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SABBATH SCHOOL Lesson QUARTERLY

Lessons From the Days of

PATRIARCHS and PROPHETS

FROM THE CALL OF

ABRAHAM TO THE EXODUS

No. 192 SENIOR DIVISION SECOND QUARTER, 1943

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

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"God loveth a cheerful giver"

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

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

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Sabbath School Lesson Quarterly

Lessons From the Days of the Patriarchs and Prophets

FROM THE CALL OF ABRAHAM TO THE EXODUS

Lesson 1, for April 3, 1943

The Call of Abraham, Father of the Faithful

MEMORY VERSE: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

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

Introduction

IT SHOULD be noted that Abraham came out of a land and a family almost wholly given to idolatry. The influences surrounding him naturally had tended to weaken his own attitude toward the evils connected with heathen practices and customs. We are told: "Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust."—*Patriarchs and Prophets,* page 125.

Abraham Called of God

1. What was the call of God to Abraham? Gen. 12:1-3.

NOTE.—"Abraham was bidden, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' 'And he went out, not knowing whither he went.' . . . So those who are called to unite with Christ must leave all, in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude, and through sacrifice, must the seed be sown."—*Christ's Object Lessons,* pages 36, 37.

2. Where did Terah, the father of Abraham, intend to go when he left Ur of the Chaldees? Where did he and his family dwell for some years before Abraham and Lot completed the journey? Gen. 11:31, 32.

NOTE.—Before the final call that led Abraham to continue his journey to Canaan, Terah had taken Abraham, and Lot, Abraham's nephew, with him, and when they arrived at Haran, they "dwelt there." But they had gone forth

with the intention of continuing to Canaan. Of those who made the final journey, Lot with Abraham and his household, and all that he had acquired in Haran, constituted the company. Some of the family of Terah, Nahor and his descendants, remained in Mesopotamia. It was from among them that Isaac obtained his wife, Rebecca, and later Jacob was married into the same family to the daughter of Laban, who was the brother of Rebecca, Jacob's mother.

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

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

Abraham in Canaan

4. When Abraham came into the land of Canaan what promises did the Lord make to him? What custom did Abraham follow in his worship of the Creator? Verses 6-8.

NOTE.—"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."—*Patriarchs and Prophets,* page 128.

5. Although he had promptly obeyed God's commands, how did Abraham reveal his human weakness? Verses 10-20.

ANSWER.—By losing faith in God's keeping power over his welfare, and by practicing deceit.

NOTE.—"During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. . . . No deviation from strict integrity can meet God's approval."—*Patriarchs and Prophets,* page 130.

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

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

Human Efforts Mar God's Plan

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

8. What were the results of this? Verses 4-6; 21:9-14.

ANSWER.—Jealousy, quarreling, and harsh treatment of Hagar, with her ultimate banishment from the home.

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

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

10. What was the age of Abraham and of Sarah when Isaac was born? Verse 17; 21:1-5; Rom. 4:18, 19.

NOTE.—Abraham's faith in the promises of God is greatly emphasized by the circumstances surrounding the birth of Isaac. Both he and Sarah were far beyond the age when they could expect children of their own. They had at first misunderstood the promise, and Abraham had twice attempted to carry out the promise in his own way, first in suggesting the making of Eliezer his heir (Gen. 15:3), and later in marrying Hagar at Sarah's suggestion. But when God, after this unfortunate marriage, made anew the promise of a son to Abraham and Sarah, Abraham accepted that promise. It was, therefore possible for Paul to write in his letter to the Romans, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

The Trial of Abraham's Faith

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

NOTE.—"God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. That he might reach the highest standard, God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him. At the time of receiving this command, Abraham had reached the age of a hundred and twenty years." —*Patriarchs and Prophets,"* page 147.

12. What in this experience shows that Isaac had the same living faith as his father? Verses 7-10.

ANSWER.—His willing and humble submission to his aged father.

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

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

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

Faith Perfected

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

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

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

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

Lesson 2, for April 10, 1943

Lot Pitched His Tent Toward Sodom

MEMORY VERSE: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

STUDY HELP: "Patriarchs and Prophets," pages 132-136 (new ed., 127-132).

Introduction

"THE cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. The spirit of self-aggrandizement is the spirit of Satan; but the heart in which the love

of Christ is cherished, will possess that charity which seeketh not her own. Such will heed the divine injunction, 'Look not every man on his own things, but every man also on the things of others.' "—*Patriarchs and Prophets,* page 133.

A Lesson in Unselfishness

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

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

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

NOTE.—"Here the noble, unselfish spirit of Abraham was displayed. How many, under similar circumstances, would, at all hazards, cling to their individual rights and preferences! How many households have thus been rent asunder! How many churches have been divided, making the cause of truth a byword and a reproach among the wicked!"—*Patriarchs and Prophets,* page 132.

4. Given his choice, in what direction were Lot's eyes drawn? Where did he decide to dwell? Verses 10-12.

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

Abraham's Fortunate Choice

5. Where did Abraham then settle? Verse 18.

NOTE.—"After the separation from Lot, Abraham again received from the Lord a promise of the whole country. Soon after this, he removed to Hebron, pitching his tent under the oaks of Mamre, and erecting beside it an altar to the Lord. In the free air of those upland plains, with their olive groves and vineyards, their fields of waving grain, and the wide pasture grounds of the encircling hills, he dwelt, well content with his simple, patriarchal life, and leaving to Lot the perilous luxury of the vale of Sodom."—*Patriarchs and Prophets,* page 133.

6. After Lot had journeyed east, what renewed promise did God make to him? Verses 14-17.

Lot's Unfortunate Choice

7. What made the choice of Lot dangerous to him and his family? Verse 13.

NOTE.—When Lot's choice of dwelling place took him into the companionship and association of evil men; when of his own volition he placed his family under the exciting and evil influences of a pleasure-loving and worldly community, the results were almost certain to be seen in their afterlife, even though he himself, due to early training and strength of character, was spared. The entire teaching and example of the godly in the Bible story leads the Christian to the conclusion that his safest dwelling place is in the open countryside, in the haunts of nature, and among the everlasting hills. It is for this reason that God's servant advises His people today to get out of the cities into a natural environment.

8. How did the wickedness of the city affect Lot? 2 Peter 2:7, 8.

9. What political conditions endangered the peace of Sodom soon after Lot located therein? Gen. 14:1-8.

10. Who among others was taken prisoner by the victorious kings? Verse 12.

Abraham Rescues Lot

11. When Abraham learned of Lot's plight, what steps did he take for his rescue? With what results? Verses 13-16.

NOTE.—"He [Abraham] had cherished no unkind memory of Lot's ingratitude. All his affection for him was awakened, and he determined that he should be rescued. Seeking, first of all, divine counsel, Abraham prepared for war. From his own encampment he summoned three hundred and eighteen trained servants, men trained in the fear of God, in the service of their master, and in the practice of arms. His confederates, Mamre, Eshcol, and Aner, joined him with their bands, and together they started in pursuit of the invaders. The Elamites and their allies had encamped at Dan, on the northern border of Canaan. . . . The king of Elam was slain, and his panic-stricken forces were utterly routed. Lot and his family, with all the prisoners and their goods, were recovered, and a rich booty fell into the hands of the victors."—*Patriarchs and Prophets,* page 135.

12. On Abraham's return, who met him in the vale of Shaveh? Verse 17.

13. What proposal did the king of Sodom make to Abraham? What was Abraham's response? Verses 21-24.

NOTE.—"Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate. . . .

"Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits. Abraham

regarded the claims of justice and humanity. . . . He would give them no occasion to think that he had engaged in warfare for the sake of gain, or to attribute his prosperity to their gifts or favor. God had promised to bless Abraham, and to Him the glory should be ascribed."—*Patriarchs and Prophets,* pages 135, 136.

14. What obligation to the God of heaven did Abraham carry out on his return? Verses 18-20.

NOTE.—Here is one of the earliest records of payment of tithe.

Lesson 3, for April 17, 1943

The Evil Results of Lot's Choice

MEMORY VERSE: "Even thus shall it be in the day when the Son of man is revealed." Luke 17:30.

STUDY HELP: "Patriarchs and Prophets," pages 138-140, 156-170 (new ed., pages 133-135, 153-165).

Introduction

"WHEN Lot entered Sodom, he fully intended to keep himself free from iniquity, and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon his own faith, and his children's connection with the inhabitants of Sodom bound up his interest in a measure with theirs. The result is before us.

"Many are still making a similar mistake. In selecting a home they look more to the temporal advantages they may gain than to the moral and social influences that will surround themselves and their families. . . . The atmosphere of lax morality, of unbelief, of indifference to religious things, has a tendency to counteract the influence of the parents. Examples of rebellion against parental and divine authority are ever before the youth; many form attachments for infidels and unbelievers, and cast in their lot with the enemies of God."—*Patriarchs and Prophets,* pages 168, 169.

Messengers From Heaven

1. After Lot's safe return to Sodom, who appeared one day to Abraham on the plains of Mamre? Gen. 18:1, 2.

2. When Abraham saw them, how did he receive and entertain them? Verses 3-8.

NOTE.—"In the hot summer noontide the patriarch was sitting in his tent door, looking out over the quiet landscape, when he saw in the distance three travelers approaching. . . . Without waiting for them to solicit favors, Abraham rose quickly, and as they were apparently turning in another direction, he hastened after them, and with the utmost courtesy urged them to honor him by tarrying for refreshment. With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food, and while they were at rest under the cooling shade, entertainment was made ready, and he stood respectfully beside them while they partook of his hospitality. This act of courtesy God regarded of sufficient importance to

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

3. What message had these three men for Abraham? How did Sarah respond to this announcement? Verses 9-12.

4. How did Sarah make her attitude appear even worse? Verse 15.

NOTE.—How fatal the self-deception that urges a falsehood to cover a wrong act. Sarah had, in her heart, laughed at the message that the Lord had given, failing to recognize in the stranger the Mighty One. But He read her heart, knew her thoughts, and when she would have denied, called her to account. The human heart seeks to hide its wrongdoing, but there is One who sees, and knows. The most fatal mistake a wrongdoer can make is to seek to cover his sin by a falsehood. It will come to light in this world, and is known even now to the Judge of all the earth.

A Warning of Sodom's Destruction

5. What was the second matter concerning which the Lord desired to speak to Abraham? Verses 16-22.

NOTE.—"Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the Son of God. And the man of faith pleaded for the inhabitants of Sodom. Once he had saved them by his sword; now he endeavored to save them by prayer. Lot and his household were still dwellers there; and the unselfish love that prompted Abraham to their rescue from the Elamites, now sought to save them, if it were God's will, from the storm of divine judgment."—*Patriarchs and Prophets,* page 139.

6. How and why did Abraham intercede for Sodom? With what results? Verses 23-33.

NOTE.—"Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. . . .

"The spirit of Abraham was the spirit of Christ. The Son of God is Himself the great intercessor in the sinner's behalf. He who has paid the price for its redemption knows the worth of the human soul."—*Patriarchs and Prophets,* page 140.

7. What were the sins of Sodom that seemed to demand its destruction? Ezek. 16:49, 50.

NOTE.—"There is nothing more desired among men than riches and leisure, and yet these gave birth to the sins that brought destruction upon the cities of the plain. Their useless, idle life made them a prey to Satan's temptations, and they defaced the image of God, and became satanic rather than divine. Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. It enfeebles the mind, perverts the understanding, and debases the soul. Satan lies in ambush, ready to destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours."—*Patriarchs and Prophets,* pages 156, 157.

8. When the two angels came to Sodom, by whom were they met and entertained? Gen. 19:1-3.

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

Escape From Destruction

9. What command was given to Lot and his family by the angels? What did Lot do, and with what result? Verses 12-14.

10. How urgently were Lot and his family hastened out of the city? By what request did Lot indicate his reluctance to leave the vicinity? Verses 15-22.

NOTE.—"Stupefied with sorrow, he [Lot] lingered, loath to depart. But for the angels of God, they would all have perished in the ruin of Sodom. The heavenly messengers took him and his wife and daughters by the hand, and led them out of the city. Here the angels left them, and turned back to Sodom to accomplish their work of destruction. Another—He with whom Abraham had pleaded—drew near to Lot. . . . The command was given with startling vehemence: 'Escape for thy life; look not behind thee, . . . escape to the mountain, lest thou be consumed.' Hesitancy or delay now would be fatal. To cast one lingering look upon the devoted city, to tarry for one moment, from regret to leave so beautiful a home, would have cost their life. The storm of divine judgment was only waiting that these poor fugitives might make their escape."—*Patriarchs and Prophets,* pages 160, 161.

11. When Lot had entered the little city of Zoar, what did God do to Sodom? What punishment for her disobedience fell upon Lot's wife? Verses 24-26.

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

12. Why was Lot spared in the destruction of Sodom? Where did he eventually seek a dwelling? Verses 27-30.

13. When will the experience of this lesson be repeated? Whom are we admonished to remember? Luke 17:28-32.

NOTE.—"The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson

that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins."—*Patriarchs and Prophets,* pages 162, 165.

Lesson 4, for April 24, 1943

Isaac, Son of Promise

MEMORY VERSE: "Of whom it was said, That in Isaac shall thy seed be called." Heb. 11:18.

STUDY HELP: "Patriarchs and Prophets," pages 171-176 (new ed., pages 167-173).

Introduction

"UPON Mount Moriah, Abraham had heard the question of his son, 'My father, . . . where is the lamb for a burnt offering?' The father answered, 'My son, God will provide Himself a lamb for a burnt offering.' And in the ram divinely provided in the place of Isaac, Abraham saw a symbol of Him who was to die for the sins of men."—*The Desire of Ages,* page 112. Abraham had with heavy heart taken his only son, the promised seed, to the place of sacrifice as appointed of God. The lessons learned on Mt. Moriah remained not only with Abraham, but with Isaac, the son of promise, who had there typified the Lamb, the only-begotten Son of God.

The Birth of the Heir

1. In accord with God's promise, who was born unto Abraham and Sarah? Gen. 21:1-3.

2. What ceremony was carried out at the time Isaac was eight days old? Verse 4.

NOTE.—"The rite of circumcision was given to Abraham as 'a seal of the righteousness of the faith which he had yet being uncircumcised.' It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry."—*Patriarchs and Prophets,* page 138.

3. Why did an unfortunate situation develop between Hagar and Sarah? Verses 8-11.

NOTE.—"Ishmael, now a youth, had been regarded by all in the encampment as the heir of Abraham's wealth, and the inheritor of the blessings promised to his descendants. Now he was suddenly set aside; and in their disappointment, mother and son hated the child of Sarah. The general rejoicing increased their jealousy, until Ishmael dared openly to mock the heir of God's promise. Sarah saw in Ishmael's turbulent disposition a perpetual source of discord, and she appealed to Abraham, urging that Hagar and Ishmael be sent away from the encampment."—*Patriarchs and Prophets,* page 146.

Following Human Wisdom Brings Calamity

4. What counsel did God give in Abraham's perplexity? What promises did He make him? Verses 12, 13.

5. How did God care for Hagar and Ishmael? Verses 14-20.

NOTE.—"The Lord, through a holy angel, directed him to grant Sarah's desire; his love for Ishmael or Hagar ought not to stand in the way, for only thus could he restore harmony and happiness to his family. And the angel gave him the consoling promise that though separated from his father's home, Ishmael should not be forsaken by God; his life should be preserved, and he should become the father of a great nation. Abraham obeyed the angel's word, but it was not without keen suffering. The father's heart was heavy with unspoken grief as he sent away Hagar and his son."—*Patriarchs and Prophets,* pages 146, 147.

6. At what age did Sarah die? Where was she buried? Gen. 23: 1, 2, 19, 20.

A Wife for Isaac

7. As Isaac grew into manhood, what did Abraham require of his oldest servant? Gen. 24:1-6.

8. On what condition was the servant to be free of his oath? Verses 7-9.

NOTE.—Abraham was growing old. Isaac had come to manhood and was as yet unmarried. He feared that he might die and that Isaac might be led to unite himself with one of the women of the country. His mind turned to the kin of the family in Haran, and calling his eldest servant to him he "required this servant to make a solemn oath before the Lord, that he would not take a wife for Isaac of the Canaanites, but would choose a maiden from the family of Nahor in Mesopotamia. . . . The patriarch encouraged him in his difficult and delicate undertaking, with the assurance that God would crown his mission with success." "If a damsel could not be found who would leave her kindred, then the messenger would be released from his oath."—*Patriarchs and Prophets,* page 172.

9. How was the servant's mission carried out? Verses 10-60.

10. Under what circumstances did Isaac and Rebekah first meet? Verses 61-67.

NOTE.—Isaac's marriage with Rebekah is simply told. He had accepted his father's counsel and choice, and the record says, "She became his wife; and he loved her: and Isaac was comforted after his mother's death." The following is the comment of *Patriarchs and Prophets,* page 175: "What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often too late to prevent its baleful results. For the same lack of wisdom and self-control

that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation becomes a galling yoke. Many have thus wrecked their happiness in this life, and their hope of the life to come."

11. How old was Isaac when he married Rebekah? How many children were born to them? Gen. 25:20, 23.

12. What departure from the usual customs of the time was predicted by the Lord in answer to Rebekah's question? Verses 22, 23.

NOTE.—When Jacob and Esau were about to be born, Rebekah made inquiry of the Lord concerning the future. He told her that twins were to be born, and that the younger would be stronger than the elder, and that the elder should serve the younger. It was the usual custom that the eldest son receive the inheritance. In this case the custom was to be reversed.

Abraham's Death and Burial

13. At his death, to whom did Abraham give the inheritance with all that he possessed? Verses 7, 5.

14. Where was Abraham buried? By whom? Verses 9, 10.

NOTE.—The record tells us that his sons Isaac and Ishmael buried him in the cave of Machpelah with his wife Sarah. Ishmael had led a wild life on the desert, but in "his latter days he repented of his evil ways, and returned to his father's God; but the stamp of character given to his posterity remained." —*Patriarchs and Prophets,* page 174. Isaac and Ishmael, though separated by jealousy in early life, loved the aged patriarch who had led them to a knowledge of and love for God, and they united in laying him to rest.

15. After the death of Abraham, what did God do for Isaac? Where did he dwell? Verse 11.

Lesson 5, for May 1, 1943

The Twin Sons of Isaac and Rebekah

MEMORY VERSE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

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

Introduction

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

THIRTEENTH SABBATH OFFERING
For the Southern Asia Division—June 26, 1943

The Sons of Isaac

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

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

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

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

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

ANSWER.—"They [Esau and Jacob] were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual pre-eminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."—*Patriarchs and Prophets,* pages 177, 178.

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

NOTE.—Esau's marriage to two Canaanitish women was not only a cause of sorrow to Isaac and Rebekah. It was in direct conflict with the plan of God, and the instruction given by Abraham to his servant when he sent him in quest of a wife for Isaac. Intermarriage with the heathen would draw the heart away from full loyalty to God and unfit for exercising the birthright. Such a marriage would thereby violate the covenant made with Abraham.

Jacob Deceives Isaac

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

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

NOTE.—"Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word would have been fulfilled in His own time, had they waited in faith for Him to work for them. But like many

who now profess to be children of God, they were unwilling to leave the matter in His hands."—*Patriarchs and Prophets,* page 180.

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

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

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

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

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

The Aftermath of Deception

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

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

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

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

ANSWER.—"Rebekah bitterly repented the wrong counsel she had given her son; it was the means of separating him from her, and she never saw his face again. From the hour when he received the birthright, Jacob was weighed down with self-condemnation. He had sinned against his father, his brother, his own soul, and against God. In one short hour he had made work for a lifelong repentance."—*Patriarchs and Prophets,* page 180.

16. How is Esau referred to in the Scriptures? Heb. 12:16, 17.

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

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

Lesson 6, for May 8, 1943

Jacob the Supplanter Becomes Israel, a Prince With God

MEMORY VERSE: "He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

STUDY HELP: "Patriarchs and Prophets," pages 183-206, 237, 238, (new ed., pages 183-205, 236-238).

MAP STUDY: Locate the places mentioned in the lesson.

Introduction

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

Jacob's Journey to Haran

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

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

3. When Jacob awoke, what were his feelings? What memorial did he erect at that place? What vow did he make before God? Verses 16-22.

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

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

In the Service of Laban

5. During Jacob's stay with his uncle in Haran, to whom was he married? Verses 15-30.

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

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

8. Why did Jacob, after he had served Laban twenty years, finally leave Haran? Gen. 31:3.

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

Jacob Flees Toward Canaan

9. What did Jacob immediately decide to do? As Laban pursued, what message did he receive from God? Verses 17-24.

NOTE.—"After three days, Laban learned of their flight, and set forth in pursuit, overtaking the company on the seventh day of their journey. He was hot with anger, and bent on forcing them to return, which he doubted not he could do, since his band was much the stronger. The fugitives were indeed in great peril. That he did not carry out his hostile purpose was due to the fact that God Himself had interposed for the protection of His servant. . . . Laban had withheld the marriage dowry of his daughters, and had ever treated Jacob with craft and harshness."—*Patriarchs and Prophets,* page 193.

10. What covenant was finally entered into between them? Verses 43-55.

The Night Struggle and Victory

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

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

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

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

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

"Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second

coming. The prophet Jeremiah, in holy vision looking down to this time, said: 'We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.' "—*Patriarchs and Prophets,* page 201.

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

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

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

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

Lesson 7, for May 15, 1943

Jacob and His Twelve Sons

MEMORY VERSE: "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." Gen. 37:14.

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

MAP STUDY: Locate the places mentioned in the lesson.

Introduction

"THE sin of Jacob, and the train of events to which it led, had not failed to exert an influence for evil,—an influence that revealed its bitter fruit in the character and life of his sons."—*Patriarchs and Prophets,* page 208.

Joseph and His Brethren

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

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

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

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

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

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

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

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

Sent to His Brothers in Dothan

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

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

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

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

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

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

From the Pit Into Slavery

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

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

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

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

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

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

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

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

Jacob Mourns for Joseph

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

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

NOTE.—"Time seemed to bring no alleviation of his grief. 'I will go down into the grave unto my son mourning,' was his despairing cry. The young men, terrified at what they had done, yet dreading their father's reproaches, still hid in their own hearts the knowledge of their guilt, which even to themselves seemed very great."—*Patriarchs and Prophets,* page 212.

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

NOTE.—"Arriving in Egypt, Joseph was sold to Potiphar, captain of the

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

Lesson 8, for May 22, 1943

God's Care Over Joseph in Egypt

MEMORY VERSE: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:21.

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

Introduction

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

In Potiphar's Home

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

2. When Joseph resisted the tempter because of his loyalty to his master and to God, what unjust punishment did he receive? Verses 9, 20.

NOTE.—"Joseph's gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave. . . . If we were to cherish an habitual impression that God sees and hears all that we do and say, and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation."—*Patriarchs and Prophets,* page 217.

In Prison for Principle

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

NOTE.—"God was preparing him [Joseph] in the school of affliction, for greater usefulness, and he did not refuse the needful discipline. In the prison, witnessing the results of oppression and tyranny, and the effects of crime, he

learned lessons of justice, sympathy, and mercy, that prepared him to exercise power with wisdom and compassion."—*Patriarchs and Prophets,* page 218.

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

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

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

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

Called Before Pharaoh

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

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

9. When Pharaoh called Joseph before him, how did the king address him? What dreams did the king relate? What had not the king's magicians been able to do? Verses 14-24.

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

Second Ruler; Joseph's Foresight

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

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

NOTE.—"It was a wonderful ascent, sheer in a single bound from the dungeon to the steps of the throne. His father had rebuked him; now Pharaoh, the greatest monarch of his time, welcomes him. His brethren despised him; now the proudest priesthood of the world opens its ranks to receive him by marriage into their midst, considering it wiser to conciliate a man who was

from that moment to be the greatest force in Egyptian politics and life. The hands that were hard with the toils of a slave are adorned with a signet ring. The feet are no longer tormented by fetters; a chain of gold is linked around his neck. . . . He was once trampled upon as the offscouring of all things; now all Egypt is commanded to bow before him, as he rides forth in the second chariot, prime minister of Egypt, and second only to the king."—Meyer, *Joseph,* pages 73, 74.

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

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

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

16. How was Joseph enabled to make such a record for firmness of character, uprightness, and wisdom?

ANSWER.—"In his early years he had consulted duty rather than inclination."—*Patriarchs and Prophets,* page 222.

NOTE.—"Joseph's character bore the test alike of adversity and prosperity. The same fidelity to God was manifest when he stood in the palace of the Pharaohs as when in a prisoner's cell. He was still a stranger in a heathen land, separated from his kindred, the worshipers of God; but he fully believed that the divine hand had directed his steps, and in constant reliance upon God he faithfully discharged the duties of his position. . . .

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

Lesson 9, for May 29, 1943

Joseph and His Brethren

MEMORY VERSE: "Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:19, 20.

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

Introduction

"IT WAS envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater than themselves. And when he was carried to Egypt, they flattered themselves that they were to be no more

troubled with his dreams; that they had removed all possibility of their fulfillment. But their own course was overruled by God to bring about the very event that they designed to hinder. . . . Joseph, through his bondage in Egypt, became a savior to his father's family; yet this fact did not lessen the guilt of his brothers. . . . Joseph's patience and meekness under injustice and oppression, his ready forgiveness and noble benevolence toward his unnatural brothers, represent the Saviour's uncomplaining endurance of the malice and abuse of wicked men, and His forgiveness, not only of His murderers, but of all who have come to Him confessing their sins and seeking pardon."—*Patriarchs and Prophets,* pages 239, 240.

Famine in Egypt and Canaan

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

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

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

NOTE.—"He [Joseph] had grown from a lad of seventeen to a man of forty. He was clothed in pure white linen, with ornaments of gold to indicate his rank, a garb not altogether unlike that famous coat, which had wrought such havoc. He was governor of the land, and if they had thought of Joseph at all when entering that land (and no doubt they did), they expected to see him in the gangs of slaves manacled at work in the fields, or sweltering in the scorching brickyards, preparing material for the pyramids. So, in unconscious fulfillment of his own boyish dream, they bowed down themselves before him with their faces to the earth."—Meyer, *Joseph,* page 85.

Sins' Punishment Begins

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

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

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

6. Driven by their need, to what did Jacob eventually consent? What pledge did Judah make? In whom did Jacob place his hope? Gen. 43:1-14.

Again in Egypt Before Joseph

7. To whose house were they conducted on their arrival in Egypt? Why did they feel afraid? Verses 15-18.

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

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

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

A Chastened Group—Joseph Reveals Himself

10. What further test of their lives did Joseph make? When apparently Benjamin was caught in theft, what did the brothers do? What was Judah willing to do to ensure his father's happiness? Gen. 44:1-13, 18, 32-34.

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

NOTE.—"Joseph was satisfied. He had seen in his brothers the fruits of true repentance. . . . His brothers stood motionless, dumb with fear and amazement. The ruler of Egypt their brother Joseph, whom they had envied and would have murdered, and finally sold as a slave! All their ill-treatment of him passed before them. They remembered how they had despised his dreams, and had labored to prevent their fulfillment. Yet they had acted their part in fulfilling these dreams; and now that they were completely in his power, he would, no doubt, avenge the wrong that he had suffered. . . . Feeling that they had already suffered enough for their cruelty toward him, he nobly sought to banish their fears, and lessen the bitterness of their self-reproach."—*Patriarchs and Prophets,* pages 230, 231.

Jacob Called Into Egypt

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

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

14. While on the way to Egypt, what divine assurance did Jacob receive? Describe the reunion of father and son. Gen. 46:1-4, 28-31.

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

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

God Meant It Unto Good

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

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

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

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

Lesson 10, for June 5, 1943

Israel in Bondage

MEMORY VERSE: "Then they cried unto the Lord in their trouble, and He saved them out of their distresses." Psalm 107:13.

STUDY HELP: "Patriarchs and Prophets," pages 241-251 (new ed., pages 241-249).

MAP STUDY: Locate the places mentioned in the lesson.

Introduction

IN allowing Israel to be enslaved by the Egyptian rulers, to endure through years the rigors of an Eastern servitude that was bitter, conscienceless, merciless, God had the ultimate salvation of Israel in view. His people were being

strongly influenced by the idolatry about them. Many were falling into the evil ways of their heathen neighbors. In the hour of calamity, when the hand of the taskmasters was heavy upon them, they were caused to remember the promises of their fathers' God. Some had preserved through the years the memory of those promises, and looked forward to the return to Canaan. Their days of servitude brought with them a realization of their need and prepared them for deliverance by the hand of one whom even then God was fitting for the fulfillment of His plan.

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

A King That "Knew Not Joseph"

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

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

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

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

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

The Male Children to Be Destroyed

4. To what extreme measure did Pharaoh resort to hinder the growth of Israel? Verse 22.

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

6. By what strange series of circumstances did the babe become a member of the royal family in Egypt? In the providence of God,

how was the child Moses instructed and trained in the worship of the true God? Verses 5-10.

NOTE.—"God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. . . . She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, 'and he became her son.' Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court."—*Patriarchs and Prophets,* pages 243, 244.

Moses at the Hour of Decision

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

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

9. What conflict between two Hebrews led Moses to interfere? What was the result? Ex. 2:13, 14.

NOTE.—"The whole matter was quickly made known to the Egyptians, and, greatly exaggerated, soon reached the ears of Pharaoh. It was represented to the king that this act meant much; that Moses designed to lead his people against the Egyptians, to overthrow the government, and to seat himself upon the throne; and that there could be no security for the kingdom while he lived. It was at once determined by the monarch that he should die; but becoming aware of his danger, he made his escape, and fled toward Arabia."—*Patriarchs and Prophets,* page 247.

The Flight Into Midian

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

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

NOTE.—Moses remained in Midian for forty years, keeping the flocks of Jethro. "It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes. Moses was not prepared for his great work. . . . In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will

to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help."—*Patriarchs and Prophets,* page 247.

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

Lesson 11, for June 12, 1943

Moses Called to Deliver God's People

MEMORY VERSE: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:10.

STUDY HELP: "Patriarchs and Prophets," pages 251-256 (new ed., pages 250-255).

Introduction

THE chapters considered in this lesson carry us rapidly over an important but familiar part of the story of ancient Israel. Moses had fled to Midian and had dwelt there as a shepherd for forty years. He had during this time unlearned the wrong principles which were followed in the Egyptian royal court, and had instead learned lessons needed for his future work as leader and shepherd of Israel. He is now called from his lowly, quiet task to the eventful years of the Exodus. God had fitted him for this work of leadership during his exile. While he distrusted himself, he could be used as a strong human instrument of almighty power. Moses had learned the lessons of trust in God; had seen evidences of God's power and protection. Thus he was made a leader whom God could trust and in whom the people could place confidence.

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

Moses Receives God's Call

1. What employment was followed by Moses in Midian? While in the region of Mt. Horeb, who appeared unto him? Ex. 3:1, 2, first part.

2. What was the appearance of the bush in which the angel appeared? What did this lead Moses to do? Verses 2, last part, 3.

3. As he turned aside to see, who called unto him? What instruction was given Moses? Who did He say He was? How did this affect Moses? Verses 4-6.

NOTE.—"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of pre-

sumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be reverenced; all who truly realize His presence will bow in humility before Him."—*Patriarchs and Prophets,* page 252.

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

5. How did Moses first respond? What token of his call did God promise Moses? Verses 11, 12.

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

7. To whom was Moses first to go with God's message? Verses 16, 17.

8. Taking the elders of Israel with him, to whom was he then to go? Verse 18.

9. What did God say would be the attitude of Pharaoh? What would He do to Egypt? With what result? Verses 19-22.

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

10. What fear did Moses express regarding his acceptance by Israel? What three signs were given him? Ex. 4:1-9.

Aaron Assigned to Assist Moses

11. When Moses complained further of his inability because of his slowness of speech, what help did God promise him? Verses 10-12.

12. As he still sought to avoid the responsibility, what further did God say? What was to be Moses' position and responsibility? Verses 13-17.

NOTE.—"The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he

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entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him fully, and give themselves unreservedly to His commands."—*Patriarchs and Prophets,* page 255.

13. Who was sent to meet Moses in Mt. Horeb? On arrival in Egypt to whom did they first go? How did the people respond? Verses 27-31.

14. When Moses and Aaron approached Pharaoh with a request for the release of Israel, what was his response? What new burdens were laid upon them? Ex. 5:1-9.

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

"Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt."—*The Great Controversy,* page 269.

15. When the oppressions of Pharaoh became so great that the Israelites could no longer endure them, what did they do? What course did Moses follow? Verses 20-23.

16. In order that Pharaoh might yield to divine power, and be willing to let Israel go, what did God promise to do? Ex. 6:6-8.

NOTE.—The real question at issue may be thus briefly stated: The Lord says: "Let My people go." Pharaoh replies, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:1, 2.

Lesson 12, for June 19, 1943

The Plagues of Egypt

MEMORY VERSE: "Be it according to thy word: that thou mayest know that there is none like unto the Lord our God." Ex. 8:10.

STUDY HELP: "Patriarchs and Prophets," pages 257-272 (new ed., pages 257-271).

Introduction

"THE Hebrews had expected to obtain their freedom without any special trial of their faith, or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling

patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage, rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king, and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service."—*Patriarchs and Prophets,* page 260.

In this lesson we enter upon some of the most dramatic and forceful scenes of Bible history, and are permitted to watch the conflict that ensued between two great opposing forces. Similar scenes are to be repeated in the closing days of earth's history.

Moses and Aaron Appear Before Pharaoh

1. After Moses and Aaron arrived in Egypt, what command was given them? Ex. 6:10, 11, 28-30.

2. At Moses' reply what assurance did God give him? What did He promise to make of him? What would be Pharaoh's attitude? Ex. 7:1-5.

NOTE.—"He was informed that the monarch would not yield until God should visit judgments upon Egypt, and bring out Israel by the signal manifestation of His power. Before the infliction of each plague, Moses was to describe its nature and effects, that the king might save himself from it if he chose. Every punishment rejected would be followed by one more severe, until his proud heart would be humbled, and he would acknowledge the Maker of heaven and earth as the true and living God. The Lord would give the Egyptians an opportunity to see how vain was the wisdom of their mighty men, how feeble the power of their gods, when opposed to the commands of Jehovah. He would punish the people of Egypt for their idolatry, and silence their boasting of the blessings received from their senseless deities. God would glorify His own name, that other nations might hear of His power and tremble at His mighty acts, and that His people might be led to turn from their idolatry and render Him pure worship."—*Patriarchs and Prophets,* page 263.

3. Under what circumstances did Aaron perform a miracle before Pharaoh? Verses 8-13.

NOTE.—The student should take particular note of the effect that this miracle, and each plague poured out, had upon the heart of the proud monarch. As with him, so also it is with every human heart. A refusal to acknowledge God's power, or to accept His chastisements, effectually hardens the heart against further manifestations of His divine character. Eventually it becomes necessary to destroy those who continue in rebellion. Thus it was with Pharaoh and his counselors. Each recurring manifestation of God's power, affecting as it did the very life of the people, and increasing in intensity, forced the proud monarch to momentary humility, but eventually so hardened his attitude that he was ready to risk his kingdom in contest with Jehovah, the God of Israel. It is to be noted that each plague involved some power or object in nature which the Egyptians worshiped.

4. In the first plague, what natural element sacred to the Egyptians was affected? How long did the plague last? Verses 14-25.

The Magicians Acknowledge the Hand of God

5. In the second affliction, what visitation came to the very homes of the people? After the removal of the curse, what did Pharaoh do? Ex. 8:1-15.

NOTE.—Read regarding this visitation in *Patriarchs and Prophets,* pages 265, 266.

6. With the third plague, what attitude did the king's magicians take? Verses 16-19.

7. In view of Pharaoh's stubbornness, what did God next send upon the country? What particular sign did He give that this was an act of the Most High? Verses 20-24.

8. In apparent yielding, what was Pharaoh willing to grant? How much did Moses and Aaron demand for Israel? What resulted? Verses 25-32.

God Strikes at the Egyptians' Religion

9. Where next did the wrath of God strike in this rebellious land? How was the king affected? Ex. 9:1-7.

10. Having struck directly at their heathen religion and their wealth in their cattle, where did the next plague fall? With what effect on Pharaoh? Verses 8-12.

NOTE.—"Moses was next directed to take ashes of the furnace, and 'sprinkle it toward the heaven in the sight of Pharaoh.' This act was deeply significant. Four hundred years before, God had shown to Abraham the future oppression of his people, under the figure of a smoking furnace and a burning lamp. He had declared that He would visit judgments upon their oppressors, and would bring forth the captives with great substance. In Egypt, Israel had long languished in the furnace of affliction. This act of Moses was an assurance to them that God was mindful of His covenant, and that the time for their deliverance had come."—*Patriarchs and Prophets,* page 267.

11. What threatened catastrophe was next predicted by the Lord? What attitude did Pharaoh take in the matter? Verses 13-21.

NOTE.—Verse 17 tells the attitude of the king in the face of the threatened trouble. "Yet exalteth thou thyself against My people." Of Pharaoh's hardness of heart we are told: "God had declared concerning Pharaoh, 'I will harden his heart, that he shall not let the people go.' There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power; but the monarch stubbornly refused to heed the light. Every display of infinite power, rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to ven-

ture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born."—*Patriarchs and Prophets,* page 268.

12. When the disaster came, how did Pharaoh indicate his distress? On its cessation, what showed that his repentance was not sincere? Verses 22-35.

13. What destructive plague was to consume all the remaining crops? When it came, what action did Pharaoh take? Ex. 10:1-20.

Pharaoh Orders Moses and Aaron Never to Return

14. When darkness that could be felt came to Egypt, how far was Pharaoh willing to go in releasing Israel? As again he hardened his heart, what threat did he make? Verses 21-29.

NOTE.—"Suddenly a darkness settled upon the land, so thick and black that it seemed a 'darkness which may be felt.' Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. 'They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.' The sun and moon were objects of worship to the Egyptians; in this mysterious darkness the people and their gods alike were smitten by the power that had undertaken the cause of the bondmen. Yet fearful as it was, this judgment is an evidence of God's compassion and His unwillingness to destroy. He would give the people time for reflection and repentance before bringing upon them the last and most terrible of the plagues."—*Patriarchs and Prophets,* page 272.

15. In this dark hour for the Egyptian people, what hope came to Israel? What instructions were given them? What dire calamity would next strike every Egyptian home? Ex. 11:1-10.

NOTE.—As the plagues increased in intensity, and the final punishment was about to fall upon the unrepentant and rebellious monarch and his people, God sent to Israel a message of cheer, a promise of deliverance. As the next stroke fell, and the horror of it came home to the king, he would send them out urgently from among the people of Egypt. At last the end of the prophetic time of Israel's sojourn in Egypt had come. With eagerness Israel was to make the preparations for departure, yet with a thoroughness that would find them all prepared to move with the indicated providences of their great Leader.

Thirteenth Sabbath Offering

The "overflow" of the Thirteenth Sabbath Offering next week is to be devoted to the evangelistic work in India. Plan for a generous offering to help save India's perishing millions.

Lesson 13, for June 26, 1943

The Passover

MEMORY VERSE: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

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

Introduction

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

The Beginning of Months

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

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

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

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

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

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

A Memorial of the Redeemer

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

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

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

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

Hyssop was a bushy herb.

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

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

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

NOTE.—"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. . . . It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice."—*Patriarchs and Prophets,* page 277.

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

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

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

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

Note how perfectly the Passover type was fulfilled in Christ:

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

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

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

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

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

"(6) Not a bone was broken. This was true of His body."—Peloubet.

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

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

The First-born Smitten—Israel Departs

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

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

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

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

16. How many were called out of Egypt in the deliverance of Israel? Verses 37, 38.

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

Sabbath School Lessons for the Third Quarter

The Sabbath school lessons for the third quarter continue to be studies "From the Days of the Patriarchs and Prophets," and deal particularly with "The Deliverance at the Red Sea to Balaam."

The first lesson, for July 3, is entitled "The Deliverance at the Red Sea; Complaints and Murmuring." The memory verse is Exodus 15:2. The study help is "Patriarchs and Prophets," pp. 283-290.

For anyone not provided with a Lesson Quarterly the first Sabbath of the new quarter, we give the following for daily study:

Ques. 1: Ex. 12:37, 38.
Ques. 2: Ex. 12:43-51.
Ques. 3: Ex. 13:3-7.
Ques. 4: Ex. 13:8-10, 14-16.
Ques. 5: Ex. 13:11-13; Ex. 12:12, 13.
Ques. 6: Ex. 13:17-20.
Ques. 7: Ex. 13:21, 22.
Ques. 8: Ex. 14:1-9.
Ques. 9: Ex. 14:10-14.
Ques. 10: Ex. 14:15-18.
Ques. 11: Ex. 14:19-22.
Ques. 12: Ex. 14:23-31.
Ques. 13: Ex. 15:1-22; Rev. 15:1-3.
Ques. 14: Ex. 15:23-26.
Ques. 15: Ex. 15:27.
Ques. 16: Ex. 16:2; 17:3.

THIRTEENTH SABBATH OFFERING
June 26, 1943
FOR SOUTHERN ASIA DIVISION

SUPERINTENDENTS, LEADERS of the JUNIOR DIVISION, and the PARENTS of JUNIORS—

Please Note

The Sabbath School Department, after wide counsel, has inaugurated a

NEW SERIES OF LESSONS for the JUNIOR DIVISION

FOR many years the juniors have followed the graded series of lessons, but beginning with this second quarter they will study lessons adapted from the senior topics. Accordingly, the junior lessons will cover essentially the same Scripture outline as is used in the senior and youth's lessons.

The new junior series will require more study on the part of the boys and girls than they gave to the graded series, inasmuch as they had covered the graded outlines once or twice before reaching the junior division. Parents and teachers should be ready and glad to help these boys and girls master the simple assignments in each week's lessons.

The material prepared for teaching these new lessons is designed to make the studies of thrilling interest to the juniors, as well as being helpful in directing their abounding energy in profitable avenues of endeavor.

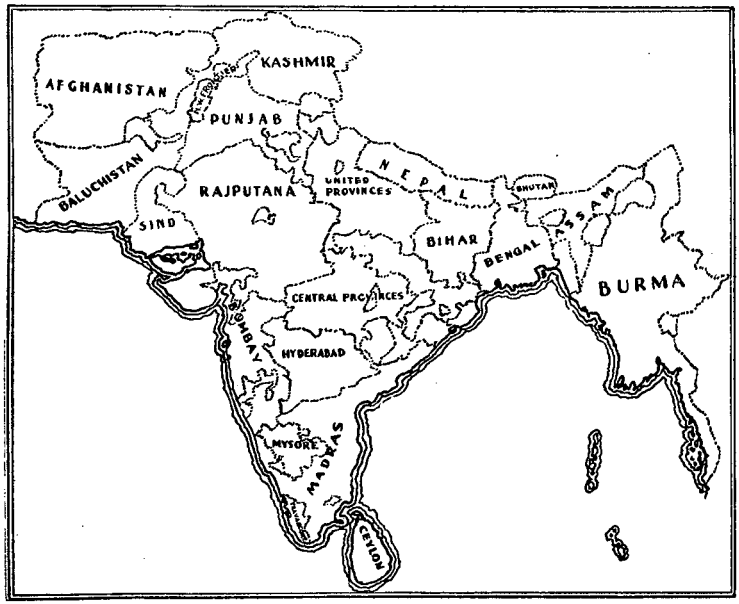
The lessons for the seniors, youth, and juniors cover the Bible story during the patriarchal times "From the Call of Abraham to the Exodus." Next to the Bible, there is no better "help" in the study of the lessons than that wonderful volume

PATRIARCHS and PROPHETS

Each week the lessons for the juniors refer to this volume, and it will be needed for the entire year's study in Old Testament history. Price, cloth, $2.50; limp leather, $3.50.

If you do not already have a copy-

Order from your BOOK AND BIBLE HOUSE



THIRTEENTH SABBATH OFFERING

June 26

SOUTHERN ASIA DIVISION

Two years ago this quarter, when the Southern Asia Division was the recipient of the "overflow" of the Thirteenth Sabbath Offering, the overflow amounted to $9,959.62. This was given to the medical missionary work in Burma.

On June 26, we will have the privilege of again giving to this great field. There are many evidences that the Spirit of the Lord is working on the hearts of men and women in Southern Asia. Hundreds are now being baptized where formerly there were only a few. It has been decided that the "overflow" this quarter will be devoted to strengthening the evangelistic work in this field, and it is hoped that everyone will lift mightily toward a large offering. When the offering reaches $60,000, there is an overflow of $2,000, and it is increased by 20 per cent of all that is given beyond $60,000. Therefore, if there is a Thirteenth Sabbath Offering of $100,000, there will be an "overflow" of $10,000 to evangelize India's perishing millions. Give more than heretofore!

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