W. K. Ising

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION

Lessons From the Days of PATRIARCHS and PROPHETS

Second Quarter 1944	From Elijah's Flight to the Babylonian Captivity.	Number 196

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

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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.

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

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
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4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
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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 ELIJAH'S FLIGHT to the BABYLONIAN CAPTIVITY

Lesson 1, for April 1, 1944

Elijah a Fugitive

LESSON SCRIPTURE: 1 Kings 19.

MEMORY VERSE: "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways." Ps. 139:2, 3.

STUDY HELP: "Prophets and Kings," pages 160-176, 217-222.

Elijah Flees From Jezebel

1. What threat caused Elijah to seek safety? Where did he first go? Whom did he leave there? 1 Kings 19:1-3.

NOTE.—"Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken."—*Prophets and Kings,* page 160.

2. Desiring to be alone, to what place did he further proceed? What attitude reflects the agony of his soul? Verse 4.

NOTE.—"Who is this weary and broken-spirited man daring to offer in bitterness of soul such a dreadful prayer in the desert? It is Elijah. . . . After Moses, he was the one man who stamped the imprint of his own strong character most deeply upon the heart and hopes of the Hebrew nation. Up to the time of this strange flight into the desert he had seemed to be the very incarnation of courage, fire, and energy. No threat or peril could put him in fear. No hardship could exhaust his endurance. No temptation could turn him aside from his duty."—Daniel March, *Under the Juniper Tree,* pages 7, 8.

Elijah "feared that the reformation begun on Carmel might not be lasting; and depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threat sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God."—*Prophets and Kings,* pages 161, 162.

3. As Elijah slept, who appeared to him? What provision had been made for his physical need? Verses 5, 6.

4. When the angel appeared a second time, what did he announce to the prophet? Where did he then go? How long did he travel in the strength of the food provided? Verses 7, 8.

The Lesson of Mount Horeb

5. Arriving at Horeb, where did Elijah seek lodging? What question did the Lord address to him? Verse 9.

NOTE.—"In some darksome cave, among those rent precipices, Elijah lodged; and, as he waited, in lonely musings, the fire burned in his soul. But he had not long to wait. 'Behold, the word of the Lord came unto him.' That word had often come to him before. It had come to him at Thisbe. It had come to him in Samaria, after he had given his first message to Ahab. It had come to him when Cherith was dry. It had come to summon him from the solitudes of Zarephath to the stir of active life. And now it found him out, and came to him again. There is no spot on earth so lonely, no cave so deep and dark, that the word of the Lord cannot discover and come to us."—F. B. Meyer, *Elijah, and the Secret of His Power*, page 139.

6. How did Elijah reason with the Lord? Verse 10.

7. Where was Elijah when commanded to stand? What was heard following God's manifestation in the wind, the earthquake, and the fire? Verses 11, 12.

NOTE.—"Not in mighty manifestations of divine power, but by 'a still small voice,' did God choose to reveal Himself to His servant. He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. While Elijah waited for the revelation of the Lord, a tempest rolled, the lightnings flashed, and a devouring fire swept by; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. It is not always the most learned presentation of God's truth that convicts and converts the soul. Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still small voice of the Spirit of God that has power to change the heart."—*Prophets and Kings*, pages 168, 169.

8. How did the prophet react when hearing the small voice? What does the repetition of his argument to the renewed demand of the Lord reveal? Verses 13, 14.

NOTE.—Elijah had not yet overcome his feeling of being alone and abandoned in his ministry. He persisted in his previous mood, and seemed to have

found little comfort in the suggestion of the "still small voice," which was so contrary to his tempestuous nature. He "identified the cause of God so completely with himself and his own manner of proceeding as to believe that it was lost, because he was no longer upon the scene to carry it forward as he had done. That cry of his, 'I, even I only, am left, and they seek my life to take it away,' when taken in connection with the answer of God properly translated —'Yet *will I leave* Me seven thousand in Israel'—is a proof that he not only mourned over the past, but that he was hopeless as to the future. There was but one way, it appeared to him, in which God could work, the way to which he had been at first called, but which had failed. He imagined not only that there was no better, but that there was no other, method by which the divine kingdom could be established in the world, than that which had ended in his flight from Samaria and in the prospect of an early and violent death."—W. Milligan, *Elijah: His Life and Times*, page 92.

Elijah Anoints His Successor

9. What was Elijah commissioned to do as affecting the kingdoms of Syria and Israel? Verses 15, 16, first part.

10. Whom was Elijah told to anoint as his successor? Verse 16, last part.

11. What comforting assurance was given him by the Lord to correct his erroneous conclusion? Verse 18. Compare verses 10, 14, last part.

NOTE.—"From Elijah's experience during those days of discouragement and apparent defeat, there are many lessons to be drawn,—lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. . . .

"Yet this apostasy, widespread as it has come to be, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will come soon to end the reign of sin and death. And there are many who have been worshiping Baal ignorantly, but with whom the Spirit of God is still striving."—*Prophets and Kings*, pages 170, 171.

12. Returning to Israel, where, and under what circumstances, did he find Elisha? What significant act did he perform on him? Verse 19.

13. What request did Elisha make? Following the sacrificial service, what did he do? Verses 20, 21.

NOTE.—"The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth. He does not expect from all the same kind of service. One may be called to ministry in a foreign land; another may be asked to give of his means for the support of gospel work. God accepts the offering of each. It is the consecration of the life and all its interests, that is necessary. Those who make this consecration, will hear and obey the call of Heaven."—*Prophets and Kings*, page 221.

Lesson 2, for April 8, 1944

The Syrians Are Defeated

LESSON SCRIPTURE: 1 Kings 20.

MEMORY VERSE: "The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations." Ps. 33:10, 11.

Samaria Is Defeated

1. What king made war against Israel in the days of Ahab? How many kings joined him in his campaign? 1 Kings 20:1.

NOTE.—Samaria, the capital of the northern kingdom, was founded by Omri, father of Ahab. It was built on an isolated hill, some 1,500 feet above sea level, which had been bought for this purpose from Shemer. 1 Kings 16:24. Both Omri and Ahab carried on extensive building constructions with blocks quarried from the native rock. Ruins of their palaces were discovered in 1908-1910. Here potsherds were found bearing inscriptions which throw interesting light on contemporary Biblical manuscripts.

It was "a long terraced hill, surrounded on all sides by ravines, but connected on the east to the Ebal range by a low saddle. From its summit was a fine view of the sea to the west and of the well-cultivated plain to the east, four hundred feet below, with its numerous and well-populated villages, its groves of olives and figs. Its name, Shomeron, the 'Watch Tower,' was well deserved, for it was impregnable to assault."—Olmstead, *History of Palestine and Syria*. page 369.

2. What insolent messages did the king of Syria send to Ahab? Verses 2-6.

NOTE.—"It was evident that Ben-hadad intended, not the surrender of Ahab, but the destruction ('evil') of the capital, and the ruin of the whole land (verse 7). Possibly the apparently strange demand of Ben-hadad (verse 6) may indicate a deeper scheme. To oblige Ahab formally to submit, would be of comparatively small, at most, of only temporary use. On the withdrawal of Ben-hadad the hostility of Israel would, as experience had shown,

once more break forth under Ahab, or some new military leader, and threaten Syria with the same or even graver danger than before. But if the spirit of the leaders could be crushed by having their substance taken from them, then the chiefs of the people would not only be detached from their native monarchy, which had proved powerless to protect them, but in future rendered dependent on Syria, and hence led to seek the favor of Ben-hadad, instead of giving their allegiance to their own Israelitish rulers."—Alfred Edersheim, *The History of Israel and Judah,* vol. 6, p. 40.

3. Viewing his serious condition, whose advice did Ahab seek? What unanimous decision was reached in their council? Verses 7, 8.

Ben-hadad's Demands Are Rejected

4. When the messengers returned with Ahab's reply, how did Ben-hadad react? What was Ahab's response to his boastful threat? Verses 9-11.

5. How was Ahab assured of victory in the ensuing battle? Who were to act a leading part in it? Verses 13-15.

6. What condition of Ben-hadad contributed to his defeat? How is this reflected in the orders given by him? Verses 16-18.

7. What was the result of this first battle? Of what was Ahab warned? Verses 19-22.

8. How did Ben-hadad's servants reason as to their defeat? What did they advise him to do? Verses 23-25.

NOTE.—Ashamed of their ignominious defeat, Ben-hadad's servants sought an excuse by arguing in line with their heathen conceptions, that individual deities were limited in their influence to their particular locality. Thus they believed in gods of the hills, plains, woods, and rivers. However, "the other cause to which the Syrian courtiers traced their defeat at Samaria, was the presence of the tributary kings, who had probably been the first to take flight; and they recommended 'captains to be put in their rooms.' "—Jamieson, Fausset, and Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments,* page 228.

The Syrians Again Defeated

9. When, after a year, the Syrians returned to make war, how great was the victory gained by Israel? Verses 26, 27, 29, 30.

10. How completely were the Syrians to have been destroyed? What had the Lord intended to teach Ahab by these victories? Verses 13, last part, 28.

NOTE.—Although Ahab had, through a large part of his reign, followed the evil course dictated by his heathen wife, yet when Ben-hadad, king of Syria, came against him, claiming authority over Israel because of the superiority of the gods of Syria over the God of Israel, God intervened to glorify His own name before His people and before the nations. He it was who gave the plan of battle and chose those who should participate. He warned of the second attack, and the form it would take. He gave definite instruction as to what course should be followed. He also condemned when the instruction given was disobeyed.

11. How did Ahab fail to carry out the will of God? Verses 31-34.

NOTE.—Ahab's attitude toward Ben-hadad was largely dictated by political considerations.

"He fought hard to gain his independence from Syria, and he cultivated the friendship of his neighbors from the point of view of strengthening Israel for this task. But when the greater danger of an Assyrian conquest loomed up, he put aside his own plans for a while and threw himself heartily and effectively into the effort to drive back Shalmaneser. . . . It was doubtless from a regard for the interests of this movement that Ahab dealt so generously with Ben-hadad after defeating him at the battle of Aphek. Ahab was engaged in a series of great struggles that must have occupied all his thought and energy and have strained the resources of his kingdom to the utmost. The very existence of the kingdom was at stake."—J. M. Powis Smith, *The Prophets and Their Times*, page 43.

12. What message was sent by a prophet to the king of Israel? Verses 38-40.

13. What sentence came to Ahab from the prophet of God because he had spared Ben-hadad? How did it affect the king? Verses 42, 43.

NOTE.—"The judgment pronounced was not only righteous, but alike the necessary sequence of God's dealings throughout this history, and of Ahab's bearing in it. And in the judgment the people as a whole must also share. For even if theirs had not been the same spirit as that which had prompted the conduct of Ahab, yet the public acts of rulers are those of the nation, and national sins are followed by national judgments. Ahab had been on his triumphant return to Samaria, there to receive the popular applause for his achievements, when, in presence of all his retinue, he was thus publicly confronted by the prophet's message."—Alfred Edersheim, *The History of Israel and Judah*, vol. 6, pp. 51, 52.

Lesson 3, for April 15, 1944

The Vineyard of Naboth

LESSON SCRIPTURE: 1 Kings 21.

MEMORY VERSE: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

STUDY HELP: "Prophets and Kings," pages 204-207.

Ahab's Demand Is Refused

1. What proposal did Ahab make to Naboth of Jezreel? 1 Kings 21:1, 2.

NOTE.—"After these things" evidently is not without significance. The previous chapter recorded how the Lord had twice miraculously given Ahab the victory over his enemy. God had intervened in his behalf to glorify His own name before His people and before the nations. In both instances Ahab had been reminded by a prophet that it was the Lord's doing. He should therefore have gratefully acknowledged this by a more responsive attitude to His leadership than is revealed in the repulsive story of violence that is now described. In spite of the evidence of God's power, Ahab turned back to do evil, and his selfish, pleasure-loving, covetous heart, abetted in its weakness by a perverse and wicked consort, led him to crime which brought upon him the final condemnation of God and the ultimate destruction of his house.

2. When the king had been refused his request, how did he show his great disappointment? Verses 3, 4.

NOTE.—It was not stubbornness on the part of Naboth that led him to refuse the request of Ahab, but rather loyalty to the customs of his ancestors and the provisions of the established law, according to which "the land shall not be sold forever." Lev. 25:23. At best it could pass only into the possession of a member of the same tribe. Had he yielded to the king's demand, it would have entailed a violation of the higher law proclaimed by the Lord for him. As the rightful owner, he held the land in trust.

3. Who came to Ahab, and with what question? How did he reply? Verses 5, 6.

NOTE.—"Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart, until he was fully controlled by the spirit of selfishness. He could brook no refusal of his wishes; the things he desired he felt should by right be his."—*Prophets and Kings*, page 204.

4. How did Jezebel appeal to the king's wounded pride? What assurance did she give him? Verse 7.

Jezebel Orders Naboth's Death

5. What criminal plan did Jezebel immediately proceed to carry into effect to achieve her purpose? Verses 8-10.

NOTE.—"Ahab knew perfectly well that Jezebel could not give him the property of another except by foul means, but he took pains not to inquire. Though the direct orders for Naboth's death did not come from him, yet, by his silence, he was an accomplice and an accessory; and divine justice penetrates all such specious excuses. God holds us responsible for wrongs which we do not arrest, though we have the power. The crime was blacker because of the pretext of religion, as suggested by a fast."—F. B. Meyer, *Through the Bible Day by Day,* vol. 2, p. 173.

"Ahab cared not by what means his wife might accomplish the desired object, and Jezebel immediately proceeded to carry out her wicked purpose." —*Prophets and Kings,* page 205.

6. Describe how the men of Jezreel acted upon the orders given them. Who else were slain with Naboth? Verses 11-13; 2 Kings 9:26, first part.

NOTE.—"Doubtless the elders of Jezreel, as of most of the cities of Israel, had before this connived at the accomplishment of just such an iniquity as this on the part of the wicked queen in her murderous campaign against the prophets of Jehovah. 1 Kings 18:4. They lent themselves readily to Jezebel's shameless design, showing how little manliness and regard for liberty remained in the land."—*Peloubet's Select Notes.*

7. How does the message of the elders reveal their knowledge that Jezebel's hand was in the plot, though the letters purported to come from the king? 1 Kings 21:14. Compare verses 8, 11.

NOTE.—"Ahab must have known that when Jezebel demanded the royal signet, with which official documents coming directly from the king were stamped, she must have had in view some scheme of violence. And often does it seem more convenient—certainly more easy—to remain in willful ignorance, than to learn what would call for our active resistance, or, in the absence of it, fill our conscience with uneasiness. And while remaining in willful ignorance, Ahab may have flattered himself that he had not incurred responsibility in the murder of Naboth."—Alfred Edersheim, *The History of Israel and Judah,* vol. 6, pp. 54, 55.

8. On hearing the news of the success of her scheme, what did Jezebel do? Verse 15.

9. How eagerly did Ahab act upon the news of Naboth's death? Who accompanied him to Jezreel? Verse 16. Compare 2 Kings 9:25.

Elijah Pronounces Judgment on Ahab and Jezebel

10. As Ahab was about to take possession of the vineyard, who was suddenly sent to him with a message of reproof? What personal punishment was to come upon him? 1 Kings 21:17-19.

11. How did Ahab show his alarm at meeting Elijah? What was the prophet's stern reply? Verse 20.

NOTE.—" 'When a man fancies that God's prophet is his enemy, and dreams that his finding him out is a calamity and a loss, that man may be certain that something else will find him out some day. His sins will find him out, and that is worse than the prophet's coming.' "—*Peloubet's Select Notes.*

12. What judgment was pronounced on Ahab's posterity? What on Jezebel? Verses 21-24.

13. How is Ahab's wickedness described? To whose influence was it largely due? Verses 25, 26.

14. Why was Ahab saved from personally suffering the punishments threatened? Until when were they deferred? Verses 27-29.

NOTE.—" 'The episode of Naboth's vineyard produced a great change in popular sentiment. It revealed the true character of the issues in Elijah's conflict against idolatry. It showed the people that, while idolatry went hand in hand with injustice and crime, the religion of Jehovah was the bulwark of righteousness and liberty. At the same time, it opened their eyes to the real grandeur of the prophet in their midst.' "—*Peloubet's Select Notes.*

Though the judgment pronounced against Ahab was delayed because of his humiliation and repentance in causing the death of Naboth, "it was less than three years later that King Ahab met his death at the hands of the Syrians. Ahaziah, his successor, 'did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother' [she who had caused Elijah to flee from Jezreel after the victory on Mount Carmel]. . . . During his father's reign, Ahaziah had witnessed the wondrous works of the Most High. He had seen the terrible evidences that God had given apostate Israel of the way in which He regards those who set aside the binding claims of His law. . . . Rebellious, and unwilling to repent, Ahaziah died, 'according to the word of the Lord which Elijah had spoken.' "—*Prophets and Kings,* pages 207-210.

Lesson 4, for April 22, 1944

As Sheep That Have No Shepherd

LESSON SCRIPTURE: 1 Kings 22.

MEMORY VERSE: "Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak." 1 Kings 22:14.

STUDY HELP: "Prophets and Kings," pages 190-197.

Ahab Is Seduced by False Prophets

1. When Jehoshaphat of Judah came to Ahab on a state visit, what did the latter propose to him? To what extent did he assure Ahab of his support? 1 Kings 22:2-4. Compare 2 Chron. 18:2.

NOTE.—"Some years after coming to the throne, Jehoshaphat, now in the height of his prosperity, consented to the marriage of his son, Jehoram, to Athaliah, daughter of Ahab and Jezebel. By this union there was formed between the kingdoms of Judah and Israel an alliance which was not in the order of God, and which in a time of crisis brought disaster to the king and to many of his subjects."—*Prophets and Kings*, pages 192, 195.

Three years before, when Ahab had defeated Ben-hadad, the latter promised to return the cities his father had taken from Israel, which included Ramoth in Gilead. Ahab had probably failed to press his claim in time, and now intended to use force to have the city restored. This marked him as the aggressor, and to make sure of success, he sought the assistance of the king of Judah, for Jehoshaphat had "joined affinity with Ahab." 2 Chron. 18:1.

2. Uneasy because of his rash consent, how did Jehoshaphat desire to satisfy himself as to the course proposed? Whom did Ahab then call together? What was the counsel given by these men? 1 Kings 22:5, 6.

3. Still hesitant, how did Jehoshaphat press for further inquiry of the Lord? Who was reluctantly summoned? Describe the scene staged to give the occasion a spectacular setting to impress the king. Verses 7-12.

NOTE.—"Although Jehoshaphat in a moment of weakness had rashly promised to join the king of Israel in his war against the Syrians, yet his better judgment led him to seek to learn the will of God concerning the undertaking. 'Inquire, I pray thee, at the word of the Lord today,' he suggested to Ahab. . . . Jehoshaphat was firm in his request that the man of God be called; and upon appearing before them" Micaiah was "adjured by Ahab to tell 'nothing but that which is true in the name of the Lord.' "—*Prophets and Kings*, pages 195, 196.

4. How had the king's officer attempted to influence Micaiah in the testimony he was to bear? What was his unequivocal reply? Verses 13, 14.

NOTE.—Though Ahab had humbled himself before the Lord following the experience in the slaying of Naboth, when the evil pronounced upon his house was graciously deferred in his days, he had not fully turned his back on the idolatry that marked his reign. He soon reverted to seek counsel from the prophets of Baal that were associated with his court. No mention is made of Elijah on this occasion. The officer whom the king sent to Micaiah had no conception of the integrity of a true prophet of the Lord. God's prophet will make no compromise by adapting his testimony to please man, though the latter be a king and have four hundred other counselors to oppose the Lord's servant. It is not a question of a majority, but of truthfully voicing the message of the Lord, no matter what the consequences may be. Micaiah's answer was of a nature that reveals the distinguishing marks of the true prophet of God under all circumstances.

Micaiah Warns and Predicts Defeat

5. Brought before the assembly, by what statement did Micaiah arouse Ahab to insist on knowing the whole truth "in the name of the Lord"? Verses 15, 16.

6. In contrast with Zedekiah's symbolic demonstration, how impressively did Micaiah picture the result of the contemplated campaign by a vision he had seen? Verses 11, 17.

NOTE.—Zedekiah doubtless had in mind the blessing of Moses upon the tribe of Joseph shortly before his departure, when the people were about to enter Canaan. This prominently featured "the ten thousands of Ephraim" as pushing the nations with their horns. Deftly applying this to Ahab, whose residence at Samaria lay in the territory of Ephraim, it could not fail to impress the king. Micaiah countered with another symbolism used by Moses when, being told of his impending death, he prayed the Lord to provide a leader in his place, "that the congregation of the Lord be not as sheep which have no shepherd." Thus Zedekiah's assurances of victory were based on a false hope that would not materialize. See Deut. 33:17; Num. 27:15-18.

7. Responding to Ahab's direct challenge, how does Micaiah proceed to set forth the reasons that prompted his prophets to predict success to his undertaking? 1 Kings 22:16, 19-23.

8. Indignant that Micaiah challenged the trustworthiness of himself and his fellow prophets, what did Zedekiah do? How did Micaiah relate himself to this abuse? Verses 24, 25.

NOTE.—Micaiah did not strike back, which would have been unworthy of a man of God. He meets brute force with calm composure, resting his case with the Lord, who would vindicate the righteousness of his cause in His own good time. He predicts the fate that would befall his assailant. Though this is not recorded in the Scriptures, it must be assumed that Zedekiah was called to account following Ahab's tragic end. Neither is it known what later happened to Micaiah, as the chronicler naturally touches only on the salient facts.

9. Where was Micaiah then returned, and with what instruction? What were his final words of warning? Verses 26-28.

Ahab Meets His Fate in Battle

10. What stubborn course did Ahab and Jehoshaphat choose in spite of the definite warnings received from the Lord? How did Ahab hope to evade the enemy, while exposing his friendly ally in arms? Verses 29, 30.

NOTE.—"The words of the prophet should have been enough to show the kings that their project was not favored by Heaven; but neither ruler felt inclined to heed the warning. Ahab had marked out his course, and he was determined to follow it. Jehoshaphat had given his word of honor, 'We will be with thee in the war;' and after making such a promise, he was reluctant to withdraw his forces. 'So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.' "—*Prophets and Kings,* page 196.

11. Describe the developments of the battle with the Syrians. What prophecy of Elijah concerning Ahab was fulfilled? Verses 31-35, 37, 38; 21:19.

12. What proclamation went forth to the hosts of Israel and Judah in harmony with Micaiah's warning? 1 Kings 22:17, 36.

13. When Jehoshaphat returned to Jerusalem, how did Jehu sternly rebuke the king as he entered the gates of the city? How did Jehoshaphat then continue in the good things commended in him? 2 Chron. 19:1-4.

Lesson 5, for April 29, 1944

The Mantle of Elijah

LESSON SCRIPTURE: 2 Kings 1; 2.

MEMORY VERSE: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

STUDY HELP: "Prophets and Kings," pages 207-234.

An Arrogant King Is Punished

1. Of whom did Ahaziah make inquiry when injured by a fall? What message from the Lord did Elijah bring to the king's messengers? 2 Kings 1:1-4.

NOTE.—Ahaziah, like his father and mother, had been a worshiper of Baal, especially in the form of Baal-zebub, the god of flies, who was particularly honored in this region. To apply to him for help in his affliction was a flagrant violation of the law of God which declared that those turning to familiar spirits or wizards should be cut off from among the people of Israel. Lev. 20:6. The king had not taken to heart the lesson taught his father Ahab in that great reformation of Mount Carmel; nor did he acknowledge the gracious help given him when twice defeating the Syrians, as had been predicted by the prophets at that time. 1 Kings 20. Viewing circumstances in this light, his action of turning to a heathen deity was all the more outrageous and could

not pass unchallenged by the Lord. Hence the sudden commission to Elijah: "Arise, go up to meet the messengers of the king."

2. On their report to Ahaziah, how did he identify the prophet? 2 Kings 1:5-8.

3. Describe how Ahaziah attempted to summon Elijah by force, and the result. What was the prophet finally instructed to do? Verses 9-15.

NOTE.—"On a former day Jezebel's message made the prophet flee; but now he does not hesitate to pass through the crowded streets of the capital and to enter the palace of the king. Elijah was dwelling in the secret place of the Most High and standing before Jehovah, as aforetime. His faith was able to avail itself of the panoply of God. He quenched the violence of fire, escaped the edge of the sword, and out of weakness was made strong. Let us admire the loving forbearance of God who restores the wavering ones, brings them up from the grave, holds them as stars in His right hand, Rev. 1:16, and uses them once more in His glorious service."—F. B. Meyer, *Through the Bible Day by Day,* vol. 2, p. 188.

4. What message did Elijah bring to the king? How was the word of the Lord literally fulfilled? Verses 16, 17.

NOTE.—"The history of King Ahaziah's sin and its punishment has in it a warning which none can disregard with impunity. Men today may not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The spirit of idolatry is rife in the world today, although, under the influence of science and education, it has assumed forms more refined and attractive than in the days when Ahaziah sought to the god of Ekron."—*Prophets and Kings,* page 210.

Elijah's Ascension in a Whirlwind

5. What intention of the Lord as to Elijah is revealed? Who was with him? What had taken place on a previous occasion? 2 Kings 2:1; 1 Kings 19:19-21.

6. What instruction did Elijah give to Elisha? How did Elisha reply? 2 Kings 2:2.

7. On reaching Bethel, who came to Elisha? What conversation passed between them? Verse 3.

8. How was this scene and conversation repeated? Verses 4-6.

NOTE.—"As Elisha accompanied the prophet on his round of service from school to school, his faith and resolution were once more tested. At Gilgal, and again at Bethel and Jericho, he was invited by the prophet to turn back. 'Tarry here, I pray thee,' Elijah said; 'for the Lord hath sent me to Bethel.' But in his early labor of guiding the plow, Elisha had learned not to fail or to become discouraged; and now that he had set his hand to the plow in another line of duty, he would not be diverted from his purpose. He would not be parted from his master, so long as opportunity remained for gaining a further fitting up for service."—*Prophets and Kings,* page 225.

9. What took place when the two prophets stood on the bank of the Jordan? Verses 7, 8.

NOTE.—"As the rod of Moses had been the symbol of his prophetic power, and by his lifting it up the waters of the Red Sea had been divided, so the mantle was the symbol of the prophetic power of Elijah, and smitten by it the Jordan was to yield a dry passage across its bed. The use of the 'mantle' had undoubtedly a meaning. It had been the most characteristic token of the prophet's work. As a garment of rough hair, it reminded both him and all who witnessed the use to which it was put, of his privations in the wilderness, of his loneliness, of his toils, of his self-denials, and of his sufferings, in the execution of his mission. It was associated with the thought of a good fight fought, of a course finished, of faith kept. Why should it not be a source of strength to him in a departing hour? It had covered him alike in his struggles and in his triumphs, in his sorrows and his joys. He rolled it together as his rod, struck the waters of the river with it, and he and Elisha passed over dry-shod."—W. Milligan, *Elijah: His Life and Times,* pages 162, 163.

10. Given opportunity of choice, what request did Elisha make? How did Elijah reply? Verses 9, 10.

NOTE.—"Elisha asked not for worldly honor, or for a high place among the great men of earth. That which he craved was a large measure of the Spirit that God had bestowed so freely upon the one about to be honored with translation. He knew that nothing but the Spirit which had rested upon Elijah, could fit him to fill the place in Israel to which God had called him; and so he asked, 'I pray thee, let a double portion of thy Spirit be upon me.' "—*Prophets and Kings,* pages 226, 227.

11. As the two proceeded on their way, what suddenly took place? What did Elisha say and do? Verses 11, 12.

Elisha's Fidelity Is Rewarded

12. What evidence did Elisha have that his request had been granted? How did the sons of the prophets acknowledge him? Verses 13-15.

NOTE.—"When the Lord in His providence sees fit to remove from His work those to whom He has given wisdom, He helps and strengthens their suc-

cessors, if they will look to Him for aid and will walk in His ways. They may be even wiser than their predecessors; for they may profit by their experience and learn wisdom from their mistakes."—*Prophets and Kings*, page 228.

13. What misgivings regarding Elijah were expressed by some of the sons of the prophets? How were their fears allayed? Verses 16, 17.

14. What further confirmation of Elisha's call was given to the inhabitants of Jericho? Verses 19-22.

NOTE.—"Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, 'Ye are the salt of the earth.' The salt mingling with the polluted spring purified its waters, and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations."—*Prophets and Kings*, pages 231, 232.

15. Of what was Elijah's translation illustrative? 1 Thess. 4:16-18.

Lesson 6, for May 6, 1944

Elisha's Ministry of Miracles

LESSON SCRIPTURE: 2 Kings 4.

MEMORY VERSE: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

STUDY HELP: "Prophets and Kings," pages 235-243.

The Widow's Oil Is Multiplied

1. Who appealed to Elisha for help? What were the circumstances? How did the prophet test the woman's faith in providing her need? 2 Kings 4:1-4.

2. As the widow carried out the instructions given, what resulted? Verses 5-7.

NOTE.—"The method of giving was a test of faith, and an aid to more faith. The aid was given in such a way as to benefit her and her sons in character and spiritual life. The number of the vessels she borrowed would be the measure of her faith in the prophet's word and in the God he served. As each vessel was brought home by her sons, the question would arise as to whether they should go after more. The results were according to her faith. Every vessel she borrowed was filled with the miraculous oil. Then the flow stopped. She put her own limit to the amount she received."—*Peloubet's Select Notes.*

Restoring the Shunammite's Son

3. What hospitality was accorded Elisha at Shunem? Verses 8-10.

4. How did the prophet desire to reward the family for their kindness during his frequent visits? Who acted as intermediary? Verses 11-14.

NOTE.—"How few are there like this woman on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, etc.? Who would not like to change the country for the town, and the rough manners of the inhabitants of the villages for the polished conversation and amusements of the court? Who is so contented with what he has as not to desire more? Who trembles at the prospect of riches; or believes there are any snares in an elevated state, or in the company and conversation of the great and honorable? How few are there that will not sacrifice everything—peace, domestic comfort, their friends, their conscience, and their God—for *money, honors, grandeur,* and *parade?*"—Adam Clarke, *Commentary,* note on 2 Kings 4:13.

5. What hope of the woman's heart was fulfilled in the course of time? Verses 15-17.

6. What happened to the lad when grown? Where did his mother lay him? Verses 18-21.

7. In her distress, where was the Shunammite determined to go for help? How did Elisha show concern when seeing her afar off? Verses 22-26.

8. Reluctant to reveal her trouble to Gehazi, how did she approach Elisha? Verses 27, 28.

9. Perceiving the situation from the agony of her soul, what instructions did he immediately give to Gehazi? How determined was the mother in her appeal? Verses 29, 30.

10. What was the result of Gehazi's effort? When Elisha arrived, how did he proceed? Verses 31-34.

11. What took place when Elisha stretched himself on the lad a second time? Whom did he call? What did the mother do? Verses 35-37.

NOTE.—"It is not enough to put the staff, even though it be the prophet's, on the cold, sweet face of a child. Our doctrine and precept may be quite good and straight, but something more is needed. There must be not a staff, not a servant, not an intermediary, but ourselves, our heart against the heart that is still, our lips against the dear, cold lips. It is as we give ourselves to the children, imparting our tenderest, strongest sympathy, that new life will come to them."—F. B. Meyer, *Through the Bible Day by Day*, vol. 2, p. 192.

The Poisoned Meal; the Hundred Miraculously Fed

12. What further experience gave evidence of Elisha's power from above? Verses 38-41.

NOTE.—"Like the Saviour of mankind, of whom he was a type, Elisha in his ministry among men combined the work of healing with that of teaching. Faithfully, untiringly, throughout his long and effective labors, Elisha endeavored to foster and advance the important educational work carried on by the schools of the prophets. In the providence of God, his words of instruction to the earnest groups of young men assembled were confirmed by the deep movings of the Holy Spirit, and at times by other unmistakable evidences of his authority as a servant of Jehovah. It was on the occasion of one of his visits to the school established at Gilgal, that he healed the poisoned pottage." —*Prophets and Kings*, page 240.

13. How was the divine mission of Elisha again revealed? Verses 42-44.

NOTE.—"It is the grace of God on the small portion that makes it all-sufficient. God's hand can multiply it a hundredfold. From His resources He can spread a table in the wilderness. By the touch of His hand He can increase the scanty provision, and make it sufficient for all. It was His power that increased the loaves and corn in the hands of the sons of the prophets. . . . A fuller sense of God's relationship to those whom He has purchased with the gift of His Son, a greater faith in the onward progress of His cause in the earth,—this is the great need of the church today. Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising; but energy and trust in God will develop resources. The gift brought to Him with thanksgiving and with prayer for His blessing, He will multiply as He multiplied the food given to the sons of the prophets and to the weary multitude."—*Prophets and Kings*, pages 241-243.

Lesson 7, for May 13, 1944

Naaman the Syrian

LESSON SCRIPTURE: 2 Kings 5.

MEMORY VERSE: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3.

STUDY HELP: "Prophets and Kings," pages 244-253.

Naaman Seeks Healing From Leprosy

1. How was Naaman an instrument in God's hand? With what infirmity was he afflicted? 2 Kings 5:1.

2. Who is especially mentioned among the captives taken from the land of Israel? What was her work? Verse 2.

3. How did she give expression to her devotion to the family, and to her faith in the God of Israel? To whom were the maiden's words repeated? Verses 3, 4.

NOTE.—"The conduct of the captive maid, the way that she bore herself in that heathen home, is a strong witness to the power of early home training. There is no higher trust than that committed to fathers and mothers in the care and training of their children. Parents have to do with the very foundations of habit and character. By their example and teaching, the future of their children is largely decided. . . . The parents of that Hebrew maid, as they taught her of God, did not know the destiny that would be hers. But they were faithful to their trust; and in the home of the captain of the Syrian host, their child bore witness to the God whom she had learned to honor."—*Prophets and Kings,* pages 245, 246.

4. When the king heard this report, what plan was immediately carried into effect? Verse 5.

5. To whom was the king's letter delivered? How did the king of Israel show his alarm at its contents? Verses 6, 7.

Elisha Sends Naaman to Jordan

6. When Elisha heard of the king's perplexity, what confident message did he send to allay his fears? Verse 8.

NOTE.—"However sinful the king had been, and however powerless to help Naaman, yet true religion was not dead; and God would graciously show His power through His prophet. It would be a great injury to true religion to have Naaman return with such false impressions. Probably, too, the king had neglected Elisha, and not sought through him to learn the will of God; and he, as much as Naaman, needed to be reminded of the true God, and the aid He was glad to render."—*Peloubet's Select Notes,* 1915, page 304.

7. To whom did Naaman then go? What was he told to do? How did he express his indignation and disappointment? Verses 9-12.

NOTE.—"The proud spirit of Naaman rebelled against following the course outlined by Elisha. The rivers mentioned by the Syrian captain were beautified by surrounding groves, and many flocked to the banks of these pleasant streams to worship their idol gods. It would have cost Naaman no great humiliation of soul to descend into one of those streams. But it was only through following the specific directions of the prophet, that he could find healing. Willing obedience alone would bring the desired result. . . . The faith of Naaman was being tested, while pride struggled for the mastery. But faith conquered, and the haughty Syrian yielded his pride of heart, and bowed in submission to the revealed will of Jehovah."—*Prophets and Kings,* page 249.

8. By what reasoning of his servants was Naaman persuaded to follow the directions of the prophet? What was the result of his obedience? Verses 13, 14.

9. What acknowledgment did he make when healed? What was Elisha's attitude to the offer made? Verses 15, 16.

NOTE.—"Centuries after Naaman returned to his Syrian home, healed in body and converted in spirit, his wonderful faith was referred to and commended by the Saviour as an object lesson for all who claim to serve God. 'Many lepers were in Israel in the time of Eliseus the prophet,' the Saviour declared; 'and none of them was cleansed, saving Naaman the Syrian.' God passed over the many lepers in Israel, because their unbelief closed the door of good to them. A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God works for those who appreciate His favors and respond to the light given them from heaven."—*Prophets and Kings,* pages 252, 253.

10. What request did Naaman then make? What counsel did he ask, and receive? Verses 17-19.

Gehazi's Deceit Is Punished

11. What selfish plan did Gehazi proceed to carry out? Verses 20-24.

NOTE.—"Naaman's appearance throughout the occurrence is most characteristic and consistent. He is every inch a soldier, ready at once to resent what he considers as a slight cast either on himself or the natural glories of his country, and blazing out in a moment into sudden 'rage,' but calmed as speedily by a few good-humored and sensible words from his dependents, and, after the cure has been effected, evincing a thankful and simple heart,

whose gratitude knows no bounds and will listen to no refusal."—McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.* art. "Naaman."

12. What searching question did Elisha ask Gehazi on his return? Verse 25.

13. How did Elisha reveal his knowledge of the wrong course taken by Gehazi? What words of reproof did the prophet speak? Verse 26.

14. What terrible punishment was immediately meted out to the covetous servant? Verse 27.

NOTE.—"Solemn are the lessons taught by this experience of one to whom had been given high and holy privileges. The course of Gehazi was such as to place a stumbling block in the pathway of Naaman, upon whose mind had broken a wonderful light, and who was favorably disposed toward the service of the living God. For the deception practiced by Gehazi there could be pleaded no excuse. To the day of his death he remained a leper, cursed of God, and shunned by his fellow men."—*Prophets and Kings*, page 252.

Lesson 8, for May 20, 1944

The Swimming Ax; the Invading Syrians; Siege of Samaria

LESSON SCRIPTURE: 2 Kings 6; 7.

MEMORY VERSE: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

STUDY HELP: "Prophets and Kings," pages 254-261.

Elisha Intervenes in an Accident

1. What proposal was made by the sons of the prophets when their dwelling place became too small? Who went with them? 2 Kings 6:1-4.

2. What accident occurred while felling trees? Why was this particularly unfortunate? How was the axhead recovered? Verses 5-7.

NOTE.—"To us, the first of these miracles may appear somewhat trivial, but we must remember the value of an iron axhead at that time, the inconvenience and delay caused to the builders, and the slur accruing to religion if it were irreparably lost. The story shows how keen was the sympathy of the great

prophet for a poor man overtaken by an ordinary trouble, and how ready Elisha was to seek the help of God to redress the mischief. See John 2:1-12. It is right to go to God about matters of this kind, as well as greater issues. What wonders faith can do! Hearts may be as heavy as lead at the bottom of the stream, but when a splinter of the cross of Calvary is inserted, they rise to the surface and swim."—F. B. Meyer, *Through the Bible Day by Day*, vol. 2, pp. 194, 195.

Israel's King Miraculously Forewarned

3. When the king of Syria came to war against Israel, how were his plans always thwarted? What did he finally suspect? Of what was he then made aware? Verses 8-12.

NOTE.—The king of Syria could not account for the revelation of his secret plans. No god of that heathen kingdom could reveal the plan of an enemy. There was in his mind but one explanation. Someone in his camp must be traitor to his cause. But one of his servants knew of Elisha, and he enlightened the king. He knew that the God of Israel could, and did, reveal the whisperings of the bedchamber when necessary to Israel's safety.

4. How did the king of Syria then attempt to seize Elisha? Verses 13, 14.

5. As Elisha's servant saw the host, how did he express his fears? What did Elisha answer? How did the Lord honor his faith? Verses 15-17.

NOTE.—"Between the servant of God and the hosts of armed foemen was an encircling band of heavenly angels. They had come down in mighty power, not to destroy, not to exact homage, but to encamp round about and minister to the Lord's weak and helpless ones. When the people of God are brought into strait places, and apparently there is no escape for them, the Lord alone must be their dependence."—*Prophets and Kings*, page 257.

6. As the enemy approached, what occurred in response to Elisha's prayer? To whom did he then lead the host? Verses 18, 19.

7. How did the Syrians suddenly learn of their condition? Relate what treatment was accorded them. Verses 20-23.

NOTE.—"The prayer has been twice used by Elisha in this narrative, but for two different kinds of illumination. His servant was enabled to look beyond material surroundings and to recognize that there is a spiritual world in close proximity to the natural, that God and His ministers are not far from every one of us. To these Syrian soldiers natural sight was restored, after their eyes had been for a time holden (compare Luke 24:16) that they might be brought into the power of the king of Israel. God has brought the enemy of His prophet into a snare."—*Cambridge Bible*.

The Famine in Samaria

8. What terrible situation resulted from a later siege of Samaria by the Syrians? Verses 24-29.

9. Whom did the king blame for this calamity? What was he determined to do? How was his plot foiled? Verses 30-33.

NOTE.—"The sudden outburst of the king's anger against Elisha indicates that he somehow connected the present misery of Samaria with the prophet; and the similarity of his rash vow of Elisha's death with that of his mother Jezebel in regard to Elijah (1 Kings 19:2) would lead to the inference that Joram imagined there was a kind of hereditary quarrel between the prophets and his house. This, although he had but lately experienced personal deliverances through Elisha. (2 Kings 6:9, 10)."—Alfred Edersheim, *History of Israel and Judah,* vol. 6, p. 177.

"He had hardly explained his knowledge and his wish before action became necessary. The messenger arrived, and we must understand that the king also arrived immediately afterwards, and so the execution of Elisha was stayed, and Jehoram was shown to be in some degree penitent for his hasty threat. . . . The people are at the direst extremity, and God, who has allowed this evil to come upon the nation, gives His prophet no message of relief. In this conviction he [the king] is of the mind that Samaria shall be surrendered. Hence his language, 'This evil is of the Lord,' and He allows it to continue, 'why should I wait for the Lord any longer?' "—*Cambridge Bible.*

10. What message did Elisha give the king on his arrival? How did he rebuke the unbelief of a distinguished attendant? 2 Kings 7:1, 2.

Deliverance Is Wrought

11. Who dwelt at the gate of Samaria? How did they plan to escape starvation? What discovery did they make? Verses 3-7.

12. To what realization did the lepers come when making provision for themselves? Verses 8, 9.

NOTE.—Having at first sought only to supply themselves, the lepers at last awakened to their responsibility to the famishing city, and to the household of the king. How often is a like condition found in spiritual life. Christians are content to receive, to accept of God's bounties, both temporal and spiritual, but how often they forget the obligation resting upon every Christian to impart his blessings to those in greater need. The pool of water that has an inflow, but no outflow, becomes stagnant, and is a source of danger instead of a blessing.

13. How did the message finally reach the king? What did he do

to test the report received? What prophecy came literally true? Verses 10-16.

14. Who was charged with the supervision of the work at the gate? How was Elisha's prediction concerning him fulfilled? Verses 17-20.

NOTE.—"Thou shalt see it with thine eyes, but shalt not eat thereof," Elisha had predicted to the doubting nobleman. His attitude is only too often reflected in men and women who should be the first to show their faith in the words of God's tried messengers. Swift punishment followed in his case, when the famished mob in their dash for food trod him to death at the gate as he was endeavoring to direct the provisioning of the hungry multitude. So the faithless and unbelieving will one day see the city of the redeemed, the hopes of the children of God accomplished, and the promises of a better land fulfilled. Among the host of the lost without the city (Rev. 20:9) will be those whose eyes will look upon that which they have lost because of unbelief.

Lesson 9, for May 27, 1944

The Repentance of Nineveh

LESSON SCRIPTURE: The Book of Jonah.

MEMORY VERSE: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18:7, 8.

STUDY HELP: "Prophets and Kings," pages 265-278.

Jonah's Call, Disobedience, Punishment, and Deliverance

1. What mission did the Lord assign to Jonah? How did he attempt to escape the responsibility? Jonah 1:1-3.

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

2. How did the Lord immediately intervene? Where, and in what attitude was Jonah found? For what reason did the mariners consider him responsible for their plight? Verses 4-8.

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

3. What confession did Jonah make? When, only, did the sailors act upon his suggestion to save themselves? What did they further do? Verses 9-16.

4. How had the Lord provided for Jonah's safety? Verse 17.

5. In what words did Jonah give expression to his repentance? How did the Lord deliver him? Jonah 2.

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

Jonah's Successful Ministry at Nineveh

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

7. Immediately upon his arrival, what bold message did he proclaim? What was the effect of his solemn warning? Verses 4, 5.

8. What did the king do when news reached him of Jonah's preaching? What hope did he express? Verses 6-9.

NOTE.—"No capital needed repentance more than Nineveh. Luxury and indulgence prevailed. The wealth torn from vast regions filled its palaces. Its pride and cruelty had become proverbial. Even its religion was embodied impurity. The prophet's cry for once smote its conscience. The alarm soon spread from the streets to the palace. Trembling attendants told the news to the great king as he sat in his sculptured audience chamber amidst his magnificent court. It came like a voice from the higher world and filled him with dismay. He, like his people, was guilty. Repentance alone could save them or him."—Cunningham Geikie, *Hours With the Bible*, vol. 4, pp. 185, 186.

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

The Lord Rebukes Jonah's Displeasure

10. How did Jonah react to the Lord's compassion toward Nineveh? Jonah 4:1-3.

NOTE.—"When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites 'displeased Jonah exceedingly, and he was very angry.' "—*Prophets and Kings,* page 271.

11. What rebuke did the Lord give to Jonah? By what experience did God intend to impress the prophet with His gracious providence? Verses 4-9.

12. What pertinent question did the Lord then address to Jonah? Verses 10, 11.

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

13. What application does Christ make of the experience of Jonah and Nineveh? What conclusion must be drawn from this? Matt. 12:40, 41.

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

Lesson 10, for June 3, 1944

Israel Taken Captive Into Assyria

LESSON SCRIPTURE: 2 Kings 17.

MEMORY VERSE: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

STUDY HELP: "Prophets and Kings," pages 279-292.

Hoshea, Israel's Last King, Is Subdued

1. What is said of Hoshea's course as compared with that of previous kings of Israel? 2 Kings 17:1, 2.

NOTE.—"The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. . . . With the severest reproofs, God sought to arouse the impenitent nation to a realization of its imminent danger of utter destruction."—*Prophets and Kings,* page 279.

2. Who came to make war against him? How was Hoshea subjugated? Verse 3.

3. What did the king do to strengthen himself against the Assyrian aggression? What, finally, were the consequences? Verse 4.

NOTE.—"Some of the leaders in Israel felt keenly their loss of prestige, and wished that this might be regained. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would attain to the political power they desired by allying themselves with the heathen."—*Prophets and Kings,* page 280.

4. What action did the king of Assyria take against Samaria? Verse 5.

NOTE.—Previous invasions by the Assyrians of the northern kingdom had already reduced its territory, yet the city of Samaria, very strongly fortified, still held out. But when Hoshea made an alliance with the king of Egypt, "this brought Shalmaneser and the Syrian army upon him, and for three years they besieged Samaria. Hoshea was seized, probably by treachery, and imprisoned by the Assyrian king, and the kingdom was practically without a head; but Samaria held out three years. Shalmaneser died while the siege was in progress, and was succeeded by one of his generals, who assumed the name of Sargon, by whom Samaria was captured. The end of the kingdom of Israel had come."—*Peloubet's Select Notes,* 1898, page 253.

5. When conquering the capital, what did the king of Assyria do with the people? Verse 6.

Israel's Moral Decline

6. What conditions had prevailed in Israel before their captivity? Verses 7-12.

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

7. How had the Lord entreated His people to turn from their evil practices? With what result? Verses 13-15.

NOTE.—"The apostasy of Israel had developed gradually. From generation to generation, Satan had made repeated attempts to cause the chosen nation to forget 'the commandments, the statutes, and the judgments' that they had promised to keep forever. He knew that if he could only lead Israel to forget God, and to 'walk after other gods, and serve them, and worship them,' they would 'surely perish.' . . . Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law, that God was compelled to let them go into captivity."—*Prophets and Kings,* pages 296, 297.

8. To what degree had Israel carried their rebellion, and perverted the worship of God? Verses 16, 17.

9. Against what had they been definitely warned in the law of Moses as to the idolatrous customs of the Canaanites? Ex. 23:24; Lev. 18:3; Deut. 18:10.

10. What extreme measure was the Lord therefore forced to take? 2 Kings 17:18, 23.

NOTE.—"In the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which He could no longer do through them in the land of their fathers, He would seek to accomplish by scattering them among the heathen. His plan for the salvation of all who should choose

to avail themselves of pardon through the Saviour of the human race, must yet be fulfilled; and in the afflictions brought upon Israel, He was preparing the way for His glory to be revealed to the nations of earth. Not all who were carried captive were impenitent. Among them were some who had remained true to God, and others who had humbled themselves before Him. Through these, 'the sons of the living God,' He would bring multitudes in the Assyrian realm to a knowledge of the attributes of His character and the beneficence of His law."—*Prophets and Kings,* page 292.

Heathen Are Transplanted in Samaria

11. Whom did the king of Assyria then settle in the inheritance of Israel? Verse 24.

12. Relate the circumstances that caused these heathen people to appeal to the king for help. Verses 25, 26.

13. When a priest was sent to teach them, what mingled worship developed as a result? Verses 27-29, 41; 18:4.

Lesson 11, for June 10, 1944

Hezekiah Restores the Worship of Jehovah

LESSON SCRIPTURE: 2 Chronicles 29 to 31.

MEMORY VERSE: "*In every work that he began in the service of the house* of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. 31:21.

STUDY HELP: "Prophets and Kings," pages 331-339.

The Temple Is Cleansed and Sanctified

1. What is the inspired record concerning King Hezekiah? 2 Kings 18:5, 6.

2. What conditions prevailed in Judah when he succeeded to the throne? 2 Chron. 28:22-25.

3. As Hezekiah began to reign, when still a young man, how did he immediately act to change the conditions created by his father? 2 Chron. 29:3-8.

NOTE.—"Hezekiah came to the throne determined to do all in his power to save Judah from the fate that was overtaking the northern kingdom. The messages of the prophets offered no encouragement to halfway measures. Only by most decided reformation could the threatened judgments be averted.

"In the crisis, Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the co-operation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms."—*Prophets and Kings*, page 331.

4. How did the Levites and priests respond to the king's appeal? Verses 10-19.

5. Who joined in the consecration services? Verses 20, 26, 28, 31.

NOTE.—"In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings 'to make an atonement for all Israel.' . . . Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshipers realized that they were being delivered from the bondage of sin and apostasy. . . . God had indeed prepared the hearts of the chief men of Judah to lead out in a decided reformatory movement, that the tide of apostasy might be stayed."—*Prophets and Kings*, page 333.

A Solemn Passover Is Proclaimed

6. Following the restoration of the temple service, how did Hezekiah proceed to rally the whole nation in his work of reform? Who had joined him in this plan? 2 Chron. 30:1, 2.

7. What is said of the spirit of unity and gladness that characterized the great multitude gathered in Jerusalem? By what decision was it particularly emphasized? Verses 12, 13, 21-26.

8. What significant work had been performed before the celebration of the Passover? Verse 14.

NOTE.—The Passover was a memorial of the wonderful deliverance the Lord had wrought for His people when bringing them out of Egyptian bondage and the idolatry which they had practiced. It also pointed forward to the final salvation to be accomplished through the promised Redeemer, typified in the sacrifice of the Passover lamb. Its merits could be efficacious only if ac-

cepted by faith, with confession of sins, and a life in harmony with the precepts of the law of God. Hence the objects of their idolatrous practices in Jerusalem had to be removed before the people could enter fully into the joys of the Passover service. Compare 1 Cor. 5:7, 8.

The Ministration Is Established

9. After clearing Jerusalem, how was this general cleansing from idolatry continued in the provinces? 2 Chron. 31:1.

10. What further steps did Hezekiah take to give permanency to the work he had so successfully begun? Verses 2-4.

11. What is recorded concerning the faithfulness of the people in bringing their tithes and offerings? Verses 5-8.

NOTE.—"This Passover left a permanent impression on the nation, and led to the complete overthrow of idolatry. The pure worship of God was now established throughout the land, and the people returned to their homes, in confident expectation that a long period of national prosperity was now in store. Hezekiah therefore turned his attention to provide for the maintenance of the temple worship and the proper provision of revenues for the priests and Levites. As an example to his people, the king followed in the steps of David and Solomon, providing out of his own purse for the expenses of the altar."—F. B. Meyer, *Through the Bible Day by Day*, vol. 2, p. 239.

12. How did the chief priest express his satisfaction at the liberality in evidence? Verses 9, 10.

NOTE.—"God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. . . . Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth."—*Testimonies for the Church*, vol. 3, pp. 388, 389.

13. How does the chronicler account for the success of Hezekiah in restoring the service of God? Verses 20, 21.

Lesson 12, for June 17, 1944

God Delivers Judah From the Assyrian Invasion; Hezekiah's Illness and Miraculous Healing

LESSON SCRIPTURE: 2 Kings 18 to 20.

MEMORY VERSE: "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." 2 Chron. 32:8.

STUDY HELP: "Prophets and Kings," pages 339-366.

Sennacherib Invades Judah

1. What took place in the fourteenth year of Hezekiah's reign? Why had the Assyrians come? 2 Kings 18:13. Compare verse 7, last part.

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

2. What precautions had the king of Judah taken to hinder the enemy's progress? How did he inspire the people with faith and courage? 2 Chron. 32:2-8.

NOTE.—"The king of Judah had determined to do his part in preparing to resist the enemy; and having accomplished all that human ingenuity and energy could do, he had assembled his forces, and had exhorted them to be of good courage. . . . Nothing more quickly inspires faith than the exercise of faith. The king of Judah had prepared for the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul upon God. 'And the people rested themselves upon the words of Hezekiah.' "—*Prophets and Kings*, page 351.

3. Viewing his serious condition, how did he hope to appease the king of Assyria? What was he obliged to do to meet his demands? 2 Kings 18:14-16.

4. In spite of paying this large sum, where did Sennacherib proceed with his army? In what boastful words did Rabshakeh seek to undermine the faith and loyalty of the people of Jerusalem? Verses 17-25, 28-32.

5. How did Rabshakeh praise his king and compare the idols of the nations with the true God? What was the attitude of the people and of Hezekiah's messengers to this challenge? Verses 33-37.

6. When Hezekiah received the message, what did he do, and where did he go? To whom did he send for counsel? What word was returned by the prophet? 2 Kings 19:1-7.

Hezekiah Submits Sennacherib's Demand to the Lord

7. When the king of Assyria renewed his demands, what did Hezekiah do with his letter? How earnestly did he appeal his case to the Lord? Verses 14-19.

8. Through whom did the Lord again respond? Rebuking Sennacherib's presumptuous boasts, what reassuring promises were given to Hezekiah? Verses 20, 29-34.

9. How were the words of the Lord fulfilled that very night? What happened to Sennacherib when he returned to Nineveh? Verses 35-37.

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

Hezekiah Is Healed; His Failure Is Rebuked

10. What befell Hezekiah in these days? To whom did he turn in his distress? 2 Kings 20:1-3.

11. What message did God immediately send him? How many years were to be added to his life? What simple remedy was used to heal the king? Verses 4-7.

NOTE.—"Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. . . . Now one word from God would have healed Hezekiah instantly; but special directions were given, 'Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.' "—*The Ministry of Healing*, pages 231, 232.

12. By what remarkable sign was Hezekiah definitely assured that the promise given him would be fulfilled? Verses 8-11.

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

13. How did Hezekiah acknowledge God's mercy in the experience of his illness? Isa. 38:9-20.

NOTE.—"Restored to his wonted strength, the king of Judah acknowledged in words of song the mercies of Jehovah, and vowed to spend his remaining days in willing service to the King of kings. His grateful recognition of God's compassionate dealing with him is an inspiration to all who desire to spend their years to the glory of their Maker."—*Prophets and Kings*, page 342.

14. How did Hezekiah fail to witness on an important occasion to the Lord's goodness in his healing? What word came to the king through Isaiah? How did he receive the announcement? 2 Kings 20:12-19. Compare 2 Chron. 32:26.

NOTE.—"Filled with remorse, 'Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.' But the evil seed had been sown, and in time was to spring up and yield a harvest of desolation and woe. During his remaining years, the king of Judah was to have much prosperity because of his steadfast purpose to redeem the past and to bring honor to the name of the God whom he served; yet his faith was to be severely tried, and he was to learn that only by putting his trust fully in Jehovah could he hope to triumph over the powers of darkness that were plotting his ruin and the utter destruction of his people."—*Prophets and Kings*, page 347.

Thirteenth Sabbath Offering—June 24

FREE CHINA

Lesson 13, for June 24, 1944

Judah Is Carried Captive to Babylon

MEMORY VERSE: "It is of the Lord's mercies that we are not consumed, because His compassions fail not." "The Lord is my portion, saith my soul; therefore will I hope in Him." Lam. 3:22, 24.

STUDY HELP: "Prophets and Kings," pages 422-463.

Forebodings of the Coming Doom

1. What wicked kings followed Hezekiah and proceeded to undo his noble work of reform? 2 Kings 21:1-4, 19-21.

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

2. Who then succeeded to the throne of Judah? How is this king's reign characterized? 2 Kings 22:1, 2; 23:24, 25.

NOTE.—"Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had fallen. He 'turned not aside to the right hand or to the left.' As one who was to occupy a position of trust, he resolved to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honor."—*Prophets and Kings,* page 384.

3. Notwithstanding Josiah's loyalty, what evil was to befall Judah and Jerusalem? Verses 26, 27. Compare 2 Kings 21:12-15.

4. How did Josiah unduly expose himself, thus bringing about his untimely end? 2 Kings 23:29, 30. See 2 Chron. 35:20-22.

NOTE.—"Josiah was at present independent; but if Egypt conquered Syria, his position was lost. Tradition says that he adhered to his resolution to fight, in spite of the earnest entreaties of Jeremiah. Even Necho himself, indeed, tried to restrain him, but he rushed on his fate. . . . Nothing, however, could dissuade the Jewish king, now a man of thirty-nine. . . . Their [Israel's] hopes as a nation had perished with him. Never before had there been such a deep or universal lamentation."—Cunningham Geikie, *Hours With the Bible,* vol. 5, pp. 274, 275

Judah Continues to Decline

5. What unfortunate developments followed Josiah's death? 2 Kings 23:31-37.

NOTE.—"Josiah had reigned only thirteen years after the triumph of his great reformation; a period too short to root out the deep-seated evils of the time, or to turn the life of a whole people into a better course. His death was the ruin of the kingdom. Had the nation continued to carry out his work in his spirit, it might have revived, and, in any case, its fall would have been delayed. But the violence which had marked the religious revolution, was fatal to its permanence. . . . The issue was, that the heathen party triumphed, and controlled each of the four kings yet to reign, different though they were in age, spirit, and temper. The religious settlement of Josiah was not overthrown, because things were too equally balanced to make this possible, without an uncertain struggle; but a moral chaos was introduced, which corrupted public life in every direction. Religion, in the true sense, appeared to be lost." —Cunningham Geikie, *Hours With the Bible,* vol. 5, pp. 277, 278.

6. Who, among other prophets, had particularly voiced the warnings of the Lord during the rule of these kings? What had been predicted by him? Jer. 25:1-3, 8-11.

7. How had Jehoiakim treated the messages with signal contempt? Jer. 36:1-4, 20-26.

NOTE.—"The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning they contained and the swift-coming punishment God had pronounced against rebellious Israel. But even the written roll was reproduced. . . . The record of the prophecies concerning Judah and Jerusalem had been reduced to ashes; but the words were still living in the heart of Jeremiah, 'as a burning fire,' and the prophet was permitted to reproduce that which the wrath of man would fain have destroyed. . . . The wrath of man had sought to prevent the labors of the prophet of God; but the very means by which Jehoiakim had endeavored to limit the influence of the servant of Jehovah, gave further opportunity for making plain the divine requirements."—*Prophets and Kings,* pages 436, 437.

8. When Jehoiakim rebelled against Nebuchadnezzar, how was he harassed by his enemies? Who succeeded him to the throne? 2 Kings 24:1-4, 6-9.

9. Who were among those carried away to Babylon during the early rule of Jehoiakim? Dan. 1:1-3, 6.

10. When Nebuchadnezzar returned and besieged Jerusalem, who went out to him? What was done with the treasures of the temple and the king's palace? How many were now taken captive to Babylon? What class remained? 2 Kings 24:10-16.

NOTE.—Nebuchadnezzar was not as lenient this time as he was the first time. He carried away all the treasures of the temple, as well as of the palace. That this was no small amount is evident from the number and the value of the vessels of gold and silver that were taken from the temple as enumerated in Ezra 1:7-11. As the number mentioned in Ezra comprises only the vessels that were returned, it takes no account of those that were cut to pieces before being brought to Babylon. This would add many more.

11. Whom did the king of Babylon appoint king in Jerusalem in place of Jehoiachin? What course did he follow against the Lord and Babylon? 2 Kings 24:17-20.

The Final Overthrow of Judah

12. When Zedekiah rebelled, who came for the third time to besiege Jerusalem? To what condition was the city brought? What was done to Zedekiah and his sons? 2 Kings 25:1-7.

13. How complete was the work of destruction and plunder carried out by the chief of the king's guard? Verses 8-17.

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

14. What was the fate of certain priests, and other prominent men of Jerusalem? Verses 18-21.

15. What were the basic reasons for the fall of Judah and the destruction of Jerusalem? 2 Chron. 36:15-21.

NOTE.—Nebuchadnezzar came three times to Jerusalem—606, 597, and 586. The people thus carried into captivity were to remain in Babylon until the seventy years spoken of by Jeremiah were fulfilled. Jer. 25:8-11.

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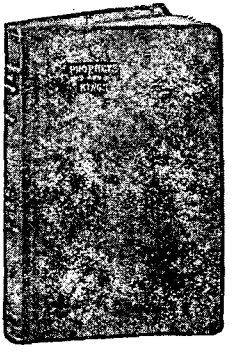

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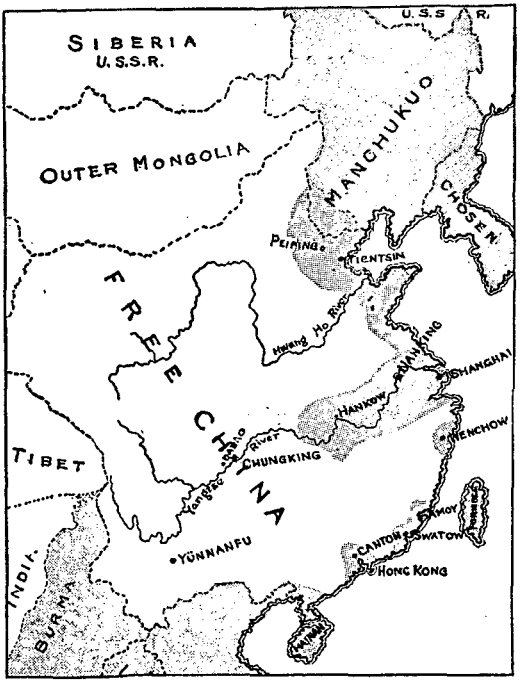
Sabbath School Lessons for the Third Quarter

The Sabbath school lessons for the third quarter continue the Old Testament studies, and cover the period from the captivity in Babylon to the restoration of the first dominion. The first lesson, for July 1, is entitled, "Trained to Loyalty; The King's Dream." The memory verse is Isaiah 43:10. The study help is "Prophets and Kings," pages 479-502. For anyone not provided with a Lesson Quarterly for the first Sabbath, we give the following:

Ques. 1: Dan. 1:1-7.
Ques. 2: Verse 8.
Ques. 3: Verses 9-16.
Ques. 4: Verses 17-21.
Ques. 5: Dan. 2:1-9.
Ques. 6: Verses 10-13.
Ques. 7: Verses 13-18.
Ques. 8: Verses 19-23.
Ques. 9: Verses 24-30.
Ques. 10: Verse 31.
Ques. 11: Verses 32, 33.
Ques. 12: Verses 34, 35.
Ques. 13: Verses 36-43.
Ques. 14: Verses 44, 45.
Ques. 15: Verses 46-49.



The shaded sections of the map show approximately the parts of the country occupied by Japanese troops. The unshaded sections, including Outer Mongolia and Tibet, are parts of the Republic of China, or under Chinese influence, with the exception of India and the U. S. S. R., and are within what is known as the China Division.

Thirteenth Sabbath Offering—June 24

FREE CHINA

NOT since we began work in China has there been a greater need than at present for funds with which to carry on our mission program in that vast land. In addition to war and famine, which make the situation serious, the value of Chinese currency has greatly dropped. In spite of these difficulties, our work in Free China is still being carried on. The China Training Institute, now located a few miles from Chungking, at Dabao, appeals to our Sabbath school members to give generously on the Thirteenth Sabbath that its work for the Chinese youth may be continued in a more acceptable manner. This school is greatly in need of equipment, and the overflow on June 24 will be devoted to this purpose. Will you not individually give as never before that their need may be supplied?

In 1942, when an overflow went to help in the mission work of Tibet and the border provinces of China, it amounted to $13,050.07. The call for help is more urgent now, and we anticipate a larger overflow than at that time. Let every member give "as God hath prospered him."

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