J. A. Stevens

SABBATH SCHOOL Lesson QUARTERLY

Lessons From the Days of

PATRIARCHS and PROPHETS

FROM THE DEATH OF MOSES TO THE ANOINTING OF SAUL

No. 194 SENIOR DIVISION FOURTH 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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DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name.....

If desired, a record of daily study may be maintained in the blank below.

WEEK	1	2	3	4	5	6	7	8	9	10	11	12	13
SAB.													
SUN.													
MON.													
TUES.													
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THUR.													
FRI.													

Place a check (√) mark in each space above for the days you have studied your lesson. Form the habit of regular daily study and record marking.

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Sabbath School Lesson Quarterly

Lessons From the Days of the Patriarchs and Prophets

FROM THE DEATH OF MOSES TO THE ANOINTING OF SAUL

Lesson 1, for October 2, 1943

Impatience and Anger Lead Moses to Sin

MEMORY VERSE: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:31.

STUDY HELP: "Patriarchs and Prophets," pages 411-421, 469-480 (new ed., pages 421-429, 481-491).

Moses and Aaron Barred From Canaan

1. To what place did Israel again come? Who died and was buried there? Num. 20:1.

2. What new danger threatened? How did the people relate themselves to this problem? What did Moses and Aaron do? Verses 2-6.

3. What instruction did God give for this time of trial? What miracle was promised? Verses 7, 8.

NOTE.—"It was Christ, by the power of His word, that caused the refreshing stream to flow for Israel. 'They drank of that spiritual Rock that followed them; and that Rock was Christ.' He was the source of all temporal as well as spiritual blessings. Christ, the true Rock, was with them in all their wanderings. 'They thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He clave the rock also, and the waters gushed out.' 'They ran in the dry places like a river.' "—*Patriarchs and Prophets*, page 411.

4. What impatient words were spoken by Moses? How did he dishonor God? Verses 9-11.

NOTE.—"The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. 'Hear now, ye rebels,' he cried; 'must we fetch you water out

of this rock?' and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. The water gushed forth in abundance to satisfy the host. But a great wrong had been done. . . .

"By his rash act, Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time, it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock, the significance of this beautiful figure of Christ was destroyed."—*Patriarchs and Prophets,* pages 417, 418.

5. What sin had Moses and Aaron committed? What bitter judgment was pronounced for this transgression? Verse 12.

NOTE.—"The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in His power and goodness. When they angrily cried, 'Must *we* fetch you water out of this rock?' they put themselves in God's place, as though the power lay with themselves, men possessing human frailties and passions. Wearied with the continual murmuring and rebellion of the people, Moses had lost sight of his Almighty Helper, and without the divine strength he had been left to mar his record by an exhibition of human weakness. The man who might have stood pure, firm, and unselfish to the close of his work, had been overcome at last. God had been dishonored before the congregation of Israel, when He should have been magnified and exalted."—*Patriarchs and Prophets,* page 418.

The Death of Aaron

6. To what historic place did Israel journey? With what announcement did God recall the sin of Moses and Aaron? Verses 22-24.

NOTE.—"Aaron's work for Israel was done. Forty years before, at the age of eighty-three, God had called him to unite with Moses in his great and important mission. He had co-operated with his brother in leading the children of Israel from Egypt. He had held up the great leader's hands when the Hebrew hosts gave battle to Amalek. He had been permitted to ascend Mount Sinai, to approach into the presence of God, and to behold the divine glory. The Lord had conferred upon the family of Aaron the office of the priesthood, and had honored him with the sacred consecration of high priest."—*Patriarchs and Prophets,* pages 425, 426.

7. What instruction was given Moses concerning Aaron's successor? Verses 25, 26.

8. How fully did Moses carry out this instruction? How long did the congregation mourn the death of Aaron? Verses 27-29.

Joshua Called To Lead Israel

9. Locate Mount Abarim and explain why God called Moses to ascend it. Num. 27:12, 13.

10. How did God again emphasize the enormity of Moses' sin? Verse 14.

NOTE.—"Not even the integrity and faithfulness of Moses could avert the retribution of his fault. God had forgiven the people greater transgressions, but He could not deal with sin in the leaders as in those who were led. He had honored Moses above every other man upon the earth. He had revealed to him His glory, and through him He had communicated His statutes to Israel. The fact that Moses had enjoyed so great light and knowledge, made his sin more grievous. Past faithfulness will not atone for one wrong act. The greater the light and privileges granted to man, the greater is his responsibility, the more aggravated his failure, and the heavier his punishment."—*Patriarchs and Prophets,* page 420.

11. How did Moses show his deep concern regarding the future leadership of Israel? Verses 15-17.

12. What provision had God made for the leadership of His people? Describe the impressive service investing the successor of Moses. Verses 18-23.

NOTE.—"At the divine command, Moses and Joshua repaired to the tabernacle, while the pillar of cloud came and stood over the door. Here the people were solemnly committed to the charge of Joshua. The work of Moses as leader of Israel was ended. Still he forgot himself in his interest for his people. In the presence of the assembled multitude, Moses, in the name of God, addressed to his successor these words of holy cheer: 'Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.' He then turned to the elders and officers of the people, giving them a solemn charge to obey faithfully the instructions he had communicated to them from God."—*Patriarchs and Prophets,* pages 469, 470.

The Death and Burial of Moses

13. In what solemn words did God outline the last hours of Moses's life? Deut. 32:48-52.

14. What view of Israel's inheritance was given Moses from Pisgah's lofty height? Deut. 34:1-4.

NOTE.—"A panoramic view of the Land of Promise was presented to him. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. In this scene it was presented, not as it then appeared, but as

it would become, with God's blessing upon it, in the possession of Israel."—*Patriarchs and Prophets,* page 472.

Moses was permitted to see the history of Israel through the centuries — their apostasies and their punishment, their dispersion, the captivity, the restoration, the rejection of the Messiah and their ultimate rejection as the chosen people, and after this the rejection of God's law by the engrafted Gentiles, and the call of the saints into God's kingdom. Then "another scene opens to his view,—the earth freed from the curse, lovelier than the fair Land of Promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable, Moses looks upon the scene,—the fulfillment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land."—*Patriarchs and Prophets,* page 477.

15. In what brief words are the death and burial of Moses described? What is said of his age and his physical powers? Verses 5-7.

Lesson 2, for October 9, 1943

God Makes a Way for His People

MEMORY VERSE: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

STUDY HELP: "Patriarchs and Prophets," pages 481-498 (new ed., pages 493-511).

Joshua Assumes Leadership

1. What ancient promise was about to be fulfilled? Joshua 1:10, 11. Compare Deut. 9:5.

2. What was the inheritance of the Reubenites, Gadites, and half of the tribe of Manasseh? How were they to help? Joshua 1:12-15.

3. What was the response of all the people? Verses 16-18.

Spies Visit Jericho

4. What military expedient did Joshua exercise? Where did these men find shelter? Joshua 2:1.

NOTE.—"This city was virtually the key to the whole country, and it would present a formidable obstacle to the success of Israel. Joshua therefore sent two young men as spies to visit this city, and ascertain something as to its

population, its resources, and the strength of its fortifications. The inhabitants of the city, terrified and suspicious, were constantly on the alert, and the messengers were in great danger. They were, however, preserved by Rahab, a woman of Jericho, at the peril of her own life. In return for her kindness, they gave her a promise of protection when the city should be taken."—*Patriarchs and Prophets,* pages 482, 483.

5. Informed of their presence, what did the king demand? What did Rahab do? How did they make their escape? Verses 2-7, 15, 16.

6. What promise of deliverance for her family was given Rahab? How was her home to be identified? Verses 17-21.

7. What message of assurance did the spies bring to Joshua? How carefully were plans laid for the crossing of the Jordan? Verses 23, 24; 3:1-6.

Jordan Crossed; Jericho Taken

8. What pledge of triumph over their enemies did God give Israel? What great sign was to seal this promise? Verses 9-13.

NOTE.—"Thus was impressed upon the minds of all Israel the fact that the power that stayed the waters of Jordan was the same that had opened the Red Sea to their fathers forty years before. When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and 'the soles of the priests' feet were lifted up unto the dry land,' than the imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream."—*Patriarchs and Prophets,* page 484.

9. How did the Lord fulfill this promise? Verses 14-17. See Joshua 4:1-18.

NOTE.—"At the appointed time began the onward movement, the ark, borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark. All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare."—*Patriarchs and Prophets,* page 484.

10. What marked evidences did God give Joshua and Israel that He was with them? Joshua 5:13-15; 6:2, 3, 12-16, 20.

NOTE.—"The Israelites had not gained the victory by their own power; the conquest had been wholly the Lord's; and as the first fruits of the land, the city, with all that it contained, was to be devoted as a sacrifice to God. It was

to be impressed upon Israel that in the conquest of Canaan they were not to fight for themselves, but simply as instruments to execute the will of God; not to seek for riches or self-exaltation, but the glory of Jehovah their king. Before the capture the command had been given, 'The city shall be accursed, even it, and all that are therein.' 'Keep yourselves from the accursed thing, lest ye make yourselves accursed, . . . and make the camp of Israel a curse, and trouble it.' "—*Patriarchs and Prophets,* page 491.

The Results of Overconfidence and Sin

11. By what tragic lesson was Israel taught the fatal consequences of self-confidence? Joshua 7:2-6.

NOTE.—"The great victory that God had gained for them had made the Israelites self-confident. Because He had promised them the land of Canaan, they felt secure, and failed to realize that divine help alone could give them success. Even Joshua laid his plans for the conquest of Ai, without seeking counsel from God."—*Patriarchs and Prophets,* page 493.

12. What great sin robbed Israel of God's presence? What terrible judgment overtook the transgressor? Verses 10-15, 24-26.

NOTE.—"The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common and the most lightly regarded. While other offenses meet with detection and punishment, how rarely does the violation of the tenth commandment so much as call forth censure. The enormity of this sin, and its terrible results, are the lessons of Achan's history.

"Covetousness is an evil of gradual development. Achan had cherished greed of gain until it became a habit, binding him in fetters well-nigh impossible to break. While fostering this evil, he would have been filled with horror at the thought of bringing disaster upon Israel; but his perceptions were deadened by sin, and when temptation came, he fell an easy prey."—*Patriarchs and Prophets,* page 496.

Ai Taken

13. After the camp of Israel was cleansed of Achan's sin, how did God again reveal His presence with them? Joshua 8:1, 2.

14. How completely was the Canaanite stronghold overwhelmed? Verses 18-23, 28, 29.

THIRTEENTH SABBATH OFFERING
Detached Missions of General Conference
December 25, 1943

Lesson 3, for October 16, 1943

Cities of Refuge; Levitical Cities

MEMORY VERSE: "Turn you at My reproof: behold, I will pour out My spirit unto you, I will make known My words unto you." Prov. 1:23.

STUDY HELP: "Patriarchs and Prophets," pages 515-517 (new ed.,pages 530-532).

The Call of the Tribe of Levi

1. What term did Stephen use to describe the Exodus movement? Who was its leader? Acts 7:37-39.

2. When Israel lapsed into idolatry, which of the tribes remained loyal to God? Ex. 32:25-29.

3. What sacred responsibility was committed to the tribe of Levi? Num. 3:6-9, 11, 12.

4. Describe the solemn service dedicating the Levites to the spiritual leadership of Israel. Num. 8:5-15.

5. What was the work of the Levites during the wilderness wanderings? Num. 1:47-53.

The Support of Levi; Their Dwelling Place

6. How was the ministry of the church supported under the Levitical system? Num. 18:20-24.

NOTE.—"The apostle here [1 Cor. 9:7-14] referred to the Lord's plan for the maintenance of the priests who ministered in the temple. Those who were set apart to this holy office were supported by their brethren, to whom they ministered spiritual blessings. 'Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law.' The tribe of Levi was chosen by the Lord for the sacred offices pertaining to the temple and the priesthood. Of the priest it was said, 'The Lord thy God hath chosen him . . . to stand to minister in the name of the Lord.' One tenth of all the increase was claimed by the Lord as His own, and to withhold the tithe was regarded by Him as robbery."—*The Acts of the Apostles,* page 336.

7. After the conquest of the Land of Promise, where, besides Shiloh, were the priests and Levites located? Num. 35:1-8. See Joshua 21:1-42.

Cities of Refuge

8. What special designation was given to six of these cities? Num. 35:9-12; Joshua 20:1-6.

NOTE.—"Six of the cities assigned to the Levites,—three on each side the Jordan,—were appointed as cities of refuge, to which the manslayer might flee for safety. The appointment of these cities had been commanded by Moses, 'that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge,' he said, 'that the manslayer die not, until he stand before the congregation in judgment.' This merciful provision was rendered necessary by the ancient custom of private vengeance, by which the punishment of the murderer devolved on the nearest relative or the next heir of the deceased. In cases where guilt was clearly evident, it was not necessary to wait for a trial by the magistrates. The avenger might pursue the criminal anywhere, and put him to death wherever he should be found. The Lord did not see fit to abolish this custom at that time; but He made provision to ensure the safety of those who should take life unintentionally."—*Patriarchs and Prophets,* page 515.

9. With what care were these particular cities selected as "cities of refuge"? Joshua 20:7-9; Num. 35:14.

NOTE.—"The cities of refuge were so distributed as to be within a half-day's journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, signposts were to be erected bearing the word 'Refuge' in plain, bold characters, that the fleeing one might not be delayed for a moment."—*Patriarchs and Prophets,* page 515.

10. Who only could avail themselves of these cities of refuge? Num. 35:15.

NOTE.—"Any person—Hebrew, stranger, or sojourner—might avail himself of this provision. But while the guiltless were not to be rashly slain, neither were the guilty to escape punishment. The case of the fugitive was to be fairly tried by the proper authorities, and only when found innocent of intentional murder was he to be protected in the city of refuge. The guilty were given up to the avenger. And those who were entitled to protection could receive it only on condition of remaining within the appointed refuge. Should one wander away beyond the prescribed limits, and be found by the avenger of blood, his life would pay the penalty of his disregard of the Lord's provision. At the death of the high priest, however, all who had sought shelter in the cities of refuge were at liberty to return to their possessions."—*Patriarchs and Prophets,* pages 515, 516.

Today God Provides Refuge

11. Where only can the sinner find refuge? Ps. 59:16; Heb. 6:17-20.

NOTE.—"The cities of refuge appointed for God's ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge, has by the shedding of His own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of His hands the souls that go to Him for pardon."—*Patriarchs and Prophets,* pages 516, 517.

12. With what urgency does God appeal to sinners to turn to Him for grace, mercy, and forgiveness? Heb. 3:7, 8, 12, 13. See Joshua 20:4, 5.

NOTE.—"He who fled to the city of refuge could make no delay. Family and employment were left behind. There was no time to say farewell to loved ones. His life was at stake, and every other interest must be sacrificed to the one purpose,—to reach the place of safety. Weariness was forgotten, difficulties were unheeded. The fugitive dared not for one moment slacken his pace until he was within the walls of the city."—*Patriarchs and Prophets,* page 517.

13. What may be the terrible consequences of delay in seeking God's forgiveness? Heb. 3:13-15; Jer. 8:20.

NOTE.—"The sinner is exposed to eternal death, until he finds a hiding place in Christ; and as loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Satan, the great adversary, is on the track of every transgressor of God's holy law, and he who is not sensible of his danger, and does not earnestly seek shelter in the eternal refuge, will fall a prey to the destroyer."—*Patriarchs and Prophets,* page 517.

14. What fate overtook the unfortunate one who forsook his refuge? What is the reward of steadfast Christian living? Num. 35:26-28; 2 Peter 1:10, 11.

NOTE.—"The prisoner who at any time went outside the city of refuge was abandoned to the avenger of blood. Thus the people were taught to adhere to the methods which infinite wisdom appointed for their security. Even so, it is not enough that the sinner *believe* in Christ for the pardon of sin; he must, by faith and obedience, *abide* in Him. 'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'"—*Patriarchs and Prophets,* page 517.

Lesson 4, for October 23, 1943

Joshua's Final Admonition to Faithfulness

MEMORY VERSE: "Choose you this day whom ye will serve: . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

STUDY HELPS: "Patriarchs and Prophets," pages 521-524 (new ed., pages 433-452); "Education," pages 287-297.

Joshua Calls All Israel Together

1. What effort did Joshua make to safeguard Israel's future? Joshua 23:1-3.

NOTE.—"Some years had passed since the people had settled in their possessions, and already could be seen cropping out the same evils that had here-

tofore brought judgments upon Israel. As Joshua felt the infirmities of age stealing upon him, and realized that his work must soon close, he was filled with anxiety for the future of his people. It was with more than a father's interest that he addressed them, as they gathered once more about their aged chief."—*Patriarchs and Prophets*, page 521.

2. Where was Israel assembled for Joshua's last address? What previous historic events were connected with that place? Joshua 24:1.

NOTE.—At Shechem, Abraham received the first recorded promise of the goodly land (Gen. 12:6, 7), and built here his first altar. Here Jacob settled after his long sojourn in Mesopotamia, and here he purified his family of idolatry and buried the gods under an oak. Gen. 33:18-20; 35:2, 4. Here were buried the remains of Joseph. Joshua 24:32; Acts 7:16. Shechem had been the place of the "blessings" and the "cursings" when Israel entered the Promised Land, and Israel had made a solemn covenant to be true to God.

Joshua Reviews God's Leadings

3. What outstanding evidences of God's wonderful care for His chosen people were first mentioned? Joshua 24:2-4.

4. What striking incidents in Israel's history are next cited? Verses 5-7; Ps. 78:12, 13.

5. What made Israel invincible in their war with the Amorites? Joshua 24:8.

NOTE.—"In their contests with Og and Sihon the people were brought to the same test beneath which their fathers had so signally failed. But the trial was now far more severe than when God had commanded Israel to go forward. The difficulties in their way had greatly increased since they refused to advance when bidden to do so in the name of the Lord. It is thus that God still tests His people. And if they fail to endure the trial, He brings them again to the same point, and the second time the trial will come closer, and be more severe than the preceding. This is continued until they bear the test, or, if they are still rebellious, God withdraws His light from them, and leaves them in darkness."—*Patriarchs and Prophets*, page 437.

6. What method did Balak use to combat Israel? How did God frustrate this plan to destroy His people on the very borders of the Promised Land? Verses 9, 10.

NOTE.—"Not only was Balaam shown the history of the Hebrew people as a nation, but he beheld the increase and prosperity of the true Israel of God to the close of time. He saw the special favor of the Most High attending those who love and fear Him. He saw them supported by His arm as they enter the dark valley of the shadow of death. And he beheld them coming forth

from their graves, crowned with glory, honor, and immortality. He saw the redeemed rejoicing in the unfading glories of the earth made new. Gazing upon the scene, he exclaimed, 'Who can count the dust of Jacob, and the number of the fourth part of Israel?' And as he saw the crown of glory on every brow, the joy beaming from every countenance, and looked forward to that endless life of unalloyed happiness, he uttered the solemn prayer, 'Let me die the death of the righteous, and let my last end be like his!' "—*Patriarchs and Prophets,* page 447.

7. Failing to destroy Israel by sorcery, what method did Satan next employ? What terrible consequences followed Israel's lapse into worldliness? What befell Balaam? Num. 25:1-4; Joshua 13:22.

NOTE.—"At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses, and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars, and participated in the most degrading rites."—*Patriarchs and Prophets,* page 454.

8. With what impressive brevity does Joshua recount the conquest of Canaan? What does he add concerning the weapons used to vanquish the mighty Amorites? Joshua 24:11, 12.

9. What were very definite proofs that God had fulfilled His promise? How sure are His promises to us? Verse 13; 2 Cor. 1:20. See Deut. 6:10, 11.

Final Appeal to Israel's Loyalty

10. With what earnest appeal did Joshua climax the recital of God's mighty acts in behalf of Israel? Joshua 24:14.

NOTE.—"By Joshua's direction the ark had been brought from Shiloh. The occasion was one of great solemnity, and this symbol of God's presence would deepen the impression he wished to make upon the people. After presenting the goodness of God toward Israel, he called upon them, in the name of Jehovah, to choose whom they would serve. The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring them to a decision that should banish this sin from Israel. 'If it seem evil unto you to serve Jehovah,' he said, 'choose you this day whom ye will serve.' Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in His service merely from

hope of reward or fear of punishment, would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship." —*Patriarchs and Prophets,* page 523.

11. With what impassioned words did the aged leader further appeal to the people? Verse 15.

NOTE.—"The aged leader urged the people to consider, in all its bearings, what he had set before them, and to decide if they really desired to live as did the degraded idolatrous nations around them. If it seemed evil to them to serve Jehovah, the source of power, the fountain of blessing, let them that day choose whom they would serve,—'the gods which your fathers served,' from whom Abraham was called out, 'or the gods of the Amorites, in whose land ye dwell.' These last words were a keen rebuke to Israel. The gods of the Amorites had not been able to protect their worshipers. Because of their abominable and debasing sins, that wicked nation had been destroyed, and the good land which they once possessed had been given to God's people. What folly for Israel to choose the deities for whose worship the Amorites had been destroyed! 'As for me and my house,' said Joshua, 'we will serve Jehovah.' The same holy zeal that inspired the leader's heart was communicated to the people. His appeals called forth the unhesitating response, 'God forbid that we should forsake Jehovah, to serve other gods.' "—*Patriarchs and Prophets,* pages 523, 524.

12. What warning did Joshua utter concerning formal religion? In whom alone is victory? Verses 19, 20; Deut. 33:27.

NOTE.—" 'Ye cannot serve the Lord,' said Joshua, 'for He is a holy God; . . . He will not forgive your transgressions nor your sins.' Before there could be any permanent reformation, the people must be led to feel their utter inability, in themselves, to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin, and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God."—*Patriarchs and Prophets, page* 524.

13. What proof of sincerity of purpose did Joshua ask? What does God require of us? Joshua 24:23; Col. 3:5-10.

NOTE.—"God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become coworkers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God."—*The Desire of Ages,* page 523.

Lesson 5, for October 30, 1943

Israel's Spiritual Life Imperiled by Worldly Surroundings

MEMORY VERSE: "Oh that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries." Psalm 81:13, 14.

STUDY HELP: "Patriarchs and Prophets," pages 505-509, 543-545 (new ed., pages 519-523, 565-567).

The Gibeonites Deceive Israel

1. Following the destruction of Jericho and Ai, what tribes confederated to make war against Joshua? Joshua 9:1, 2.

2. What ruse did the Gibeonites devise to escape the destruction visited upon other Canaanitish tribes? How well did they succeed? Why did Israel fail to discern this deception? How quickly did they learn their mistake? Verses 3-16.

NOTE.—"The Hebrews 'asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live. And the princes of the congregation sware unto them.' Thus the treaty was entered into. Three days afterward the truth was discovered."—*Patriarchs and Prophets*, page 505.

3. What attitude did the congregation take toward the princes over this matter? What did the princes suggest as their way out of the trouble? How was the problem settled? Verses 18-21, 26, 27.

NOTE.—God had made provision for all who would renounce heathenism and connect themselves with Israel, to share in the blessings of the covenant. See Num. 15:14-16. "Such was the footing on which the Gibeonites might have been received, but for the deception to which they had resorted. It was no light humiliation to those citizens of a 'royal city,' 'all the men whereof were mighty,' to be made hewers of wood and drawers of water throughout their generations. But they had adopted the garb of poverty for the purpose of deception, and it was fastened upon them as a badge of perpetual servitude. Thus through all their generations, their servile condition would testify to God's hatred of falsehood."—*Patriarchs and Prophets*, page 507.

The Effects of Disregarding God's Counsel

4. What instruction had God given Israel concerning their relations with heathen peoples? Deut. 7:1-6.

NOTE.—"There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford

great advantages, it always ends in spiritual loss. Against every subtle influence that seeks entrance by means of flattering inducements from the enemies of truth, God's people must strictly guard. They are pilgrims and strangers in this world, traveling a path beset with danger. To the ingenious subterfuges and alluring inducements held out to tempt from allegiance, they must give no heed."—*Prophets and Kings,* page 570.

5. In their conquest of Canaan, what had Israel repeatedly failed to do? Judges 1:21, 27-36.

NOTE.—"God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. . . . But regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as 'pricks in their eyes,' and as 'thorns in their sides.' The Israelites were 'mingled among the heathen, and learned their works.' They intermarried with the Canaanites, and idolatry spread like a plague throughout the land."—*Patriarchs and Prophets,* page 544.

6. Because of Israel's failure to follow God's counsel, what did these heathen become to God's people? What did they do when they heard the message of reproof? Judges 2:3, 4.

7. What was the influence of Joshua upon Israel's leaders and people? How old was Joshua when he died? Joshua 24:31; Judges 2:7-9.

A Thorn in the Side of Israel

8. As a new generation grew up surrounded by heathen influences, what was the result? Judges 2:10-13.

NOTE.—"Until the generation that had received instruction from Joshua became extinct, idolatry made little headway; but the parents had prepared the way for the apostasy of their children. The disregard of the Lord's restrictions on the part of those who came in possession of Canaan, sowed seeds of evil that continued to bring forth bitter fruit for many generations. The simple habits of the Hebrews had secured them physical health; but association with the heathen led to the indulgence of appetite and passion, which gradually lessened physical strength, and enfeebled the mental and moral powers. By their sins the Israelites were separated from God; His strength was removed from them, and they could no longer prevail against their enemies. Thus they were brought into subjection to the very nations that through God they might have subdued."—*Patriarchs and Prophets,* pages 544, 545.

9. Because of their apostasy, what did God do? Verses 14, 15.

10. Because Israel persisted in their backslidings, what did God allow as a test of their willingness to walk according to His commandments? Verses 20-23.

11. What nations are named which were permitted to remain? How fully did Israel forsake God's way? Judges 3:1-7.

God Merciful to the Penitent

12. When Israel cried to God out of their distresses, what did He do? Judges 2:16, 18.

13. Notwithstanding these wonderful deliverances, what did the people continue to do? Verse 19.

14. Why did God manifest such great forbearance with His rebellious people? Why does He bear so patiently with His people in this day? Exodus 34:6, 7; 2 Peter 3:9.

NOTE.—"The infinite love of God has been manifested in the gift of His only-begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of His Father, and His life was filled with deeds of divine tenderness and compassion. And yet Christ Himself declares, 'Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.' The same voice that with patient, loving entreaty invites the sinner to come to Him and find pardon and peace, will in the judgment bid the rejecters of His mercy, 'Depart from me, ye cursed.' In all the Bible, God is represented not only as a tender father, but as a righteous judge. Though He delights in showing mercy, and 'forgiving iniquity and transgression and sin,' yet He 'will by no means clear the guilty.' "—*Patriarchs and Prophets,* page 469.

Lesson 6, for November 6, 1943

Deborah and Barak; a Song of Deliverance

MEMORY VERSE: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14.

STUDY HELPS: "Patriarchs and Prophets," pages 543-559 (new ed., pages 565-579); "The Great Controversy," pages 635-652 (new ed., pages 717-733).

The Canaanites Overthrown

1. What tragic experience came to Israel? At this period of their history how long did the Canaanites oppress them? Judges 4:1-3.

2. Who then judged Israel? Where was the home of this godly woman? Verses 4, 5.

NOTE.—"One of the most painful circumstances in the history of the judges is the utter silence which all this time seems to envelop Shiloh and its sanctuary. No help comes from the priesthood till quite the close of this period. Far away in Mount Ephraim God raised up a woman, on whom He had poured the spirit of prophecy. It is the first time in this history that we read of the prophetic gift. The sacred text conveys that she exercised it in strict accordance with the divine law, for it is significantly added in connection with it, that 'she judged Israel at that time.' *Deborah,* 'the bee,' is described as a 'burning woman.' "—Alfred Edersheim, *Israel in Canaan,* vol. 3, p. 121.

3. What assurance of deliverance did God give Deborah? Who was called to assemble the army of Israel? Verses 6, 7.

4. What did Jabin do to crush Israel's revolt? How was Barak to meet this host? What was the outcome of the battle? Verses 13-16.

A Song of Deliverance

5. How did Deborah and Barak express their gratitude for the victory? Judges 5:1-3, 9-11.

NOTE.—Judges 5:2 in the Revised Version reads, "The leaders took the lead in Israel."

6. How was God's leadership of Israel pictured? Verses 4, 5. See Deut. 33:2, 3; Ps. 68:7-16.

7. What dreadful conditions had oppressed Israel because of apostasy? Judges 5:6-8.

NOTE.—" 'They forsook the Lord God of their fathers, which brought them out of the land of Egypt,' 'and guided them in the wilderness like a flock.' 'They provoked Him to anger with their high places, and moved Him to jealousy with their graven images.' Therefore the Lord 'forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand.' Yet He did not utterly forsake His people. There was ever a remnant who were true to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry and to deliver the Israelites from their enemies. But when the deliverer was dead, and the people were released from his authority, they would gradually return to their idols. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again."—*Patriarchs and Prophets,* page 545.

8. How did this inspired song note the loyalty of the faithful ones? Verses 14, 15 (first part), 18.

Unfaithfulness Condemned; Loyalty Extolled

9. What record of unfaithfulness appears in this song of deliverance? Verses 15 (last part), 16, 17.

10. Contrast the lukewarmness of Meroz with the warm zeal of Jael. Verses 23-27.

NOTE.—"When Sisera saw that his army was defeated, he left his chariot, and endeavored to make his escape on foot, as a common soldier. Approaching the tent of Heber, one of the descendants of Jethro, the fugitive was invited to find shelter there. In the absence of Heber, Jael, his wife, courteously offered Sisera a refreshing draft, and opportunity for repose, and the weary general soon fell asleep.

"Jael was at first ignorant of the character of her guest, and she resolved to conceal him; but when she afterward learned that he was Sisera, the enemy of God and of His people, her purpose changed. As he lay before her asleep, she overcame her natural reluctance to such an act, and slew him by driving a nail through his temples, pinning him to the earth. As Barak, in pursuit of his enemy, passed that way, he was called in by Jael to behold the vainglorious captain dead at his feet,—slain by the hand of a woman."—Ellen G. White, in *Signs of the Times,* June 16, 1881.

11. How does this song of triumph dramatize the defeat of Sisera? Verses 19-22.

NOTE.—"Sisera had chosen his position with consummate skill. Marching in almost straight line upon the plain of Megiddo, his army was now posted at its entrance, resting upon the ancient Canaanitish town of Taanach (Judges 5:19, compare Joshua 12:21). Behind, and at his left flank, were the mountains of Manasseh, before him opened the basin of the valley, merging into the plain of Esdraelon, watered by the Kishon. Into this plain must Barak's army descend 'on foot,' badly armed, without experienced officers, without cavalry or chariots — and here his own nine hundred war chariots would operate to best advantage. It was not even like one of those battles in which mountaineers hold their own fastnesses, or swoop down on their enemies in narrow defiles. On the contrary, all seemed to tell against Israel—all but this, that God had previously promised to draw Sisera and his army to the river Kishon, and to deliver them into Barak's hand. Then once more did the Lord appear as 'a man of war,' and fight on the side of His people. It is said: 'And Jehovah discomfited,' or rather, 'threw into confusion, Sisera and all his chariots, and all his host.' The expression is the same as when Jehovah fought against Egypt (Ex. 14:25), and again when before Gibeon Joshua bade sun and moon stand still (Joshua 10:10). It indicates the direct interference of the Lord through terrible natural phenomena (compare also its use in 2 Sam. 22:15; Ps. 18:14; 144:6). As we gather from Judges 5:20-22, a fearful storm swept down from heaven in face of the advancing army. The battle must have drawn towards En-dor, where its fate was finally decided (Ps. 83:9, 10),

Presently the war chariots were thrown into confusion, and instead of being a help became a source of danger. The affrighted horses carried destruction into the ranks of the host. Soon all were involved in a common panic. A scene of wild confusion ensued. It was impossible to retreat, and only in one direction could flight be attempted. And now the waters of Kishon had swollen into a wild torrent which swept away the fugitives!"—Alfred Edersheim, *Israel in Canaan,* vol. 3, pp. 122, 123.

12. With what beautiful words does Deborah end this song of victory? Judges 5:31.

NOTE.—"If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."—*The Acts of the Apostles,* page 601.

Lesson 7, for November 13, 1943

The Call of Gideon

MEMORY VERSE: "Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die." Judges 6:22, 23.

STUDY HELP: "Patriarchs and Prophets," pages 545-548 (new ed., pages 567-570).

Midian Gains the Ascendancy

1. Because of continued apostasy, into whose power did God deliver Israel? How were the people of God straitened? Judges 6:1, 2.

NOTE.—"The wild, fierce inhabitants of the desert, 'as locusts for multitude,' came swarming into the land, with their flocks and herds. Like a devouring plague they spread over the country, from the river Jordan to the Philistine plain. They came as soon as the harvests began to ripen, and remained until the last fruits of the earth had been gathered. They stripped the fields of their increase, and robbed and maltreated the inhabitants, and then returned to the deserts. Thus the Israelites dwelling in the open country were forced to abandon their homes, and to congregate in walled towns, to seek refuge in fortresses, or even to find shelter in caves and rocky fastnesses among the mountains. For seven years this oppression continued, and then, as the people in their distress gave heed to the Lord's reproof, and confessed their sins, God again raised up a helper for them."—*Patriarchs and Prophets,* page 546.

2. How great became the oppression of Midian? How sorely was Israel impoverished? Verses 3-6.

3. Of what did God remind His people when they cried to Him of their troubles? Verses 7-10.

Gideon Called to Deliver Israel

4. How did the Lord indicate that He had heard Israel's cry for deliverance? Verses 11, 12.

NOTE.—Gideon belonged to the tribe of Manasseh. His father was Joash. He lived at Ophrah, a town about six miles southwest of Shechem. The story of Gideon is one of the most thrilling of all the stories of the judges. He was of noble appearance, as is indicated in Judges 8:18. At the time of the events of the lesson he was probably of middle age, for he had a son old enough to wield the sword.

5. How did Gideon voice his perplexity at the angel's salutation? What was the reply? Judges 6:13, 14.

6. In what words did Gideon reveal distrust in himself? What proof of the surety of the angel's promise did Gideon seek and receive? Verses 15-24.

7. What was the first step in Gideon's divinely appointed work? Why did he destroy image worship? Verses 25-27; Deut. 7:5, 6.

NOTE.—"Gideon's father, Joash, who shared in the apostasy of his countrymen, had erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the town worshiped. Gideon was commanded to destroy this altar, and to erect an altar to Jehovah, over the rock on which the offering had been consumed, and there to present a sacrifice to the Lord. The offering of sacrifice to God had been committed to the priests, and had been restricted to the altar at Shiloh; but He who had established the ritual service, and to whom all its offerings pointed, had power to change its requirements. The deliverance of Israel was to be preceded by a solemn protest against the worship of Baal. Gideon must declare war upon idolatry, before going out to battle with the enemies of his people."—*Patriarchs and Prophets,* page 547.

Allied Nations Camp Against Israel

8. What scourge again threatened Israel at this time? Judges 6:33.

9. How was Gideon led to take action against Israel's enemies? What did he do? Verses 34, 35.

NOTE.—As Gideon saw the host of the Amalekites and Midianites gathered to ravage Israel, his heart was mightily stirred, and God impressed him to sound an alarm. Among the very first to respond were the Abiezrites, whose

heathen altars he had overthrown. Abiezer was the founder of the family to which Gideon belonged. Joshua 17:2. Gideon's brave and conscientious course in carrying out God's earlier instruction had eventually won their respect and loyal co-operation. Other tribes joined his banner. Israel under divine leadership was ready for a demonstration of God's power to save.

10. What final assurance of God's presence with him did Gideon seek? Judges 6:36, 37.

11. How did God answer His servant's petition? Verse 38.

12. What further conclusive test did Gideon ask? With what definiteness did the Lord respond? Verses 39, 40.

NOTE.—"Gideon deeply felt his own insufficiency for the great work before him. He dared not place himself at the head of the army without positive evidence that God had called him to this work, and that He would be with him. He prayed, 'If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said.'

"The Lord granted the prayer of His servant. In the morning the fleece was wet, while the ground was dry. But now unbelief suggested that wool naturally absorbs moisture when there is any in the air, and that the test was not decisive. Hence, he asked a renewal of the sign, humbly pleading that unbelief might not move the Lord to anger. His request was granted."—Ellen G. White, in *Signs of the Times,* June 23, 1881.

13. What greatly needed lessons may be gleaned from this history?

ANSWER: When needful, God reverses the ordinary course of nature; for all nature is at His command. He created all things; by Him they stand intact. Facing for the first time in his experience the mighty hosts of Israel's enemies, Gideon desired again a visible sign that God would go before him to battle, that He would be the leader of the hosts of Israel. Twice nature's order was changed. "God did so," is the record of the experience. We see a demonstration of nature's order reversed in every changed and transformed life. It is only as God enters in, and changes things, that that which tends downward to destruction turns about and brings salvation, new life, new strength, new power. Every answered prayer is an evidence of God's willingness to change things that He may convince us of His desire to lead us on to complete victory.

THIRTEENTH SABBATH OFFERING
December 25, 1943

Lesson 8, for November 20, 1943

Success Does Not Depend Upon Numbers

MEMORY VERSE: "Lord, it is nothing with Thee to help, whether with many, or with them that have no power." 2 Chron. 14:11.

STUDY HELP: "Patriarchs and Prophets," pages 548-556 (new ed., pages 570-577).

Gideon Prepares for Battle

1. Where did Gideon set his army? What startling message did God send to him? Judges 7:1, 2.

NOTE.—"Israel's camp was pitched on the height; probably on a crest of Mount Gilboa, which seems to have borne the name of Gilead. At its foot rose 'the spring Harod'—probably the same which now bears the name *Jalood.* Beyond it was the hill *Moreh* (from the verb 'to indicate,' 'to direct'), and north of it, in the valley, lay the camp of Midian, 135,000 strong (Judges 8:10), whereas the number of Israel amounted to only 22,000."—Alfred Edersheim, *Israel in Canaan,* vol. 3, p. 137.

2. Describe the means used to sift out the fearful and indifferent members of Gideon's army. Judges 7:3-6.

NOTE.—"By the simplest means, character is often tested. Those who in time of peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The Lord has no place in His work for the indolent and self-indulgent. The men of His choice were the few who would not permit their own wants to delay them in the discharge of duty. The three hundred chosen men not only possessed courage and self-control, but they were men of faith. They had not defiled themselves with idolatry. God could direct them, and through them He could work deliverance for Israel."—*Patriarchs and Prophets,* pages 549, 550.

3. How many men did Gideon have left? By what promise was he assured? What was to be done with the rest of the host? Verses 7, 8.

A Dream and Its Fulfillment

4. In order that Gideon's faith might be strengthened, what was he to do? Describe that night view of Midian's great host, and relate the dream overheard by Gideon and his servant. Verses 9-14.

NOTE.—"Gideon trembled as he thought of the conflict of the morrow. But the Lord spoke to him in the night season, and bade him, with Phurah his attendant, go down to the camp of the Midianites, intimating that he would there hear something for his encouragement. He went, and waiting in the darkness and silence, he heard a soldier relating a dream to his companion. . . . Gid-

eon recognized the voice of God speaking to him through those Midianitish strangers. Returning to the few men under his command, he said, 'Arise; for the Lord hath delivered into your hand the host of Midian.' "—*Patriarchs and Prophets,* page 550.

5. What did Gideon understand by the recital of the dream? What was his immediate reaction? Verse 15.

6. How did he arrange his meager force? How did he demonstrate his leadership? What was to be the battle cry? Verses 16-18.

7. At what time of night did Gideon and his men compass the camp of Midian? What startling action opened the battle? Verse 19.

NOTE.—"The guard has just been relieved, and the new watchers have settled quietly by the watchfire. Suddenly a single trumpet is heard, then three hundred—here, there, everywhere the sound of war is raised. The night is peopled with terrors. Now with loud crash three hundred pitchers are broken; three hundred torches flash through the darkness; three hundred voices shout: 'The sword for Jehovah and for Gideon!' Then is the enemy all around the camp! No one can say in what numbers. Again and again rings the trumpet sound; wave the torches. The camp is roused. Men, women, children, camels rush terror-stricken through the dark night. No one knows but that the enemy is in the very midst of them, and that the neighbor whom he meets is an Israelite, for all around still sounds the war trumpet, flash the torches, and rises the war cry."—Alfred Edersheim, *Israel in Canaan,* vol. 3, p. 141.

8. With what courage did every man act his part? What was the effect upon the host of Midian? Verses 20-22.

9. What effect did this great victory have on those who had been fearful? Verse 23. Compare Judges 6:35.

NOTE.—"As news of the victory spread, thousands of the men of Israel who had been dismissed to their homes returned, and joined in pursuit of their fleeing enemies. The Midianites were making their way toward the Jordan, hoping to reach their own territory, beyond the river."—*Patriarchs and Prophets,* page 553.

10. How was Ephraim's co-operation solicited? What success did they achieve? Judges 7:24, 25.

11. How completely were the Midianites destroyed? What was done to their two kings? *Judges 8:4, 5, 10-12, 18-21.*

Gideon Rejects the Crown

12. What did Israel desire Gideon to do? What noble response did he make? Verses 22, 23.

13. Without seeking divine counsel, what did Gideon do? What were the terrible consequences to Israel and Gideon's own family? Verses 24-27.

NOTE.—"Because he had been commanded to offer sacrifice upon the rock where the Angel appeared to him, Gideon concluded that he had been appointed to officiate as a priest. Without waiting for the divine sanction, he determined to provide a suitable place, and to institute a system of worship similar to that carried on at the tabernacle. With the strong popular feeling in his favor he found no difficulty in carrying out his plan. At his request, all the earrings of gold taken from the Midianites were given him as his share of the spoil. The people also collected many other costly materials, together with the richly adorned garments of the princes of Midian. From the material thus furnished, Gideon constructed an ephod and a breastplate, in imitation of those worn by the high priest. His course proved a snare to himself and his family, as well as to Israel. The unauthorized worship led many of the people finally to forsake the Lord altogether, to serve idols. After Gideon's death, great numbers, among whom were his own family, joined in this apostasy. The people were led away from God by the very man who had once overthrown their idolatry."—*Patriarchs and Prophets,* pages 555, 556.

14. What impressive lesson, among others, may we gather from the story of Gideon? Eph. 6:10, 11; 1 Cor. 10:12.

NOTE.—"There are few who realize how far-reaching is the influence of their words and acts. How often the errors of parents produce the most disastrous effects upon their children and children's children, long after the actors themselves have been laid in the grave. Everyone is exerting an influence upon others and will be held accountable for the result of that influence. Words and actions have a telling power, and the long hereafter will show the effect of our life here. The impression made by our words and deeds will surely react upon ourselves in blessing or in cursing. This thought gives an awful solemnity to life, and should draw us to God in humble prayer that He will guide us by His wisdom."—*Patriarchs and Prophets,* page 556.

THIRTEENTH SABBATH OFFERING
December 25, 1943

Lesson 9, for November 27, 1943

Lessons From the Life of Samson

MEMORY VERSE: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21.

STUDY HELP: "Patriarchs and Prophets," pages 560-568 (new ed., pages 581-589).

The Birth of Samson

1. After another apostasy, into whose power was Israel delivered? How did God prepare for a deliverer? Judges 13:1-3.

NOTE.—"Amid the widespread apostasy, the faithful worshipers of God continued to plead with Him for the deliverance of Israel. Though there was apparently no response, though year after year the power of the oppressor continued to rest more heavily upon the land, God's providence was preparing help for them. Even in the early years of the Philistine oppression, a child was born through whom God designed to humble the power of these mighty foes." —*Patriarchs and Prophets*, page 560.

2. With what earnestness did Manoah plead for the angel's return? How was the angel's instruction to his wife repeated? Verses 8-14.

NOTE.—"The angel's prohibition included 'every unclean thing.' The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people. The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body."—*Patriarchs and Prophets*, page 562.

3. What evidence of his personality did the angel give? Verses 15-21.

4. What record is given of the fulfillment of the angel's promise? What indicated God's presence with him? Verses 24, 25.

Samson Contacts the Philistines

5. Because of association with idolaters, what step did Samson take in violation of God's instruction to Israel? Judges 14:1-4. Compare Ex. 34:16; Deut. 7:3.

NOTE.—"Had Samson obeyed the divine commands as faithfully as his parents had done, his would have been a nobler and happier destiny. But association with idolaters corrupted him. The town of Zorah being near the country of the Philistines, Samson came to mingle with them on friendly terms. Thus in his youth, intimacies sprang up, the influence of which darkened his whole life. A young woman dwelling in the Philistine town of Timnath engaged Samson's affections, and he determined to make her his wife. To his God-fearing parents, who endeavored to dissuade him from his purpose, his only answer was, 'She pleaseth me well.' The parents at last yielded to his wishes, and the marriage took place."—*Patriarchs and Prophets,* page 562.

6. What striking incident reveals Samson's great strength? What discovery did Samson make at a later visit? Judges 14:5-9.

7. During his wedding feast what riddle did Samson propound that became an occasion against the Philistines? How did Samson reward the duplicity of his friends and the perfidy of his heathen wife? Verses 10-19.

NOTE.—"How many are pursuing the same course as did Samson! How often marriages are formed between the godly and the ungodly, because inclination governs in the selection of husband or wife! The parties do not ask counsel of God, nor have His glory in view. Christianity ought to have a controlling influence upon the marriage relation; but it is too often the case that the motives which lead to this union are not in keeping with Christian principles. Satan is constantly seeking to strengthen his power over the people of God by inducing them to enter into alliance with his subjects; and in order to accomplish this he endeavors to arouse unsanctified passions in the heart. But the Lord has in His word plainly instructed His people not to unite themselves with those who have not His love abiding in them. 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?' "—*Patriarchs and Prophets,* page 563.

Avenged, He Is Betrayed by Judah

8. Relenting of his anger against his wife and her family, what did Samson do? What had taken place in the meantime? Verse 20; 15:1, 2.

9. What destructive vengeance did Samson wreak on his enemies? What terrible punishment overwhelmed Samson's wife and her father for their deceit? Verses 3-8.

10. What indicated the cowardice of Judah? With what simple means did God give Samson a great victory? Verses 9-17.

NOTE.—"Had the Israelites been ready to unite with Samson, and follow up the victory, they might at this time have freed themselves from the power of their oppressors. But they had become dispirited and cowardly. They had neglected the work which God commanded them to perform, in dispossessing the heathen, and had united with them in their degrading practices, tolerating their cruelty, and, so long as it was not directed against themselves, even countenancing their injustice. When themselves brought under the power of the oppressor, they tamely submitted to the degradation which they might have escaped, had they only obeyed God. Even when the Lord raised up a deliverer for them, they would, not infrequently, desert him, and unite with their enemies."—*Patriarchs and Prophets,* page 564.

His Passions Lead to His Death

11. What incident indicates that Samson again yielded to his unholy desires? How did he escape from his foes? Judges 16:1-3.

12. What transgression led to Samson's downfall? Verses 4-20.

NOTE.—"Little by little he [Samson] had violated the conditions of his sacred calling. God had borne long with him; but when he had so yielded himself to the power of sin as to betray his secret, the Lord departed from him. There was no virtue in his long hair merely, but it was a token of his loyalty to God; and when the symbol was sacrificed in the indulgence of passion, the blessings of which it was a token were also forfeited."—*Patriarchs and Prophets,* page 566.

13. What degradation followed Samson's imprisonment? What ignoble part did he fill in the Philistine's festival of victory? Verses 21-25.

NOTE.—"In suffering and humiliation, a sport for the Philistines, Samson learned more of his own weakness than he had ever known before; and his afflictions led him to repentance. As his hair grew, his power gradually returned; but his enemies, regarding him as a fettered and helpless prisoner, felt no apprehensions."—*Patriarchs and Prophets,* page 566.

14. As Samson renewed his devotion to God, what final request did he make for God's blessing upon him in one more stroke against God's enemies? How did he close his life? How long had he judged Israel? Verses 26-31.

NOTE.—"God's promise that through Samson He would 'begin to deliver Israel out of the hand of the Philistines,' was fulfilled; but how dark and terrible the record of that life which might have been a praise to God and a glory to the nation! Had Samson been true to his divine calling, the purpose of God

could have been accomplished in his honor and exaltation. But he yielded to temptation, and proved untrue to his trust, and his mission was fulfilled in defeat, bondage, and death. Physically, Samson was the strongest man upon the earth; but in self-control, integrity, and firmness, he was one of the weakest of men. Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—*Patriarchs and Prophets,* pages 567, 568.

Lesson 10, for December 4, 1943

The Rewards of Love and Loyalty

MEMORY VERSE: "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Ruth 1:16, 17.

STUDY HELP: Alfred Edersheim's "Israel in Canaan," volume 3, chapter 21, pages 177-191, gives most helpful comments on this beautiful, historical narrative. This volume may be found in the religious book section of your public library.

Naomi and Her Family in Moab

1. At what period in Israel's history did famine afflict Bethlehem? Who went to Moab because of the famine? What violation of divine counsel is noted in this narrative? Ruth 1:1-4.

NOTE.—Josephus places this historic story in the days of Eli. See also Judges 10:9.

"The Targum," says Adam Clarke's *Commentary,* "very properly observes, that 'they [Mahlon and Chilion] transgressed the decree of the word of the Lord, and took to themselves strange women.' " The instruction of God to Israel was: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:3, 4.

This warning and instruction has been given to the remnant church concerning marriages with unbelievers. In 2 Corinthians 6:14 the apostle says, "Be ye not unequally yoked together with unbelievers." Says the spirit of prophecy: "It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism."—*Testimonies,* vol. 4, pp. 504, 505.

2. What other sorrows befell Naomi during these ten years? What fateful decision did she finally make? Ruth 1:5-7.

3. With what persuasive arguments did Naomi encourage Orpah and Ruth to return to their people and their gods? What decision did each one make? Verses 8-14.

4. What further effort did Naomi make to get Ruth to reconsider her choice? With what definite statement did Ruth emphasize her determination to accompany Naomi? Verses 15-17.

Ruth and Naomi Return to Bethlehem

5. What was the destination of Naomi and Ruth? Describe the reception accorded them. Verses 18-21.

NOTE.—"There was stir in the quiet little village of Bethlehem—especially among the women—when Naomi unexpectedly returned after her long absence, and that in so altered circumstances. The lamentations of the widow herself made her even repudiate the old name of Naomi for Mara ('bitter'), for that 'Jehovah' had 'testified against,' and 'Shaddai' afflicted her. Whether or not Naomi and her acquaintances really understood the true meaning of this 'testifying' on the part of Jehovah, certain it is, that the temporary excitement of her arrival soon passed away, and the widow and her Moabite companion were left to struggle on alone in their poverty."—Alfred Edersheim, *Israel in Canaan,* vol. 3, p. 182.

6. What indicates the time of their return to Bethlehem? Who of Naomi's relatives is mentioned? Verse 22; 2:1.

Ruth Gleans for Their Support

7. How did Ruth purpose to help earn a living? Where was she led to glean? What kindness did Boaz extend to Ruth? Verses 2-9.

8. How did she manifest gratitude? What did Boaz say of Ruth's faithfulness? How did he extend special privileges to her? Verses 10-17.

9. With what thanksgiving did Naomi acknowledge God's blessing upon them in Ruth's labors? What counsel did she give her? Verses 18-23.

Ruth Becomes an Ancestor of Christ

10. Reminded of his obligation under the Levitical law (Deut. 25:5-10), how did Boaz proceed? What solution of the problem was reached? Ruth 4:1-5.

NOTE.—"But further thought and observation brought a new resolve to Naomi. The two months which had passed had given abundant evidence of the utter absence of all self-consciousness on the part of Ruth, of her delicacy and modesty in circumstances of no small difficulty. If these rare qualities must have been observed by Naomi, they could not have remained unnoticed by Boaz, as he daily watched her bearing. Nor yet could Ruth have been insensible to the worth, the piety, and the kindness of him who had been the first in Israel to speak comfort to her heart. That, in such circumstances, Naomi, recognizing a true Israelitess in her daughter-in-law, should have sought 'rest' for her—and that rest in the house of Boaz, was alike to follow the clear indications of Providence, and what might be called the natural course of events. Thus, then, all the actors in what was to follow were prepared to take their parts. The manner in which it was brought about must not be judged by our Western notions, although we are prepared to defend its purity and delicacy in every particular. Nor could Naomi have well done otherwise than counsel as she did."—Alfred Edersheim, *Israel in Canaan*, vol. 3, p. 186.

11. How were the legal details of the case adjudicated? With what earnestness did the elders and the people pronounce blessing on the union of Boaz and Ruth? Verses 6-12.

12. What important genealogical place did Obed fill? How did the women of Bethlehem give testimony to Ruth's devotion to God and Naomi? Verses 13-22.

13. Whose lineage includes the same list of names as recorded in Ruth 4:18-22? Matt. 1:1, 3-5.

Lesson 11, for December 11, 1943

God's Acceptance and Reward of a Mother's Gift

MEMORY VERSE: "He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." 1 Sam. 2:9.

STUDY HELP: "Patriarchs and Prophets," pages 569-580 (new ed., pages 591-605).

The House of Elkanah

1. Of what tribe was Elkanah? What family problem is noted? Where was the place of the sanctuary, and who officiated as priests? 1 Sam. 1:1-3. Compare 1 Sam. 2:12-14.

2. What intimate picture is presented of Elkanah's family trouble? How did he endeavor to maintain harmony? 1 Sam. 1:4-8.

Hannah's Prayers Answered

3. What course did Hannah take in the hour of her great sorrow? What did she vow in her prayer? Of what did Eli accuse her? What was her respectful reply? Verses 9-16.

NOTE.—"The burden which she could share with no earthly friend, she cast upon God. Earnestly she pleaded that He would take away her reproach, and grant her the precious gift of a son to nurture and train for Him. And she made a solemn vow that if her request were granted, she would dedicate her child to God, even from its birth."—*Patriarchs and Prophets,* page 570.

4. What blessing did Eli pronounce? How was Hannah's prayer answered? What name did she give her son? With what faithfulness did she fulfill her vow? Verses 17-25.

NOTE.—"Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—'asked of God.' As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child with all the devotion of a mother's heart; day by day, as she watched his expanding powers, and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own."—*Patriarchs and Prophets,* pages 570, 571.

5. With what words did she acknowledge God's gracious gift? How sincere was her consecration of her child? Verses 26-28.

6. Under the inspiration of the Holy Spirit, how did Hannah's prayer of thanksgiving envision not only David's reign but the reign also of Him who should rule on David's throne, and the final overthrow of the enemies of God? 1 Sam. 2:1-10.

NOTE.—"Hannah's words were prophetic, both of David, who should reign as king of Israel, and of the Messiah, the Lord's anointed. Referring first to the boasting of an insolent and contentious woman, the song points to the destruction of the enemies of God, and the final triumph of His redeemed people."—*Patriarchs and Prophets,* page 572.

Samuel Given to God's Service

7. What brief history is given of Samuel's childhood? How did Hannah express her mother love? How was her sacrifice rewarded? Verses 11, 18-21.

NOTE.—"From Shiloh, Hannah quietly returned to her home at Ramah, leaving the child Samuel to be trained for service in the house of God, under

the instruction of the high priest. From the earliest dawn of intellect she had taught her son to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him, she had sought to lead his thoughts up to the Creator. When separated from her child, the faithful mother's solicitude did not cease. Every day he was the subject of her prayers. Every year she made, with her own hands, a robe of service for him; and as she went up with her husband to worship at Shiloh, she gave the child this reminder of her love. Every fiber of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values,—that he might honor God, and bless his fellow men."—*Patriarchs and Prophets,* page 572.

8. How had the temple service been degraded during these years? Verses 12-17.

NOTE.—"God held Eli, as a priest and judge of Israel, accountable for the moral and religious standing of his people, and in a special sense for the character of his sons. He should first have attempted to restrain evil by mild measures; but if these did not avail, he should have subdued the wrong by the severest means. He incurred the Lord's displeasure by not reproving sin and executing justice upon the sinner. He could not be depended upon to keep Israel pure. Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may result from their neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority, as if the acts had been our own."—*Patriarchs and Prophets,* page 578.

Divine Rebuke of a Father's Neglect

9. What did Eli finally attempt in correction of the evil ways of his sons? What attitude did they take toward their father's rebuke? What divine judgment impended? Verses 22-25.

10. How did Samuel's life develop in this corrupt environment? Verse 26.

NOTE.—"Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. Young as he was when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work."—*Patriarchs and Prophets,* page 573.

11. What terrible message did a prophet bring to Eli? What sentence was pronounced on his posterity? What dreadful sign was to seal this somber prophecy? Verses 27-34.

12. How did God again describe the righteous standard for the priesthood? What is said of the results of faithfulness and unfaithfulness? Verses 35, 36.

Lesson 12, for December 18, 1943

Samuel Called to Be a Prophet; the Ark of God Taken

MEMORY VERSE: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18.

STUDY HELP: "Patriarchs and Prophets," page 581-591 (new ed., pages 607-617).

Called as God's Prophet

1. How was the spiritual life of Israel affected by the conditions at Shiloh? Why was there no manifestation of the gift of prophecy? 1 Sam. 3:1. Compare 1 Sam. 2:12; Prov. 1:28-30.

2. What was the beginning of Samuel's prophetic mission? How did he indicate youthful misunderstanding? What did Eli recognize? If called again, what was he to do? 1 Sam. 3:2-10.

NOTE.—"Before receiving this message from God, 'Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him;' that is, he was not acquainted with such direct manifestations of God's presence as were granted to the prophets. It was the Lord's purpose to reveal Himself in an unexpected manner, that Eli might hear of it through the surprise and inquiry of the youth."—*Patriarchs and Prophets*, page 582.

God's Messenger to Reprove

3. What ominous message concerning Eli and his sons was given Samuel? Wherein had Eli transgressed? What was Samuel's reaction to this revelation? Verses 11-15.

NOTE.—"Samuel was filled with fear and amazement at the thought of having so terrible a message committed to him. In the morning he went about his duties as usual, but with a heavy burden upon his young heart. The Lord had not commanded him to reveal the fearful denunciation, hence he remained silent, avoiding, as far as possible, the presence of Eli. He trembled, lest some question should compel him to declare the divine judgments against one whom he loved and reverenced."—*Patriarchs and Prophets*, page 582.

4. What direct question did Eli ask? With what faithfulness did Samuel recount the Lord's judgment on Eli's house? How did Eli indicate submission? Verses 16-18.

NOTE.—"Yet Eli did not manifest the fruits of true repentance. He confessed his guilt, but failed to renounce the sin. Year after year the Lord delayed His threatened judgments. Much might have been done in those years to redeem the failures of the past; but the aged priest took no effective measures to correct the evils that were polluting the sanctuary of the Lord, and leading thousands in Israel to ruin. The forbearance of God caused Hophni and Phinehas to harden their hearts, and to become still bolder in transgression. The messages of warning and reproof to his house were made known by Eli to the whole nation. By this means he hoped to counteract, in some measure, the evil influence of his past neglect. But the warnings were disregarded by the people, as they had been by the priests. The people of surrounding nations also, who were not ignorant of the iniquities openly practiced in Israel, became still bolder in their idolatry and crime. They felt no sense of guilt for their sins, as they would have felt, had the Israelites preserved their integrity. But a day of retribution was approaching. God's authority had been set aside, and His worship neglected and despised, and it became necessary for Him to interpose, that the honor of His name might be maintained."—*Patriarchs and Prophets,* pages 582, 583.

5. What does the record say of Samuel's integrity? How far had the news spread that God had called Samuel to be His prophet? Verses 19-21.

The Ark Lost in Battle

6. Defeated by the Philistines, what did Israel do to ensure victory? How did the opposing armies react to this step of desperation? 1 Sam. 4:1-9.

NOTE.—"This expedition was undertaken by the Israelites without counsel from God, without the concurrence of high priest or prophet. . . . The Lord had given no command or permission that the ark should come into the army; yet the Israelites felt confident that victory would be theirs, and uttered a great shout when it was borne into the camp by the sons of Eli."—*Patriarchs and Prophets,* page 583.

7. How decisive was Israel's defeat? What is included in the enumeration of their losses? Verses 10, 11.

NOTE.—"Thirty thousand men lay dead upon the field, and the ark of God was taken, the two sons of Eli having fallen while fighting to defend it. Thus again was left upon the page of history a testimony for all future ages,—that the iniquity of God's professed people will not go unpunished. The greater the knowledge of God's will, the greater the sin of those who disregard it."—*Patriarchs and Prophets,* pages 583, 584.

8. How anxiously did Eli await the news of the battle? How did Samuel's prophecy concerning Eli's family begin its fulfillment? Verses 12-18.

NOTE.—"The sound of wailing and lamentation reached the watcher beside the tabernacle. The messenger was brought to him. And the man said unto Eli, 'Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead.' Eli could endure all this, terrible as it was, for he had expected it. But when the messenger added, 'And the ark of God is taken,' a look of unutterable anguish passed over his countenance. The thought that his sin had thus dishonored God, and caused Him to withdraw His presence from Israel, was more than he could bear; his strength was gone, he fell, 'and his neck brake, and he died.' "—*Patriarchs and Prophets,* page 585.

The Ark Plagues the Philistines

9. How did the Lord use the ark to punish the Philistines? 1 Sam. 5:1-6.

10. How long did the Philistines suffer the judgments of the Lord? What did they decide to do with the ark? 1 Sam. 6:1-6.

11. What test did they make to prove that God's hand was in their experience? Verses 7-12.

Reformation Brings God's Blessing to Israel

12. What reformation came in Israel after long years of apostasy? 1 Sam. 7:3-6.

NOTE.—"There is need today of such a revival of true heart religion as was experienced by ancient Israel. Repentance is the first step that must be taken by all who would return to God. No one can do this work for another. We must individually humble our souls before God, and put away our idols. When we have done all that we can do, the Lord will manifest to us His salvation." —*Patriarchs and Prophets,* page 590.

13. How did God manifest His power when Israel turned their hearts to Him in loyal service? Verses 7-13.

Lesson 13, for December 25, 1943

Israel Demands a King

MEMORY VERSE: "The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:7.

STUDY HELP: "Patriarchs and Prophets," pages 603-615 (new ed., pages 629-641).

The Elders of Israel Demand a King

1. Why did Samuel make his sons judges? How did they use their authority? What request did the elders make of Samuel? 1 Sam. 8:1-5.

NOTE.—"It was with the full assent of the nation that Samuel had appointed his sons to office; but they did not prove themselves worthy of their father's choice. The Lord had, through Moses, given special directions to His people that the rulers of Israel should judge righteously, deal justly with the widow and the fatherless, and receive no bribes. . . . The sons of the prophet had not heeded the precepts which he had sought to impress upon their minds." —*Patriarchs and Prophets*, page 604.

2. What steps did Samuel take before announcing his decision in this epochal matter? What counsel did he receive for Israel? Verses 6-9.

NOTE.—"The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer, and sought counsel from Him alone."—*Patriarchs and Prophets*, pages 604, 605.

3. What would be the manner of the king? What service would he require? How would they relate themselves to kingly demands? What was Samuel instructed to do? Verses 11-22.

NOTE.—"The prophet was reproved for grieving at the conduct of the people toward himself as an individual. They had not manifested disrespect for him, but for the authority of God, who had appointed the rulers of His people. Those who despise and reject the faithful servant of God, show contempt, not merely for the man, but for the Master who sent him. It is God's words, His reproofs and counsel, that are set at nought; it is His authority that is rejected. . . . When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin. Human pride and wisdom will prove a dangerous guide. That which the heart desires contrary to the will of God, will in the end be found a curse rather than a blessing."—*Patriarchs and Prophets*, pages 605, 606.

" 'Like all the nations.'—The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen! And still the longing to conform to worldly practices and customs exists among the professed people of God. As they depart from the Lord, they become ambitious for the gains and honors of the world." —*Ibid.*, page 607.

Saul, the Son of Kish

4. How is Saul described? How did he come in contact with Samuel? 1 Sam. 9:1-6, 10, 14.

NOTE.—"Of noble and dignified bearing, in the prime of life, comely and tall, he [Saul] appeared like one born to command. Yet with these external attractions, Saul was destitute of those higher qualities that constitute true wisdom. He had not in youth learned to control his rash, impetuous passions; he had never felt the renewing power of divine grace. Saul was the son of a powerful and wealthy chief, yet in accordance with the simplicity of the times, he was engaged with his father in the humble duties of a husbandman."—*Patriarchs and Prophets,* page 608.

5. What had God revealed to Samuel the day before Saul's coming? What further message did God give him when he saw Saul? How did Saul respond to Samuel's startling message? Verses 15-21.

6. What further details are recorded of the coronation ceremonies? What significant feature was done secretly? Verses 22-27; 10:1, 2.

7. What tokens of God's leading were to be noted? How was Saul to be qualified for his heavy responsibilities? Verses 3-9.

NOTE.—"As Saul united with the prophets in their worship, a great change was wrought in him by the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of the natural heart. He saw himself as he was before God. He saw the beauty of holiness. He was now called to begin the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. The plan of salvation, which had before seemed dim and uncertain, was opened to his understanding. The Lord endowed him with courage and wisdom for his high station. He revealed to him the Source of strength and grace, and enlightened his understanding as to the divine claims and his own duty."—*Patriarchs and Prophets,* pages 610, 611.

8. To what place was the congregation of Israel called? What did Samuel rehearse? How was the king publicly chosen? Verses 17-21.

9. Sensing the responsibility, what did Saul do? How is his kingly bearing emphasized? Verses 22, 23.

10. As Samuel introduced the king, what did he say? Outlining the charter of the kingdom, how did Samuel provide for its preservation? Verses 24, 25.

11. What is recorded of Saul's next move? What was the character of the men who joined him? How is opposition to his rule indicated? Verses 26, 27.

NOTE.—"While the people in general were ready to acknowledge Saul as their king, there was a large party in opposition. For a monarch to be chosen from Benjamin, the smallest of the tribes of Israel,—and that to the neglect of both Judah and Ephraim, the largest and most powerful,—was a slight which they could not brook. . . . In this condition of affairs, Saul did not see fit to assume the royal dignity. Leaving Samuel to administer the government as formerly, he returned to Gibeah. He was honorably escorted thither by a company, who, seeing the divine choice in his selection, were determined to sustain him. But he made no attempt to maintain by force his right to the throne."—*Patriarchs and Prophets,* pages 611, 612.

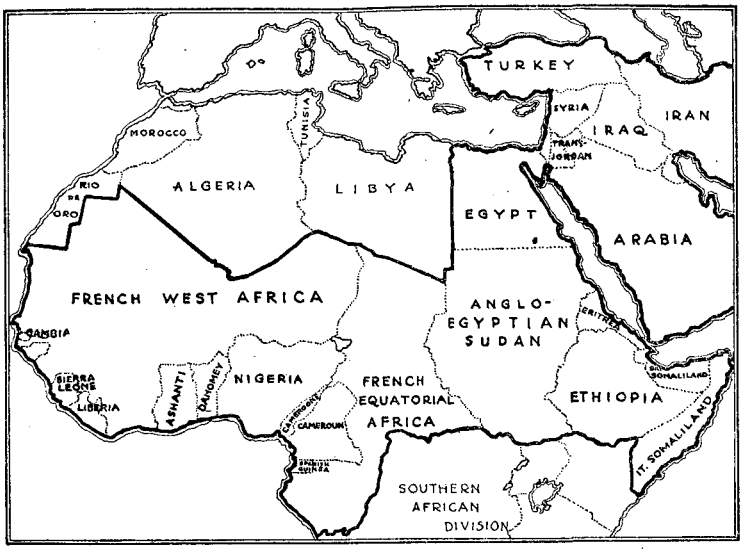
12. What terrible calamity threatened Israel at this time? How was Saul's bravery and generalship rewarded? What was his attitude toward those who opposed his rule? 1 Samuel 11.

NOTE.—"The promptness and bravery of Saul, as well as the generalship shown in the successful conduct of so large a force, were qualities which the people of Israel had desired in a monarch, that they might be able to cope with other nations. They now greeted him as their king, attributing the honor of the victory to human agencies, and forgetting that without God's special blessing all their efforts would have been in vain. In their enthusiasm, some proposed to put to death those who had at first refused to acknowledge the authority of Saul. . . . Here Saul gave evidence of the change that had taken place in his character. Instead of taking honor to himself, he gave the glory to God. Instead of showing a desire for revenge, he manifested a spirit of compassion and forgiveness. This is unmistakable evidence that the grace of God dwells in the heart."—*Patriarchs and Prophets,* page 613.

Sabbath School Lessons for the First Quarter

The Sabbath school lessons "From the Days of the Patriarchs and Prophets" continue throughout 1944. The first lesson, for January 1, is entitled "Saul's Disobedience and Its Consequences." The memory verse is 1 Samuel 15:22. The study help is "Patriarchs and Prophets," pp. 626-636. For anyone not provided with a Lesson Quarterly for the first Sabbath, we give the following:

Ques. 1: 1 Sam. 15:1-3.
Ques. 2: 1 Sam. 15:4-6.
Ques. 3: 1 Sam. 15:7-9.
Ques. 4: 1 Sam. 15:10, 11.
Ques. 5: 1 Sam. 15:12, 13.
Ques. 6: 1 Sam. 15:14, 15.
Ques. 7: 1 Sam. 15:20, 21.
Ques. 8: 1 Sam. 15:22.
Ques. 9: 1 Sam. 15:23.
Ques. 10: 1 Sam. 15:24, 25.
Ques. 11: 1 Sam. 15:26, 27.
Ques. 12: 1 Sam. 15:28, 29.
Ques. 13: 1 Sam. 15:30, 31.
Ques. 14: 1 Sam. 15:32, 33.
Ques. 15: 1 Sam. 15:34, 35.



THIRTEENTH SABBATH OFFERING

Detached Missions of the General Conference

December 25

For the fourth quarter of this year, the detached mission fields of the General Conference are the Thirteenth Sabbath "overflow" offering objective. The principal detached mission lands are Egypt, Arabia, Syria, Iraq, Iran, Ethiopia, and the African west coast mission fields, including such countries as Sierra Leone, Liberia, Nigeria, Cameroons, and French Equatorial Africa.

The need is urgent in all these lands. Sabbath school members can do much in supplying these needs by a generous Christmas "overflow" offering. A tremendous task is yet to be accomplished in these fields. Training school work should be strengthened; a school for girls is desired in Nigeria, and new mission stations should be opened in many places.

May God move upon the hearts of all to give as never before. You can help to make it possible to enter some of these lands where work has not yet been started.

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