar? How does archæology corroborate this? Dan. 5:30.

NOTE.—Time and the spade completely corroborate the Bible; for there was discovered in Ur of the Chaldees some terra cotta cylinders containing an inscription by Nabonidus in which he mentions his son Belshazzar. Then there was unearthed in Babylon a tablet containing a official account by Cyrus of the taking of Babylon in which he says that Nabonidus fled from the city, but was taken prisoner. An account of the taking of Babylon by Nabonidus himself has been discovered, which is proof that he was not the king that was slain on the night that Cyrus entered the city. Cyrus in his account of the taking of the city, after speaking of the capture of Nabonidus, as a prisoner, adds that on a certain "night . . . the king died," which must have been Belshazzar. It is evident from these inscriptions that Belshazzar was acting as regent for his father, Nabonidus, both reigning at the same time. Evidently this is why Daniel was made third ruler (Dan. 5:7, last part) in the kingdom instead of second ruler, as Pharaoh made Joseph.

8. What incident is related in 2 Kings 15:29, 30? How has this been corroborated by the spade?

NOTE.—"Among the inscriptions found by Layard in the palace of Tiglath-pileser is one containing the record of the invasion of Palestine. It is somewhat mutilated, yet the lines which are preserved say that the Assyrian king captured Gilead, made it Assyrian territory, and placed it in charge of his officers; that Hanno, king of Gaza, fled to Egypt; that Samaria was captured, and then, to use Tiglath-pileser's own words: 'I deported to Assyria all the inhabitants, together with their property. Pekah, their king, I slew, and I appointed Hoshea to rule over them. Ten talents of gold and a thousand talents of silver I received from him.' Thus do the royal records of Assyria supplement and confirm the historical portions of the Old Testament."—*"The Bible and the Spade,"* pp. 123, 124.

9. What work did Hezekiah perform for Jerusalem that is mentioned in Kings, Chronicles, and Isaiah? 2 Kings 20:20.

NOTE.—In 1880 a truant schoolboy bathing in the pool of Siloam, observed a stone in the wall of the pool with some marks on it. He reported this to his teacher in the hope that it might divert the master's attention from his truancy. The master, Dr. Schick, lost no time in locating the stone, which is reckoned by archæologists the most valuable find in the ruins of Palestine, as it is the oldest known writing in the pure Hebrew of the Bible. Scholars agree that this is the original stone placed there by Hezekiah to commemorate his work of cutting an aqueduct through the solid rock for 1700 feet, connecting the Virgin's pool with the pool of Siloam. The inscription on the stone tells how the excavators worked from both ends simultaneously toward the center, and that while there were three cubits more to excavate, the excavators talked together through the solid rock.

Lesson 6—May 6, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Peter and the Scriptures

MEMORY VERSE: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

INTRODUCTION

There are few books of the Old Testament from which quotations are not quoted in the New. Theological, ceremonial, and ethical lines of thought are woven into the fabric of the New Testament.

THE LESSON

1. In what emphatic words did the apostle Peter express his confidence in the Old Testament prophecies? 2 Peter 1:21.

2. After Peter understood the work and mission of Jesus, what was he able to say when preaching to Cornelius and his family? Acts 10:43.

3. In speaking of Judas (Acts 1:15-17) to what scripture did Peter make reference? Ps. 41:9.

4. In counseling that another should be appointed to take the place of Judas (Acts 1:20-26), what scriptures did Peter cite? Ps. 69:25; 109:8.

5. What charge was made against the disciples on the day of Pentecost? In refuting the charge, to what words did Peter refer? Acts 2:14-18; Joel 2:28.

6. Upon what scripture did Peter base his claim (Acts 2:33-35) that Jesus was then at the right hand of God? Ps. 110:1.

7. While speaking under the influence of the Holy Spirit, what specific statement concerning Christ did Peter make? Whence did the apostle get this symbol of a stone as applying to Jesus? Acts 4:8-11; Ps. 118:22.

8. From what did Peter get the idea of the Lord's impartiality as expressed in 1 Peter 1:17? Job 34:18, 19.

9. To what Old Testament teaching was the apostle alluding when he said in 1 Peter 1:19 that we were redeemed by the precious blood of Christ, "as of a lamb without blemish"? Ex. 12:5.

NOTE.—"God expressly directed that every offering presented for the service of the sanctuary should be 'without blemish.' The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering 'without blemish' could be a symbol of His perfect purity who was to offer Himself as 'a lamb without blemish and without spot.' "—*"Patriarchs and Prophets,"* p. 352.

10. In comparing the frailty of man with the enduring word of God (1 Peter 1:24, 25), what scripture did Peter quote? Isa. 40:6-8.

11. In 1 Peter 2:22-25, what expressions does the apostle borrow from Isaiah 53?

12. What instruction is given in 1 Peter 3:10-12? What scripture did the apostle practically quote? Ps. 34:12-16.

NOTE.—"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. Faith in God's love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. . . . Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God."—*Id.*, p. 600.

13. How did Peter regard Moses' account of the Flood? 1 Peter 3:20.

14. What admonition did he give concerning charity? What proverb was the basis of this instruction? 1 Peter 4:8; Prov. 10:12.

NOTE.—"Love's agencies have wonderful power, for they are divine. The soft answer that 'turneth away wrath,' the love that 'suffereth long, and is kind,' the charity that 'covereth a multitude of sins,'—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven!" —*"Education,"* p. 114.

15. What punishment was inflicted upon the angels who sinned? Whence did Peter learn this? 2 Peter 2:4; Eze. 28:12-16.

16. What was the basis of the apostle's expectation as expressed in 2 Peter 3:13? Isa. 65:17.

Lesson 7—May 13, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

James and the Scriptures

MEMORY VERSE: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21.

INTRODUCTION

The apostle James, in his brief treatise on practical religion, refers twelve times directly to the Old Testament scriptures or to some incident recorded therein. Besides these direct references, his epistle is but a reproduction of truths set forth in the Old Testament.

THE LESSON

1. Of what does the apostle James confidently assure us? Upon what Old Testament scripture is this assurance evidently based? James 1:5; Prov. 2:3-7.

NOTE.—James was familiar with the experiences of Solomon as recorded in 1 Kings 3:9-12, and the confidence born of Solomon's experience must have been deepened by the instruction found in Proverbs, as cited above.

"God does not bestow help for to-morrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. The strength and wisdom imparted are for the present emergency. 'If any of you lack wisdom,'—for to-day,—'let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' "—*"The Desire of Ages,"* p. 313.

2. What Scriptural basis did James have for his admonition to the rich, as stated in James 1:9-11? Isaiah 40:6, 7; Ps. 103:15.

NOTE.—It is not strange that the apostle warns the rich of man's insufficiency apart from God; for the prophet in Isaiah 40 gives nine striking illustrations of this fact, comparing man to grass, flower of the field, drop in the bucket, small dust of the balance, a very little thing, nothing, less than nothing, vanity, and grasshoppers. But when he thinks of the man who endures temptation (James 1:12), the apostle presents a more hopeful view. That man is to live eternally.

3. Whose word did the apostle have for the statement concerning God's constancy found in James 1:17, last part? Num. 23:19.

NOTE.—"While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him 'is no variableness, neither shadow of turning.' "—*"Education,"* p. 50.

4. What was no doubt the source of the instruction found in James 1:19, 20? Eccl. 5:2.

NOTE.—The wise man said in Proverbs 17:27, "He that hath knowledge spareth his words;" and again in Proverbs 10:19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

5. What conclusion does the apostle draw concerning one who cannot control his tongue? James 1:26.

6. Whence did James evidently borrow his figure of bridling the tongue? Ps. 39:1.

NOTE.—"Many will be weighed in the balance and found wanting in this matter of so great importance. Where are the Christians who walk by this rule? who will take God's part against the evil speaker? who will please God, and set a watch, a continual watch, before the mouth, and keep the door of the lips? Speak evil of no man. Hear evil of no man. If there be no hearers, there will be no speakers of evil. If anyone speaks evil in your presence, check him. Refuse to hear him, though his manner be ever so soft, and his accents mild. He may profess attachment, and yet throw out covert hints and stab the character in the dark."—*"Testimonies,"* vol. 2, p. 54.

7. To what Old Testament command does James definitely direct attention in James 2:8? Lev. 19:18.

NOTE.—"The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves."—*"Education,"* p. 16.

8. To what Old Testament incident does James appeal to prove that faith without works is dead? James 2:20-22, 24.

NOTE.—"The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted. It is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

"Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God."—*"The Great Controversy,"* p. 472.

9. What scriptures must James have had in mind when he referred (James 2:23) to Abraham as "the friend of God"? Isa. 41:8.

NOTE.—"Friend of God," why?—Because "there would be, on the part of Abraham, no betraying of the truth for selfish purposes. He would keep the law, and deal justly and righteously. And he would not only fear the Lord himself, but would cultivate religion in his home. He would instruct his family in righteousness. The law of God would be the rule in his household."—*"Patriarchs and Prophets,"* p. 141.

10. What reason did James give for unanswered prayer? What basis did he have for the statement? James 4:1-3; Ps. 66:18.

11. To what scripture does James appeal (James 4:6) to show how differently the Lord regards the proud and the humble? Ps. 138:6.

NOTE.—"Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. They may be looked upon with scorn by the world, but they are of great value in His sight. Not only the wise, the great, the beneficent, will gain a passport to the heavenly courts; not only the busy worker, full of zeal and restless activity. No; the poor in spirit, who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will,—these will gain an abundant entrance."—*"The Desire of Ages,"* pp. 301, 302.

12. What scripture was evidently the basis for the instruction found in James 4:13-15? Prov. 27:1.

13. To what instruction does James allude in his arraignment of the rich in James 5:1-4? Lev. 19:13.

NOTE.—"Love of money and love of display have made this world as a den of thieves and robbers. The Scriptures picture the greed and oppression that will prevail just before Christ's second coming. . . . Because avarice and treachery are seen in the lives of those who have named the name of Christ, because the church retains on her books the names of those who have gained their possessions by injustice, the religion of Christ is held in contempt. Extravagance, overreaching, extortion, are corrupting the faith of many, and

destroying their spirituality. The church is in a great degree responsible for the sins of her members. She gives countenance to evil if she fails to lift her voice against it."—*"Prophets and Kings,"* p. 651.

14. To what Old Testament characters is reference made in emphasizing the lesson of patience under affliction? James 5:10, 11.

15. What incident did James cite in admonishing the sick to look to God in faith for healing? Verses 13-18.

NOTE.—"Faith such as this is needed in the world to-day,—faith that will lay hold on the promises of God's word, and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness."—*"Prophets and Kings,"* p. 157.

Lesson 8—May 20, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Paul and the Scriptures

MEMORY VERSE: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

INTRODUCTION

Paul being brought up at the feet of Gamaliel, one of the most distinguished of rabbis, became rooted and grounded in the Old Testament scriptures; and in writing fourteen of the epistles of the New Testament, he has shown how closely he regards the Hebrew scriptures to be related to the cause he espoused on the way to Damascus. In the book of Romans alone, Paul quotes directly from the Old Testament more than forty times, and almost whole chapters are essentially built upon quotations from or allusions to the Old Testament scriptures. He quotes from Isaiah at least twenty-five times. In no case does the apostle intimate that the Old Testament is nonessential or in any way opposed to the gospel truth as revealed in Jesus; but he used the Old Testament in such a way that he "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Acts 18:28.

THE LESSON

1. Upon what does Paul say the gospel of which he was made a minister is based? Rom. 1:1, 2.

2. Where is the underlying principle of the gospel found as recorded in Romans 1:17? Hab. 2:4.

3. In describing man's sinful nature (Rom. 3:10-12), to what scripture does the apostle make reference? Ps. 14:1-3.

NOTE.—In writing Romans 3, the apostle quotes from at least nine psalms, and from several other books of the Old Testament.

4. Whose experience did Paul use to impress the fact that belief in Jesus as the Saviour of the world, is accounted righteousness? Rom. 4:3-5.

5. What psalm is quoted in Romans 4:7 and 8, as teaching the same truth? Ps. 32:1, 2.

6. What other incident in the experience of Abraham did Paul cite as a reason why the Lord imputed righteousness unto him? Rom. 4:18-22.

7. How did the apostle express his belief in the story of the fall of Adam? Rom. 5:12-14.

NOTE.—Paul refers several times to Adam's sin, and it is evident that he gave a literal interpretation to the narrative recorded in Genesis 3. How vain for critics to attempt to throw away or discountenance the Old Testament, while professing to accept the New!

8. What scripture was the basis of the apostle's argument in Romans 9:6-9 as to the real seed of Abraham? Gen. 21:12, last clause.

NOTE.—" 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness."—*"Patriarchs and Prophets,"* p. 370.

9. By what scripture did Paul seek to prove in Romans 9:24-26 that the Gentiles will be counted among the redeemed? Hosea 2:23.

NOTE.—Centuries before Christ the pen of inspiration through Hosea traced the ingathering of the Gentiles; but those prophetic utterances were but dimly understood. So the Saviour in the parable of the vineyard (Matt. 21:43) told the impenitent Jews plainly that the kingdom of God would be taken from them and "given to a nation bringing forth the fruits thereof." Paul, writing to the Galatians, says plainly, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

10. What encouraging promise to the sower of gospel truth is quoted in Romans 10:15? Isa. 52:7.

11. To how many scriptures is reference made in Romans 15:9-12? *Answer.*—Four.

NOTE.—In these four short verses Paul quotes from Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; and Isaiah 11:1, 10.

12. What allusion does Paul make to the first gospel promise? Rom. 16:20; Gen. 3:15.

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken."—*Id.*, pp. 65, 66.

13. In urging the people (2 Cor. 6:2) not to receive the grace of God in vain, what scripture did Paul quote? Isa. 49:8.

14. In the apostle's exhortation (Heb. 3:7-12) for immediate surrender to God, what scripture did he quote? Ps. 95:7-11.

15. In showing that faith brings the favor of God, how much Old Testament history did Paul cite in proof? Hebrews 11.

NOTE.—Paul begins his recital of Old Testament incidents with the events recorded in the first chapter of Genesis, touches upon the main points of the book, passes on through Exodus, Joshua, Judges, Samuel, Job, Daniel, Jeremiah, and Zechariah, noting the exhibitions of faith recorded in these books, giving credence to each incident as related.

16. What reference did Paul make to the giving of the law as recorded in Exodus? Heb. 12:18-21.

17. In writing to Timothy, what strong tribute did Paul bear to the authority of the Old Testament scriptures? 2 Tim. 3:15.

NOTE.—What larger purpose could the Scriptures serve? Truly "whatsoever things were written aforetime were written for our learning," and we should cherish every word; for "what the heart of a fortress is to its outworks and minor defenses, that, to the Christian faith, is the inspired word of God—its central stronghold. To give up that, in any measure, is, therefore, in so far, to yield up the whole fortress."—*"God's Living Oracles," A.T.Pierson*, p. 1.

Of all the varied religions and so-called sacred books of the world, the Bible is the only one that tells a man how to be delivered from a sinful past. 1 John 1:9.

Lesson 9—May 27, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Jesus and the Scriptures—I

MEMORY VERSE: "I know that His commandment is life everlasting." John 12:50, first part.

INTRODUCTION

Jesus nourished His soul upon the scriptures of the Old Testament; and upheld them by His reverent attitude toward them, and by the practical, vital use He made of them in His teaching.

"In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child, He was daily at His mother's knee, taught from the scrolls of the prophets. In His youth the early morning and the evening twilight found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their

study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education."—*"Education,"* p. 185.

Jesus' unequivocal testimony for the Scriptures was not only that they contain truth, but, "Thy word is truth."

THE LESSON

1. What did Jesus imply the Scriptures would do for those who studied them? Matt. 22:29.

NOTE.—By these words the Saviour clearly implied that the study of the Scriptures would not only remedy the ignorance of the student of the word, but would put him in touch with the transforming, renewing power of God.

2. Upon whom did Jesus pronounce a blessing? Luke 11:28.

3. In giving the first and second "great commandments" (Matt. 22: 37-39), what scriptures was Jesus evidently repeating? Deut. 6:5; Lev. 19:18, last part.

4. What scriptures gave Jesus His replies to the tempter during His experience in the wilderness? Deut. 8:3, last part; 6:13-16.

NOTE.—In "The Desire of Ages," pages 88, 89, we learn that it was Jesus' custom, even in childhood and youth, to answer those who questioned Him concerning His course by an "It is written." Likewise in our lives, we are told that "when assailed by temptation, look not to circumstances, or to the weakness of self, but to the power of the word. All its strength is yours. 'Thy word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' "—*Id.*, p. 123.

5. In the instruction recorded in Matthew 18:15, 16, what scripture did the Saviour evidently have in mind? Deut. 19:15.

6. When cleansing the temple, what Old Testament texts did Jesus quote (Matt. 21:12, 13) in His rebuke to the money changers? Isa. 56:7; Jer. 7:11.

7. How did the Saviour use the statement in Isaiah 54:13? John 6:45.

NOTE.—This scripture, Isaiah 54:13, the Jews appropriated to themselves. They boasted that God was their teacher. But Jesus showed that this claim was vain; for He said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me."

8. When the disciples inquired of Jesus why He spoke in parables (Matt. 13:10-16), from what prophet did He quote in reply? Isa. 6:9, 10.

9. In pressing home the lesson taught by the parable of the vineyard (Mark 12:10, 11), what scripture did Jesus quote? Ps. 118:22, 23.

10. What Old Testament authority did Jesus have for saying (Matt. 16:27) that every man would be rewarded according to his works? Jer. 32:19.

NOTE.—"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved oppor-

tunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*"The Great Controversy,"* pp. 481, 482.

11. When accused of blasphemy, how did Jesus use Psalm 82:6 to show the injustice of the charge? John 10:34-36.

NOTE.—Many times Jesus refers His hearers to the Scriptures, saying, "Is it not written?" "It is written;" "Did ye never read in the scriptures?" "Have ye not read in the book of Moses?" "As the scripture hath said," and similar expressions.

12. From what prophecy did Jesus evidently take the words He used in describing the fear of the wicked at the time of their destruction (Luke 23:30)? Hosea 10:8.

13. What scriptures gave Jesus authority for the statement made to the seventy that their names were written in heaven? Dan. 12:1; Mal. 3:16.

NOTE.—"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. . . . The book of life contains the names of all who have ever entered the service of God."—*Id.*, p. 480.

14. In speaking of the poor (Matt. 26:11), what Old Testament statement was Jesus paraphrasing? Deut. 15:11.

15. When Jesus rebuked those who sought the highest places at a feast (Luke 14:8-10), to what instruction was He doubtless alluding? Prov. 25:6, 7.

16. How did Jesus express His confidence in the story of the Flood as related in Genesis? Luke 17:26, 27.

NOTE.—The New Testament quotes from twenty-five of the fifty chapters of Genesis, and makes forty-eight quotations from the book besides many allusions to it.

17. What reference is made by Jesus to Lot's wife? Luke 17:32.

NOTE.—There is not the slightest hint in all of the references made in the New Testament to incidents of the Old Testament that they were other than a trustworthy portrayal of realities. It is significant that Jesus took occasion to refer to several incidents that have been the most widely rejected or allegorized, such as the experience of Lot's wife, the Flood, and the story of Jonah's experience when fleeing from the Lord. Many Protestant pulpits are filled by men who do not regard the characters and incidents of the Old Testament as real. "With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the word of God. They busy themselves with dissecting the word, and set their own opinions above its plainest statements. In their hands God's word loses its regenerating power. This is why infidelity runs riot, and iniquity is rife."—*"The Desire of Ages,"* p. 258.

"The Old and the New Testament Scriptures need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of His ways and works. The Bible is to be our light, our educator."—*"Fundamentals of Christian Education,"* page 414.

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Jesus and the Scriptures—II

MEMORY VERSE: "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

INTRODUCTION

A thousand or more prophecies are found in the Bible, and more than one third of the eight hundred found in the Old Testament are concerning the person of Jesus. But the Messiah is not presented alone in prophecy but in type and antitype. The eye of faith reads the inscription, "Behold the Lamb of God," over every offering and sacrifice of the ancient economy. Happy is he who reads the story of the Christ, and hears His voice, throughout the Old Testament as well as throughout the New; for the essential religious truths of the Old Testament are the truths on which Jesus built in His work as the founder of Christianity.

"The clearer light granted us, should not cause us to despise that which in earlier times was received through the types pointing to the coming Saviour." —*"Patriarchs and Prophets,"* p. 368.

THE LESSON

1. What was the burden of the Saviour's work for the disciples on that eventful walk to Emmaus after His resurrection? Luke 24:27.

NOTE.—Jesus "wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to 'Moses and the prophets.' Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures."—*"The Great Controversy,"* p. 349.

2. What did Philip say to Nathaniel about Jesus? What did Nathaniel say of Jesus? What prophecy did he doubtless have in mind? John 1: 45, 49; Zech. 9:9.

3. Who was the first of the prophets to write of Jesus? Acts 7:37.

NOTE.—Moses near the close of his work gave this prophecy of the coming Messiah, and assured the Israelites that God Himself had revealed this to him in Mount Horeb. Deut. 18:15. Note the following comment concerning the Samaritan woman who was ministered unto by the Saviour at Jacob's

well: "She had studied the Old Testament promise, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.' She longed to understand this prophecy. Light was already flashing into her mind. The water of life, the spiritual life which Christ gives to every thirsty soul, had begun to spring up in her heart. The Spirit of the Lord was working with her."—*"The Desire of Ages,"* p. 190.

4. What is the earliest recorded promise of a Redeemer? Gen. 3:15.

5. Who foretold the time of the Saviour's birth as referred to in Galatians 4:4, 5? Dan. 9:25.

NOTE.—"The prophecy of Daniel revealed the time of His [Christ's] advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, 'The days are prolonged, and every vision faileth.'

"But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the selfsame day' appointed in the divine promise, 'it came to pass that all the hosts of the Lord went out from the land of Egypt.' So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem."—*Id.*, pp. 31, 32.

6. Who prophesied concerning the manner of the Messiah's birth as revealed in Matthew 1:23? Isa. 7:14.

7. Who foretold the Saviour's birthplace as recorded in Matthew 2: 4-6, seven hundred years before he was born? Micah 5:2.

NOTE.—A characteristic of the Gospel of Matthew is its frequent citations from the Old Testament, of which there are no less than sixty-five.

8. Who foretold the rich gifts that would be presented to Jesus by the Magi? Ps. 72:10.

9. Who foresaw that Herod would seek to take the life of the "young Child"? Who foresaw that the infant Jesus would be taken to Egypt? Jer. 31:15; Hosea 11:1. (See Matt. 2:15.)

10. Who foretold that the Child born unto us should be God Himself as indicated in Matthew 1:23? Isa. 9:6, 7.

NOTE.—The apostle Paul said of Jesus, "In Him dwelleth all the fullness of the Godhead bodily;" and Jesus said to the Jews, "Verily, verily, I say unto you, Before Abraham was, I am;" and John says that the Word was God, and that the "Word was made flesh, and dwelt among us." "The divinity of Christ is in solution in the Bible as salt in sea water."

True to His name Jesus assured us as He ascended to heaven, "Lo, I am with you alway"—Immanuel, God with us. There are at least one hundred thirty titles given Jesus in the Bible, forty of these being found in the Old Testament. All of the letters of the alphabet but five are used to begin these titles.

11. What prophecy did Jesus say (Matt. 11:9-11) had its fulfillment in John the Baptist? Mal. 3:1.

12. How did the prophet Isaiah outline the Messiah's work? Isa. 61:1-3. How is it known that this outline of the prophet refers to the work of Jesus? Matt. 11:2-5.

13. According to Matthew 8:16, 17, what scripture was Jesus fulfilling in His healing work? Isa. 53:4.

NOTE.—To assure us that He carried our sorrows, sicknesses, and infirmities in love for us, Jesus "put forth His hand, and touched" the leper, the sinner, the man who had long been a cringing outcast, who had not felt a sympathetic touch for years. A word from Jesus would have brought healing power; but the touch assured the leper that back of the power was divine love and salvation. The meaning of that touch lay behind Jesus' entire life of ministry and miracle.

14. In speaking of the hatred of the Jews (John 15:25), what scripture did our Lord apply to Himself? Ps. 35:19.

15. What prophecies were given of the quiet, unostentatious way in which Jesus would carry on His great work for the world? Isa. 42:2-4; Hosea 6:3.

NOTE.—"The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, 'His going forth is prepared as the morning.' Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings.' "—*Id.*, p. 261.

16. In the triumphal entry into Jerusalem, what scripture was Jesus consciously fulfilling? Zech. 9:9.

Lesson 11—June 10, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Jesus and the Scriptures—III

MEMORY VERSE: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8.

INTRODUCTION

Jesus said, "The scripture cannot be broken" (John 10:35); it is dependable, true, whether it speaks in prophecy, history, or narrative. The word scripture means "writing;" and according to C. M. Cobern in "The New

Archæological Discoveries," page 34, the Greek "term 'writing' used for the Old Testament was the common legal term for a royal decree which could not be altered."

Since the scripture cannot be broken, it is to be expected that all Old Testament prophecies concerning the Messiah were fulfilled at the time of the first advent. So marvelously do prophecy and fulfillment agree that Dr. A. T. Pierson says: "There would be no honest infidel in the world were Messianic prophecy studied, nor any doubting disciple if this body of prediction were understood."—*"God's Living Oracles,"* p. 117.

THE LESSON

1. What experience of the Saviour does Paul say is plainly taught in the Old Testament? 1 Cor. 15:3, 4.

2. What manner of death had the prophet signified that Jesus should die? Zech. 12:10.

NOTE.—In Zechariah 13:6 and Psalm 22:16 the crucifixion of Jesus is also foreshadowed.

3. What statement shows that Jesus knew He was to be crucified? John 12:31-33.

NOTE.—Jesus made other references to His crucifixion. On His last journey to Jerusalem, He traveled "in the most public manner, by a circuitous route, and preceded by such an announcement of His coming as He had never made before. He was going forward to the scene of His great sacrifice, and to this the attention of the people must be directed. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.' As the eyes of all Israel had been directed to the uplifted serpent, the symbol appointed for their healing, so all eyes must be drawn to Christ, the sacrifice that brought salvation to the lost world."—*"The Desire of Ages,"* p. 485.

4. How did Jesus outline what would take place on His last visit to Jerusalem? Who did He say wrote all these things? Luke 18:31-33.

5. What prophecies especially refer to the sufferings of the Messiah? Isaiah 53; Psalm 22.

NOTE.—"These portrayals of the bitter suffering and cruel death of the Promised One, sad though they were, were rich in promise; for of Him whom it 'pleased the Lord to bruise' and to put to grief, in order that He might become 'an offering for sin' Jehovah declared:

> 'He shall see His seed, He shall prolong His days,
> And the pleasure of the Lord shall prosper in His hand.
> He shall see of the travail of His soul, and shall be satisfied.' "
> —Isa. 53:10,11.

The twenty-second psalm is known as The Crucifixion Psalm. It opens with the Saviour's agonized cry on the cross, and closes with the declaration of His righteousness unto the people in that last announcement, "It is finished!"

6. According to Matthew 26:31, what prophecy did Jesus call to the attention of the disciples on the night of His betrayal? Zech. 13:7.

NOTE.—Besides quoting Zechariah's prophecy, Jesus, in bidding Peter put up his sword, gave Genesis 9:6 as the reason; and when assuring the perturbed

disciple that His Father would, if asked, send more than twelve legions of angels to His rescue, He doubtless had in mind Elisha's experience as related in 2 Kings 6:17. But Jesus added, "How then shall the scriptures be fulfilled, that thus it must be?" Jesus lived in the atmosphere of fulfilling scripture, and made frequent references to the fact. By word and example He "was committed to the truth of the Scripture. He lived in it, stood for it, died in vindication of it."—*"The Teaching of Jesus," D. J. Burrell,* p. 85.

7. What is perhaps the saddest prophecy recorded of Jesus? Ps. 69:20.

8. What specific act of persecution was it prophesied our Lord should suffer? Micah 5:1.

9. In what words was the price of Christ's betrayal foretold? Zech. 11:12.

10. What prediction was made of the derision and mockery (Matt. 27: 39, 40, 42, 43) to which the Saviour would be subjected? Ps. 22:6-8.

NOTE.—"Those who in derision uttered the words, 'He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God,' little thought that their testimony would sound down the ages. But although spoken in mockery, these words led men to search the Scriptures as they had never done before."—*"The Desire of Ages,"* p. 749.

11. What prophecy reveals the voluntary submission of Jesus to His persecutors? Isa. 50:6.

NOTE.—"It was love for sinners that led Christ to pay the price of redemption. 'He saw that there was no man, and wondered that there was no intercessor;' none other could ransom men and women from the power of the enemy; 'therefore His arm brought salvation unto Him; and His righteousness, it sustained Him.' "—*"Prophets and Kings,"* p. 692.

12. When the Saviour gave expression to His thirst (John 19:28, 29), what response did He expect? Ps. 69:21.

13. What words found in Psalm 31:5 did the dying Saviour use to express His full confidence in the Father? Luke 23:46.

NOTE.—Many martyrs have since died with these words upon their lips.

14. How did Jesus foretell His triumph over death and the grave? Matt. 20:18, 19.

NOTE.—"Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, 'Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.' "—*"The Desire of Ages,"* p. 410.

15. What scripture assured Jesus of His resurrection? Ps. 16:8-10.

NOTE.—"The very efforts made to prevent Christ's resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had

risen. Hundreds of years before the death of Christ, the Holy Spirit had declared through the psalmist, 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. . . . He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' Roman guards and Roman arms were powerless to confine the Lord of life within the tomb. The hour of His release was near."—*Id.*, p. 778.

16. To what scriptures did John allude in John 19:36 as being fulfilled in Jesus? Ps. 34:20; Num. 9:12.

17. What prophecy did John quote (John 19:23, 24) in writing of the disposition the soldiers made of the Saviour's garments? Ps. 22:18.

NOTE.—"The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, 'Let us not rend it, but cast lots for it, whose it shall be.' "—*Id.*, p. 746.

18. What reference did Jesus make to His ascension? John 6:62.

19. What prophecy according to Ephesians 4:8 is given of the ascension? Ps. 68:18.

Lesson 12—June 17, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Psalms and the New Testament

MEMORY VERSE: "Forever, O Lord, Thy word is settled in heaven." Ps. 119:89.

INTRODUCTION

The book of the Psalms has been called "the Bible within the Bible;" for no single book of Scripture, not even of the New Testament, has perhaps, ever taken such hold on the heart of Christendom. None, if we may dare judge, unless it be the Gospels, has had so large an influence in molding the affections, sustaining the hopes, purifying the faith, of believers.

THE LESSON

1. Into what divisions were the books of the Old Testament originally divided? Luke 24:44.

NOTE.—The canonical books of the Old Testament from very early times were arranged in three divisions by the Jewish church; namely, the Law,

Prophets, and Writings or Psalms. This last group was frequently spoken of as "The Psalms," as in the text cited, because of the importance and position of the Psalms in this group, they generally occupying first place. The "Law" included the first five books, the Pentateuch; the "Prophets" included Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the minor prophets; while "The Psalms" or the "Writings" compassed the rest. Daniel was included in the last division.

2. How was the book of Psalms anciently divided?

NOTE.—For centuries before Christ the Psalter was divided into five books: Book 1, Psalms 1-41; Book 2, Psalms 42-72; Book 3, Psalms 73-89; Book 4, Psalms 90-106; Book 5, Psalms 107-150. These divisions are indicated by doxologies at the close of the first four books; for example, "And blessed be His glorious name forever: and let the whole earth be filled with His glory; Amen, and Amen." Ps. 72:19. No special doxology marks the close of the fifth book, but the one hundred fiftieth psalm is in itself an appropriate concluding doxology for the whole Psalter.

3. Who wrote the Psalms? Mark 12:35-37.

NOTE.—The songs of David, like the rest of the word, have not escaped the modern critic, who denies to David their authorship, and also their inspiration; but the Saviour plainly states in the text cited that David wrote at least the first verse of the 110th psalm, and wrote it under the influence of the Spirit of God. There is abundant evidence for accrediting David with writing the majority, if not all of the psalms. In 2 Samuel 23:1 David is called "the sweet psalmist of Israel," so it is evident he wrote psalms; and in 2 Samuel 22:1 we are told he "spake unto the Lord the words of this song," which is the eighteenth psalm. David said, "The Spirit of the Lord spake by me, and His word was in my tongue."

4. For what purpose were the Psalms written? 1 Chron. 16:7-9.

NOTE.—The entire Psalter was used by the Jews in its present form for centuries before Christ. For many years the Psalms formed Israel's hymnal, and were accepted by that people as having been written by David under the inspiration of the Holy Spirit.

5. To whom did Paul give credit for writing the sixteenth psalm? Acts 13:35-37.

NOTE.—Paul incidentally ascribes the authorship to David, for he argues that David was not speaking of himself, but was writing prophetically of Christ.

6. To whom does Peter also incidentally ascribe the authorship of this psalm? Acts 2:25-32.

7. What psalm contains a prophecy of Judas? Psalm 109.

NOTE.—Peter in the latter part of Acts 1:20 quotes a part of the eighth verse of this psalm, as applying to Judas. Several verses that follow clearly refer to the betrayer of the Saviour; but many Bible critics overlook this fact and accuse David of exhibiting prejudice, passion, and vindictiveness. According to Peter's interpretation of this psalm, it is an inspired prediction of what was to come upon Judas and his descendants; it is not David, therefore, speaking, but the Holy Spirit through David. David's psalms contain prophetic warnings of the various kinds of judgment that would certainly one day fall upon the wicked, whether individuals or nations, unless they repented.

David was not vindictive, calling down judgment on his personal enemies from unholy passion. He was rather, as this interpretation of the apostle shows, moved by the Spirit of God to record the dire punishment to be inflicted upon those who reject the mercies of God. David's love for the Lord was so strong that he counted those who rebelled against the Lord as his own enemies, and called for the punishment due them to be inflicted by Jehovah. "Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies." Ps. 139:21, 22.

8. In Hebrews 1:10-12, what psalm does Paul quote to show the unchangeableness of the Lord? Ps. 102:25-27.

NOTE.—In this first chapter of Hebrews Paul quotes from six different psalms, and twice from one of the six. The number of times that the New Testament writers quote from the Psalms or allude to expressions in them, shows that these songs belong to Israel, to the new dispensation, not less than to Israel of old.

9. Where is the persecution of the saints predicted? Ps. 44:22.

NOTE.—"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."—*"Mount of Blessing,"* pp. 23, 24.

10. How do we know this text is to be so interpreted? What comment follows the quotation from the psalm? Rom. 8:36-39.

11. In emphasizing the fact that God had not cast away all Israel, neither would all be saved (Rom. 11:1, 8-10), from what psalm did Paul quote? Ps. 69:22, 23.

12. When David wrote, "The reproaches of them that reproached Thee are fallen upon me" (Ps. 69:9), of whom was he speaking prophetically? Rom. 15:3.

13. Where does Paul make reference to Psalm 116:10? 2 Cor. 4:13.

NOTE.—The quoting of obscure passages like this, as he frequently does, evinces the apostle's intimate acquaintance with the Psalms, as well as with the entire Old Testament.

14. In encouraging the Corinthians to liberality (2 Cor. 9:9), to what scripture does Paul refer? Ps. 112:9.

Thirteenth Sabbath Offering

June 24, 1933

INDIA

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Message and the Power of the Bible

MEMORY VERSE: "They were astonished at His doctrine: for His word was with power." Luke 4:32.

INTRODUCTION

"He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development.

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household,—principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought."—*"Education,"* p. 125.

THE LESSON

1. What is the message of the Bible? 2 Cor. 5:20, 21.

NOTE.—Paul's message as an ambassador of Christ to the Corinthian church was, "Be ye reconciled to God." This is the message that has sounded all down the ages through priest and prophet. This is the message of the entire word of God; happy is he who responds to the message.

2. Since death is the penalty for sin (Rom. 6:23), and Christ was made sin for us, how were we reconciled to God? Rom. 5:10.

NOTE.—"Sin gives its best first—pleasure and honors. Its worst follows—sorrow, poverty, disgrace, ruin. First harlots and riotous living, then swine. Christ gives first the cross, the race, the battle; then the crown, rest, and glory."—*D. L. Moody.* Let us hasten to make our reconciliation with God that we may receive the crown at last.

3. What then is our duty and privilege? Rom. 12:1.

4. What change did the apostle say should come to those who accept the reconciliation made for them? Verse 2.

5. What will effect this transformation in character? 2 Peter 1:4.

6. What gives the word of God power to transform lives? *John 6:63.*

NOTE.—"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God."—*"Education,"* p. 126.

7. What confidence did David express in the power of the word? Ps. 119:11; 17:4.

NOTE.—"When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. Yet his condition is not hopeless."—*"The Desire of Ages,"* p. 258. Could some when just beginning to lose their hold upon God and His truth have seen their final end, they surely would have cried, "Save, Lord, or I perish!" It is well then for us all to heed the admonition, "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11); and, "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

8. What is an indication of real nobility of character? Acts 17:11.

9. What was the one lesson the Lord wanted Israel to learn? Deut. 8:3.

NOTE.—"Apostasy and corruption are the certain results of a failure in the church to maintain direct intimacy with the word of life. Straying away from the one source of saving knowledge, there follows a declension of faith and practice. If a high state of spiritual life is expected in the church, it must be obtained by a close and intimate acquaintance with the truth of the Holy Scriptures."—*"The Bible—Is It a True Book?" C. B. Haynes,* p. 121.

10. What power did Jesus accord the word of God? Matt. 16:19.

NOTE.—" 'The keys of the kingdom of heaven' are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results."—*"The Desire of Ages,"* p. 414.

11. What symbols are used to express the diversified power of the Bible? Ps. 119:105; Isa. 55:10, 11.

12. How should we receive the word of truth? Jer. 15:16.

NOTE.—"The springs of heavenly peace and joy unsealed in the soul by the words of Inspiration will become a mighty river of influence to bless all who come within its reach. Let the youth of to-day, the youth who are growing up with the Bible in their hands, become the recipients and the channels of its life-giving energy, and what streams of blessing would flow forth to the world!—influences of whose power to heal and comfort we can scarcely conceive,—rivers of living water, fountains 'springing up unto everlasting life.' " —*"Education,"* p. 192.

13. What will the Scriptures give to those who study them with a right purpose? Rom. 15:4.

NOTE.—A. T. Pierson said that when an honest doubter of the word came to him, he felt perfectly safe in saying, "You have never studied the evidences, and it is likely never attentively examined the Bible;" and that arrow never

missed the mark. Some of the most noted skeptics have manifested a lamentable ignorance of the Bible; had all of these followed the course of two prominent Englishmen, no doubt the results would have been similar. Gilbert West and Lord Lyttleton agreed together to assault Christianity; but they agreed, too, that in order to conduct their work the most skillfully and successfully they would first thoroughly examine the evidence. Through this examination they were convinced that the Bible is the word of God; and so they became ardent defenders of the faith they once denied. It was so with William Miller, and other noted infidels. "The sovereign cure for all doubting disciples is to immerse themselves," says Dr. Pierson, "in the word of God, as a vessel is dipped in the sea till it is filled and overflows."

14. What will the hope engendered by the Scriptures give one? Heb. 6:19.

CONCLUSION

To rob the world of the Bible as its infallible guide is to rob it of its Christ. "Thou, O Christ, art become the corner stone of humanity so completely, that to tear Thy name from the world, would be to rend it to its foundation." "Aye, the written word and the Incarnate Word stand together! Neither can fall; but a man will fall from either when he lets go the other.

"Blessed Bible! Old-fashioned but not obsolete; deep beyond the plumet of philosophy, yet clear enough to reveal thy deepest treasures to children's eyes; sharp as a Damascus blade to pierce a guilty conscience, but comforting as balm of Gilead to the wounds of the penitent; fierce as the lightning against all wrong and error, but gentle as a mother's touch in time of trouble! Dear Book that our fathers and mothers touched with reverent hands and pressed with loving lips, thou shalt be the man of our counsel also, a lamp unto our feet and a light unto our way! In sorrow we will find thy solace through our tears; in weariness we will drink from thy crystal depths as soldiers at a wayside fountain; in weakness we will gird our loins with thine exceeding great and precious promises; and in our last journey thy living Word shall be our rod and staff."—*"The Teaching of Jesus," David James Burrell,* pp. 192, 193.

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