W. K. Young

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION

Lessons From the Days of the PATRIARCHS and PROPHETS

First Quarter 1944	From Saul's Disobedience to the Destruction of the Prophets of Baal.	Number 195

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25

"God loveth a cheerful giver"

RECORD

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

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.													
WED.													
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.

Sabbath School Lesson Quarterly, No. 195, January-March, 1944, 25 cents a year in U. S. A.; 40 cents a year in Canada and foreign countries. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

Copyright, 1944, by Pacific Press Publishing Association

Sabbath School Lesson Quarterly

Lessons From the Days of the Patriarchs and Prophets

FROM SAUL'S DISOBEDIENCE to the DESTRUCTION of the PROPHETS of BAAL

Lesson 1, for January 1, 1944

Saul's Disobedience and Its Consequences

MEMORY VERSE: "Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

STUDY HELP: "Patriarchs and Prophets," pages 626-636.

Saul Is Told to Destroy Amalek

1. When Saul had been king for some years, what command came to him concerning Amalek? 1 Sam. 15:1-3.

NOTE.—The Amalekites dwelt in Arabia between the Dead Sea and the Red Sea. They were a roving people living in caves or in tents. The Israelites had scarcely passed the Red Sea when the powerful Amalekites made an unprovoked assault upon them. God therefore decreed their extermination. Ex. 17:16, margin.

"For four hundred years the execution of this sentence had been deferred; but the Amalekites had not turned from their sins. The Lord knew that this wicked people would, if it were possible, blot out His people and His worship from the earth. Now the time had come for the sentence, so long delayed, to be executed."—*Patriarchs and Prophets*, page 628.

2. How large a force did Saul gather for this purpose? What special consideration was shown the Kenites, and why? 1 Sam. 15:4-6.

NOTE.—"While inflicting judgment, God remembered mercy. The Amalekites were to be destroyed, but the Kenites, who dwelt among them, were spared. This people, though not wholly free from idolatry, were worshipers of God, and were friendly to Israel. Of this tribe was the brother-in-law of Moses, Hobab, who had accompanied the Israelites in their travels through the wilderness, and by his knowledge of the country had rendered them valuable assistance."—*Patriarchs and Prophets*, page 628.

3. To what extent were the Amalekites defeated? Who was spared, and what portion of the spoil was saved? Verses 7-9.

4. What message from the Lord came to Samuel? How did it affect the prophet? Verses 10, 11.

Samuel's Message of Reproof

5. When Samuel met Saul, how did the king greet him? Verses 12, 13.

NOTE.—To mark his victory over Amalek, Saul had "set him up a place," that is, he had erected a triumphal monument at Carmel, a city in Judah. What in his delusion he considered a great success, actually proved to be a moral defeat of unexpected consequence, which ultimately brought about his fall.

"When the first step is taken in the path of transgression, the way becomes easy. Saul, debased by his disobedience, came to meet Samuel with a lie upon his lips. He exclaimed, 'Blessed be thou of the Lord; I have performed the commandment of the Lord.' "—*Patriarchs and Prophets,* page 630.

6. What searching question did Samuel ask? How did Saul excuse his course of action? Verses 14, 15.

7. Unwilling to admit his guilt, what bold assertion proves Saul's stubbornness? Upon whom is the blame for his failure shifted? Verses 20, 21. Compare verses 8, 9.

NOTE.—"Thus Saul transformed what was to have been a sacred war into a common freebooting expedition such as the heathen tribes had so often made against Israel. No wonder that Jehovah condemned Saul, and no wonder that Samuel was filled with grief and dismay, crying to the Lord with an all-night intercession for the self-willed monarch."—*Peloubet.*

8. What is God's test of true religion? Verse 22.

9. To what are rebellion and stubbornness compared? What was the result of Saul's open disobedience? Verse 23.

Saul Entreats Samuel

10. Alarmed at this sentence, what changed attitude did Saul take? Verses 24, 25.

NOTE.—"Terrified by the denunciation of the prophet, Saul acknowledged his guilt, which he had before stubbornly denied; but he still persisted in casting blame upon the people, declaring that he had sinned through fear of them.

"It was not sorrow for sin, but fear of its penalty, that actuated the king of Israel as he entreated Samuel, 'I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.' If Saul had had true repentance, he would have made public confession of his sin; but it was his chief anxiety to

maintain his authority, and retain the allegiance of the people. He desired the honor of Samuel's presence in order to strengthen his own influence with the nation."—*Patriarchs and Prophets,* page 631.

11. How did Saul attempt to overcome Samuel's unwillingness to return with him? With what result? Verses 26, 27.

12. How was the tense situation further aggravated by this incident? Verses 28, 29.

13. What acknowledgment was finally made by Saul? How did this affect Samuel's decision? Verses 30, 31.

NOTE.—It was the fear of losing the royal crown that he felt tottering as a result of the condemnation of the Lord's prophet, rather than genuine repentance for his sin and concern for the salvation of his soul, that prompted Saul to approach Samuel as an apparently humble suppliant.

"How was he [Saul] suited for the post of theocratic king who set popularity above duty? He still felt no sorrow for the sin itself; he grieved only for its consequences, present and future. He saw that this public rupture between himself and the great and honored prophet would diminish his authority and do him irreparable mischief; so he begged Samuel not to desert him at this crisis."—William J. Deane, *Samuel and Saul,* pages 154, 155.

14. Saul having failed, what instruction from the Lord did Samuel carry out? Verses 32, 33.

NOTE.—"An act of justice, stern and terrible, was yet to be performed. Samuel must publicly vindicate the honor of God, and rebuke the course of Saul. He commanded that the king of the Amalekites be brought before him. Above all who had fallen by the sword of Israel, Agag was the most guilty and merciless; one who had hated and sought to destroy the people of God, and whose influence had been strongest to promote idolatry."—*Patriarchs and Prophets,* page 632.

15. How did Samuel further relate himself to Saul? What is said of the Lord's attitude? Verses 34, 35.

NOTE.—Samuel's mourning for Saul may be called the *human* expression of the divine sorrow over the loss of this first king of the Lord's choice. While Samuel, the prophet, had to sever his relation with Saul as king, except for an incidental meeting at the school of the prophets at Naioth in Ramah (1 Sam. 19:22-24), he could not suppress his human sympathy for the rejected king with whom he had been associated all these years in service for Israel.

Lesson 2, for January 8, 1944

David Is Called to the Kingdom

MEMORY VERSE: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

STUDY HELP: "Patriarchs and Prophets," pages 637-642.

Samuel Is Directed to Bethlehem

1. What effect did Saul's failure and rejection have on Samuel? What provision had the Lord made for a successor? 1 Sam. 16:1.

2. How was Samuel instructed to avoid the suspicion of Saul? What took place when he arrived at Bethlehem? Verses 2-5.

NOTE.—"Samuel's break with Saul was doubtless well known, and these elders feared that they would anger the king if they welcomed the prophet. Besides, probably Samuel sometimes visited towns that harbored iniquities, for the purpose of denouncing them, and the elders feared that in some way Bethlehem had incurred the divine wrath."—*Peloubet.*

3. Which of Jesse's sons first caught the eye of Samuel? How did the Lord correct his opinion? Verses 6, 7.

NOTE.—"No outward beauty can recommend the soul to God. The wisdom and excellence revealed in the character and deportment, express the true beauty of the man; and it is the inner worth, the excellency of the heart, that determines our acceptance with the Lord of hosts. How deeply should we feel this truth in the judgment of ourselves and others. We may learn, from the mistake of Samuel, how vain is the estimation that rests on beauty of face or nobility of stature. We may see how incapable is man's wisdom of understanding the secrets of the heart, or of comprehending the counsels of God, without special enlightenment from heaven."—*Patriarchs and Prophets,* page 638.

4. What did Jesse proceed to do? How many of his sons failed to meet the test? Verses 8-10.

David the Lord's Choice

5. What question did Samuel ask? On what did he insist? Verse 11.

6. As David was brought in, how was Samuel assured that he was the Lord's choice? Verse 12.

7. What solemn ceremony was then performed? Verse 13, first part.

NOTE.—" 'Now he [David] was ruddy, and withal of a beautiful countenance, and goodly to look to.' As Samuel beheld with pleasure the handsome, manly, modest shepherd boy, the voice of the Lord spoke to the prophet, saying, 'Arise, anoint him; for this is he.' David had proved himself brave and faithful in the humble office of a shepherd, and now God had chosen him to be captain of His people. 'Then Samuel took the horn of oil, and anointed him in the midst of [from among] his brethren; and the Spirit of the Lord came upon David from that day forward.' The prophet had accomplished his appointed work, and with a relieved heart he returned to Ramah.

"Samuel had not made known his errand, even to the family of Jesse, and the ceremony of anointing David had been performed in secret. It was an intimation to the youth of the high destiny awaiting him, that amid all the varied experiences and perils of his coming years, this knowledge might inspire him to be true to the purpose of God to be accomplished by his life."—*Patriarchs and Prophets,* page 641.

8. How is the transition of divine favor from Saul to David made significantly evident? Verses 13, last part, 14.

NOTE.—"When King Saul realized that he had been rejected by God, and when he felt the force of the words of denunciation that had been addressed to him by the prophet, he was filled with bitter rebellion and despair. It was not true repentance that had bowed the proud head of the king. He had no clear perception of the offensive character of his sin, and did not arouse to the work of reforming his life, but brooded over what he thought was the injustice of God in depriving him of the throne of Israel, and in taking the succession away from his posterity. He was ever occupied in anticipating the ruin that had been brought upon his house. He felt that the valor which he had displayed in encountering his enemies, should offset his sin of disobedience. He did not accept with meekness the chastisement of God; but his haughty spirit became desperate, until he was on the verge of losing his reason."—*Patriarchs and Prophets,* page 643.

David Ministers at the Court of Saul

9. Review the circumstances that brought David in contact with the royal court. Verses 15-23.

10. What statement reveals Saul's attitude toward David? Verse 21.

NOTE.—"The armor-bearer, like the esquire in the Middle Ages, had to carry his lord's lance, and sword, and shield, and was always a tried soldier, and one whom the king trusted."—*Pulpit Commentary,* vol. 1, p. 298.

11. What is said of David's occupation following his anointing? 1 Sam. 17:15.

NOTE.—"Now David went to and fro from Saul," according to the Revised Version.

"Notwithstanding the high position which he was to occupy, he quietly continued his employment, content to await the development of the Lord's plans in His own time and way. As humble and modest as before his anointing, the shepherd boy returned to the hills, and watched and guarded his flocks as tenderly as ever. But with new inspiration he composed his melodies, and played upon his harp. . . .

"Who can measure the results of those years of toil and wandering among the lonely hills? The communion with nature and with God, the care of his flocks, the perils and deliverances, the griefs and joys, of his lowly lot, were not only to mold the character of David, and to influence his future life, but through the psalms of Israel's sweet singer, they were, in all coming ages, to kindle love and faith in the hearts of God's people, bringing them nearer to the ever-loving heart of Him in whom all His creatures live."—*Patriarchs and Prophets,* pages 641, 642.

12. Which of the psalms did David compose during these stirring years before he became king?

Answer: About half the psalms are ascribed to David. "It is to this period of inward and spiritual preparation [before he became king] in solitary communion with God that we trace the first of those psalms which have forever made 'the sweet singer,' in a sense, the 'shepherd' of all spiritual Israel. And here also we love to connect the plains and the shepherds of Bethlehem, who heard angels hymning the birth of our dear Lord, with His great ancestor and type, and to think how in those very plains the shepherd king may have watched his flock in the quiet of the starlit night, and poured forth in accents of praise what is the faith and hope of the church in all times."—Alfred Edersheim, *Israel Under Samuel, Saul, and David,* page 85.

Lesson 3, for January 15, 1944

David and Goliath

MEMORY VERSE: "All this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands." 1 Sam. 17:47.

STUDY HELPS: "Patriarchs and Prophets," pages 643-648; "Testimonies," vol. 3, pp. 218, 219.

Goliath Challenges Israel

1. With whom was Israel at war? What was the arrangement of the two opposing camps? 1 Sam. 17:1-3.

NOTE.—The Philistines were a warlike people who harassed and oppressed Israel from the early days of the judges. They were among the nations left in Canaan "to prove Israel." Judges 3:1, 3. Gaza, Ashkelon, and Ashdod were their chief cities. They have given Palestine its name to this day.

2. Who was the champion of the Philistines? How is he described? 1 Sam. 17:4-7.

3. What challenge did he make to the hosts of Israel? Verses 8-10.

4. What effect did this challenge have upon Israel? Verse 11.

5. How long did Goliath thus defy their armies? Verse 16.

David Is Aroused to Action

6. Upon what errand was David sent? By whom? Verses 17, 18, 20.

NOTE.—"Unknown to Jesse, the youthful shepherd had been entrusted with a higher mission. The armies of Israel were in peril, and David had been directed by an angel to save his people."—*Patriarchs and Prophets,* page 645.

7. What took place while David talked with his brethren? How did the Philistine's challenge affect him? Verses 23-26.

NOTE.—"When David saw that all Israel were filled with fear, and learned that the Philistine's defiance was hurled at them day after day, without arousing a champion to silence the boaster, his spirit was stirred within him. He was fired with zeal to preserve the honor of the living God and the credit of His people."—*Patriarchs and Prophets,* page 645.

8. How was David reproved by his eldest brother? What spirit did he continue to show? Verses 28-30.

NOTE.—"Even as a shepherd, David had manifested daring, courage, and strength but rarely witnessed; and the mysterious visit of Samuel to their father's house, and his silent departure, had awakened in the minds of the brothers suspicions of the real object of his visit."—*Patriarchs and Prophets,* page 645.

9. To whose ears did David's words come? When brought before Saul, what courageous words did he speak? What was Saul's reply? Verses 31-33.

10. In telling Saul of his past exploits, whom did David acknowledge as his deliverer? How did his confidence regarding Goliath inspire Saul? Verse 34-37.

NOTE.—"No one but himself had looked upon it in the right light, as a conflict between light and darkness, truth and error, religion and idolatry. The providence of God had led him so to view it; and he rose to the occasion, resting his cause on the succor of Him in knowledge of whom the being and continuance of Israel were bound up."—Wm. J. Deane, *David, His Life and Times,* page 18.

David Brings Victory to Israel

11. Describe the effort made to protect David in his combat with the giant. Why could he not use Saul's armor? Verses 38, 39.

NOTE.—"David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David. But he would not consent to wear it. He laid off the king's armor; for he had not proved it. He had proved God, and, in trusting in Him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel."—*Testimonies,* vol. 3, p. 219.

12. What striking contrast appeared in the equipment of these two champions as they met for battle? Verses 4-7, 40.

13. With what defiant words did Goliath approach David? Verses 43, 44.

14. What reply did David make? What did he greatly desire that the whole world should learn from this conflict? Verses 45-47.

NOTE.—"There was a ring of fearlessness in his [David's] tone, a look of triumph and rejoicing upon his fair countenance. This speech, given in a clear, musical voice, rang out on the air, and was distinctly heard by the listening thousands marshaled for war. The anger of Goliath was roused to the very highest heat. In his rage he pushed up the helmet that protected his forehead, and rushed forward to wreak vengeance upon his opponent."—*Patriarchs and Prophets,* page 648.

15. Mark the various steps of this personal combat. What was the result? Verses 48-51.

16. How did the Lord vindicate David's confidence in Him? Verses 51, last part, 52-54.

Lesson 4, for January 22, 1944

David a Fugitive

MEMORY VERSE: "I will cry unto God most high; unto God that performeth all things for me." Ps. 57:2.

STUDY HELP: "Patriarchs and Prophets," pages 649-659.

David's Success Arouses Saul's Jealousy

1. After David had slain Goliath, what information did Saul seek concerning him? 1 Sam. 17:55-58.

2. What friendship was formed while David thus stood before the king? 1 Sam. 18:1-4.

NOTE.—"We can imagine how a spirit so generous as that of Jonathan would be drawn toward that unaffected, brave youth, so free from all self-consciousness or self-seeking, who would seem the very embodiment of Israelitish valor and piety. And we can equally perceive how gratitude and admiration of such real nobleness would kindle in the heart of David an affection almost womanly in its tenderness. Ancient history records not a few instances of such love between heroes, ratified like this by a 'covenant,' and betokened by such gifts as when Jonathan put on David his 'mantle,' his 'armor coat,' and even his arms,—but none more pure and elevated, or penetrated, as in this instance, by the highest and best feelings of true piety."—Alfred Edersheim, *Israel Under Samuel, Saul, and David,* pages 94, 95.

3. What was said of David's conduct? To what position was he promoted? How was he regarded by the people and by Saul's servants? Verse 5.

NOTE.—"It was the providence of God that had connected David with Saul. David's position at court would give him a knowledge of affairs, in preparation for his future greatness. It would enable him to gain the confidence of the nation. The vicissitudes and hardships which befell him, through the enmity of Saul, would lead him to feel his dependence upon God, and to put his whole trust in Him. And the friendship of Jonathan for David was also of God's providence, to preserve the life of the future ruler of Israel. In all these things, God was working out His gracious purposes, both for David and for the people of Israel."—*Patriarchs and Prophets,* page 649.

4. What incident aroused Saul's envy against David? How was this manifested? Verses 6-9.

NOTE.—"One great defect in the character of Saul was his love of approbation. This trait had had a controlling influence over his actions and thoughts; everything was marked by his desire for praise and self-exaltation. His standard of right and wrong was the low standard of popular applause. No man is safe who lives that he may please men, and does not seek first for the approbation of God."—*Patriarchs and Prophets,* page 650.

5. Review Saul's attempt on David's life, and his plots to rid himself of David. Verses 10-30. Note last part of verses 17, 25.

NOTE.—"Saul's dark passions were ultimately concentrated in the one thought of murder. Yet in reality it was against Jehovah that he contended rather than against David. So true is it that all sin is ultimately against the Lord; so bitter is the root of self; and so terrible the power of evil in its constantly growing strength, till it casts out all fear of God or care for man. . . . These constant unprovoked attempts upon the life of David, regardless of the means employed, till at last the whole forces of the kingdom were used for no other purpose than to hunt down an innocent fugitive, whose only crime was that God was with him, and that he had successfully fought the cause of Israel, must have had a very detrimental effect upon the people. They must have convinced all that he who now occupied the throne was unfit for the post."—Alfred Edersheim, *Israel Under Samuel, Saul, and David,* page 96.

David's Flight—His Providential Protection

6. What further circumstances led to David's flight? Where did he go in his distress? 1 Sam. 19:9-18.

7. How was God's protection over David again made manifest to Saul? Verses 20-24.

NOTE.—"An angel of God met him [Saul] on the way, and controlled him. The Spirit of God held him in its power, and he went forward uttering prayers to God, interspersed with predictions and sacred melodies."—*Patriarchs and Prophets,* page 654.

8. Weary of his fugitive life, whose counsel did David seek? What assurance was given him? 1 Sam. 20:1-4.

9. Describe the plans of Jonathan and David. Verses 11-23.

10. What events shattered all hopes of a reconciliation with Saul? Verses 24-42.

NOTE.—"His [Jonathan's] soul was bowed down with sorrow, as he repaired, at the appointed time, to the spot where David was to learn the king's intentions toward him. Each fell upon the other's neck, and they wept bitterly. The dark passion of the king cast its shadow upon the life of the young men, and their grief was too intense for expression. Jonathan's last words fell upon the ear of David as they separated to pursue their different paths."—*Patriarchs and Prophets,* page 655.

11. Where do we next find David? How did he conceal his real condition from the alarmed priest? 1 Sam. 21:1, 2.

12. Who also was present at the tabernacle at this time? What were the tragic consequences? 1 Sam. 21:7; 22:9-19. See 1 Sam. 22: 20-22 as showing David's remorse.

NOTE.—"Here he [David] manifested a want of faith in God, and his sin resulted in causing the death of the high priest. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark His people, even in the greatest peril."—*Patriarchs and Prophets,* page 656.

Ahimelech "was a man of a timid nature, not inclined to risk offending the imperious monarch under whose protection he lived. Knowing this man's character, and fearing that if he appeared as a fugitive from the vengeance of Saul, the priest would decline to receive him or to supply his pressing wants,—food and arms,—David had recourse to a subterfuge, which, while it answered his immediate purpose, was the cause of a terrible calamity to the innocent community at Nob, and of the bitterest sorrow to himself."—William J. Deane, *David, His Life and Times,* page 41.

13. Seeing that he was discovered, with whom did David seek refuge? What did he pretend in order to save his life? 1 Sam. 21: 10-15.

14. To what places did David further flee, and who were with him? 1 Sam. 22:1-5.

NOTE.—"When estimating David's character, the soreness, the meanness of his trials must be taken into account. He was made an outlaw, with only a band of outlaws as his followers—brave, but unscrupulous. The daily fret of it was enough to wear out the finest temper and the kindest spirit. There were signs that once or twice David's better qualities almost gave way in the long, unheroic struggle. Hunted from cave to cave, betrayed for any price by any evil-disposed passer-by, his own generous impulses met on Saul's part with studied bad faith—the wonder is that he was not swept by a flood of angry passion into infamy."—H. Elvet Lewis, *Men of the Old Testament,* pages 292, 293.

15. How has David given expression to his trust in God during these afflictions? Psalm 57.

THIRTEENTH SABBATH OFFERING

The "overflow" is to extend the gospel message in the vast territory of the Southern African Division.

Lesson 5, for January 29, 1944

The Magnanimity of David

MEMORY VERSE: "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31:24.

STUDY HELP: "Patriarchs and Prophets," pages 660-672.

Tokens of Divine Favor

1. How was David enabled to seek counsel of the Lord? 1 Sam. 22:20, 21; 23:1-6.

2. What was Saul's plan when David was shut up at Keilah? How did David again inquire of the Lord? Verses 7-12.

NOTE.—"The breastplate was of the same material as the ephod. It was in the form of a square and measured a span. In it were set in gold twelve precious stones, arranged in a row. On each stone was engraved the name of one of the tribes of Israel. Around these was a border of a variety of stones. The stones in the breastplate were the same as those that form the foundation of the New Jerusalem. The breastplate hung from the shoulders of the ephod and was fastened at the waist by a blue cord through gold rings.

"Set in the breastplate, one on either side, were two brilliant stones, called the Urim and Thummin. By means of these stones the mind of the Lord could be ascertained by the high priest. When questions were asked, if light encircled the precious stone at the right, the answer was in the affirmative; but if a shadow rested on the stone at the left, the answer was negative.

"The breastplate being attached to the ephod, David, in calling for the priest to bring the ephod when he was undecided as to what course to pursue, was really asking for the breastplate, by which he might know the mind of the Lord."—S. N. Haskell, *The Cross and Its Shadow,* pages 87, 88.

3. What was the cause of Saul's failures to capture David? Verses 13-15.

4. What encouraging experience came to David in the wood of Ziph? Verses 16-18.

NOTE.—"At this time, when there were so few bright spots in the path of David, he was rejoiced to receive an unexpected visit from Jonathan, who had learned the place of his refuge. Precious were the moments which these two friends passed in each other's society. They related their varied experiences, and Jonathan strengthened the heart of David. . . . As they talked of the wonderful dealings of God with David, the hunted fugitive was greatly encouraged."—*Patriarchs and Prophets,* page 660.

5. Review the further efforts made by Saul to apprehend David. To what places did David flee? Verses 19-29.

David Spares Saul's Life

6. How did Saul unknowingly place himself in David's power? What did David's men suggest, and what did he venture to do? 1 Sam. 24:1-4.

7. How was David's conscience aroused following his action? Verses 5-7.

8. In his appeal to Saul, what evidence did David give of his loyalty to Saul, the king? Verses 8-15.

9. Moved by sudden emotion, how did Saul acknowledge David's innocence and his own guilt? What request did he make? Verses 16-22.

10. At this time, what great leader in Israel passed away? How was he regarded by the people? 1 Sam. 25:1.

NOTE.—"The death of Samuel was regarded as an irreparable loss by the nation of Israel. A great and good prophet and an eminent judge had fallen in death; and the grief of the people was deep and heartfelt. From his youth up, Samuel had walked before Israel in the integrity of his heart; although Saul had been the acknowledged king, Samuel had wielded a more powerful influence than he, because his record was one of faithfulness, obedience, and devotion. We read that he judged Israel all the days of his life. . . .

"It was when the nation was racked with internal strife, when the calm, God-fearing counsel of Samuel seemed to be most needed, that God gave His aged servant rest. Bitter were the reflections of the people as they looked upon his quiet resting place, and remembered their folly in rejecting him as their ruler; for he had had so close a connection with Heaven that he seemed to bind all Israel to the throne of Jehovah."—*Patriarchs and Prophets*, pages 663, 664.

Abigail's Wise Course

11. What provoking attitude was shown by Nabal to David's considerate request? Verses 2-12.

12. Describe how a servant intervened, and how Abigail wisely proceeded to avert the impending crisis. Verses 18-31.

NOTE.—"Where such services were accepted and counted upon, it was obviously fair, and, indeed, according to the custom of the time, that some recompense in kind should be made. It was a tacit understanding, an unwritten

law; and David was perfectly justified in sending ten young men to greet the opulent sheepmaster Nabal in the day of prosperity, to which the exertions of himself and his men had so largely contributed, to remind him of his obligations, and ask whatsoever might come readily to his hand to give. Nabal's churlish treatment of this request touched David to the quick, and led up to an incident which, as recorded by the sacred historian, is one of the most charming idyls of Scripture, fragrant as the flowers of Alpine pastures, and fresh as a summer morn."—F. B. Meyer, *David: Shepherd, Psalmist, King,* page 126.

13. How did David view Abigail's advice? Verses 32, 33, 35.

14. After the death of Nabal, what did David do? What wives did he now have? Verses 39-43.

NOTE.—"David afterward married Abigail. He was already the husband of one wife; but the custom of the nations of his time had perverted his judgment and influenced his actions. Even great and good men have erred in following the practices of the world. The bitter result of marrying many wives was sorely felt throughout all the life of David."—*Patriarchs and Prophets,* page 668.

Saul Again in David's Power

15. In what manner was Saul again delivered into the hands of David? How did David reason with Abishai, and what did he do? 1 Sam. 26:1-12.

NOTE.—"It is not by our own hands that we are to be freed from our wrongs, nor is every opportunity to attain our aims, whatever they be, God-sent. There is ever the prior question of plain duty, with which nothing else, however tempting or promising of success, can come into conflict; and such reasons may be only those when our faith and patience are put on trial, so as to bring it clearly before us, whether or not, quite irrespective of all else, we are content to leave everything in the hands of God. And David conquered, as long afterwards his great Antitype overcame the tempter, by steadfast adherence to God's known will and ordinance."—Alfred Edersheim, *Israel Under Samuel, Saul, and David,* pages 126, 127.

16. How was Saul informed of the danger that had threatened him? What confession did he make? Verses 13-22.

17. What course had David been urged to follow? In whom, however, did he continue to place his trust? Verses 19, 24; Psalm 54.

Lesson 6, for February 5, 1944

David's Call to the Throne; His Reign

MEMORY VERSE: "Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great." Ps. 18:35.

STUDY HELP: "Patriarchs and Prophets," pages 697-712.

David Anointed King of Judah

1. Following his lament over the death of Saul and Jonathan (2 Sam. 1:17-27), where was David directed to go? By whom was he called to the throne? 2 Sam. 2:1-4.

NOTE.—"David was thirty years old when he began to reign." 2 Sam. 5:4.

2. How did David commend the men of Jabesh-gilead for their kindness? 2 Sam. 2:5-7.

NOTE.—This was a wise and noble gesture. Praising them for their act of mercy on behalf of the mutilated body of the king, who was his bitter enemy, could not fail to make a favorable impression, and to win for himself the love and sympathy of a large section of the people. It was a good beginning of his reign. A ruler who, under circumstances such as David had experienced, acknowledged the qualities of his predecessor who had been his bitter enemy, gives evidence of his qualification for the throne.

3. What procedure reveals the wide separation that existed between the followers of Saul and David? Verses 8-10.

NOTE.—"Ish-bosheth was but a weak and incompetent representative of the house of Saul, while David was pre-eminently qualified to bear the responsibilities of the kingdom. Abner, the chief agent in raising Ish-bosheth to kingly power, had been commander in chief of Saul's army, and was the most distinguished man in Israel. Abner knew that David had been appointed by the Lord to the throne of Israel, but having so long hunted and pursued him, he was not now willing that the son of Jesse should succeed to the kingdom over which Saul had reigned. . . .

"Mahanaim, on the farther side of Jordan, was chosen as the royal residence, since it offered the greatest security against attack, either from David or from the Philistines. Here the coronation of Ish-bosheth took place. His reign was first accepted by the tribes east of Jordan, and was finally extended over all Israel except Judah."—*Patriarchs and Prophets,* pages 698, 699.

4. Who was defeated in the first test of strength between the opposing forces? Verse 17.

5. What was the result of the long war between the houses of Saul and David? 2 Sam. 3:1.

All Israel United Under David

6. Incensed against Ish-bosheth because of a personal grievance, what did Abner propose to David? Verse 12.

7. What efforts did Abner make to place all Israel under David's rule? Verses 17-21.

NOTE.—"The overtures for the transference of the kingdom of Israel were finally made by Abner himself, who for years had known that he was fighting against God, and at last told the puppet king whom he had set up and supported that what God had sworn to David he was resolved to effect—namely, to translate the kingdom from Dan even to Beersheba, from the house of Saul to that of David. The negotiations with Israel and Benjamin were carried out by Abner in entire independence of David."—F. B. Meyer, *David: Shepherd, Psalmist, King,* page 156.

8. Where, and under what circumstances, was this union effected? 2 Sam. 5:1-3.

NOTE.—"Thus through the providence of God the way had been opened for him to come to the throne. He had no personal ambition to gratify, for he had not sought the honor to which he had been brought. . . . The change in the sentiments of the people was marked and decisive. The revolution was quiet and dignified, befitting the great work they were doing."—*Patriarchs and Prophets,* page 701.

The Reign of David

9. What was one of David's first acts on becoming king of united Israel? Verses 6-9.

NOTE.—"As soon as David was established on the throne of Israel, he began to seek a more appropriate location for the capital of his realm. Twenty miles from Hebron, a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan, it had been called Salem. Near this place, Abraham had proved his loyalty to God. Eight hundred years before the coronation of David, it had been the home of Melchizedek, the priest of the most high God. . . .

"In order to secure this location, the Hebrews must dispossess a remnant of the Canaanites, who held a fortified position on the mountains of Zion and Moriah. This stronghold was called Jebus, and its inhabitants were known as Jebusites. For centuries, Jebus had been looked upon as impregnable; but it was besieged and taken by the Hebrews under the command of Joab, who, as the reward of his valor, was made commander in chief of the armies of Israel. Jebus now became the national capital, and its heathen name was changed to Jerusalem."—*Patriarchs and Prophets,* page 703.

10. From what did David perceive that the Lord had established his rule? Verses 10-12.

11. What cherished plan did David now set about to realize? 2 Sam. 6:1-5.

12. By what tragedy was David's hope frustrated at this time? Verses 6-10.

NOTE.—"The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. . . . Thus in the bringing of the ark from Kirjath-jearim, there had been a direct and inexcusable disregard of the Lord's directions. . . .

"God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah, He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgments upon thousands."—*Patriarchs and Prophets*, pages 705, 706.

13. When, and in what manner, was the removal of the ark safely accomplished? Verses 11, 13-15, 17-19.

NOTE.—"Upon David the divine rebuke accomplished its work. He was led to realize, as he had never realized before, the sacredness of the law of God, and the necessity of strict obedience."—*Patriarchs and Prophets*, page 706.

"The solemn ceremonies attending the removal of the ark had made a lasting impression upon the people of Israel, arousing a deeper interest in the sanctuary service, and kindling anew their zeal for Jehovah. David endeavored by every means in his power, to deepen these impressions."—*Ibid*, page 711.

14. What was the secret of David's success in the wars with surrounding nations? 2 Sam. 8:6, last part.

15. How did David fulfill the pledge given Jonathan and Saul (1 Sam. 20:14-17; 24:20-22) now that his kingdom was established? 2 Samuel 9.

Lesson 7, for February 12, 1944

David's Sin and Repentance

MEMORY VERSE: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

STUDY HELP: "Patriarchs and Prophets," pages 717-726.

David's Evil Plottings

1. What divine instruction had David violated? Deut. 17:17; 2 Sam. 3:2-5; 5:13.

2. What grievous sin did David commit? 2 Sam. 11:2-5; Ex. 20:14.

3. What was the punishment for such a crime? Lev. 20:10.

NOTE.—"It was the spirit of self-confidence and self-exaltation that prepared the way for David's fall. Flattery, and the subtle allurements of power and luxury, were not without effect upon him. Intercourse with surrounding nations also exerted an influence for evil. According to the customs prevailing among Eastern rulers, crimes not to be tolerated in subjects were uncondemned in the king; the monarch was not under obligation to exercise the same self-restraint as the subject. All this tended to lessen David's sense of the exceeding sinfulness of sin. And instead of relying in humility upon the power of Jehovah, he began to trust to his own wisdom and might. As soon as Satan can separate the soul from God, the only source of strength, he will seek to arouse the unholy desires of man's carnal nature."—*Patriarchs and Prophets,* pages 717, 718.

4. By what treacherous scheme did David seek to conceal his crime? 2 Sam. 11:6-13.

5. Failing in his attempt, how did he then determine to rid himself of Uriah? Verses 14, 15.

NOTE.—"Every effort which David made to conceal his guilt proved unavailing. He had betrayed himself into the power of Satan; danger surrounded him, dishonor more bitter than death was before him. There appeared but one way of escape, and in his desperation he was hurried on to add murder to adultery. He who had compassed the destruction of Saul, was seeking to lead David also to ruin. Though the temptations were different, they were alike in leading to transgression of God's law."—*Patriarchs and Prophets,* pages 718, 719.

6. Describe how Joab co-operated in carrying out the king's command. What messages then passed between David and Joab? Verses 16-25.

7. After the days of mourning for Uriah, what did David do? Verse 27, first part.

NOTE.—"He whose tender conscience and high sense of honor would not permit him, even when in peril of his life, to put forth his hand against the Lord's anointed, had so fallen that he could wrong and murder one of his most faithful and most valiant soldiers, and hope to enjoy undisturbed the reward of his sins."—*Patriarchs and Prophets,* page 720.

The Lord Sends Nathan to David

8. How had the Lord viewed David's sin? Verse 27, last part.

NOTE.—"As time passed on, David's sin toward Bath-sheba became known, and suspicion was excited that he had planned the death of Uriah. The Lord was dishonored. He had favored and exalted David, and David's sin misrepresented the character of God, and cast reproach upon His name. It tended to lower the standard of godliness in Israel, to lessen in many minds the abhorrence of sin; while those who did not love and fear God were by it emboldened in transgression."—*Patriarchs and Prophets,* page 720.

9. What message did Nathan deliver to the king? 2 Sam. 12:1-4.

10. What sentence did David unwittingly pronounce upon himself? Verses 5, 6; Ex. 22:1.

"Thou Art the Man"

11. How forcefully was the verdict now brought home to David by the prophet? 2 Sam. 12:7-9.

NOTE.—"It was a message terrible in its severity. To few sovereigns could such a reproof be given but at the price of certain death to the reprover. Nathan delivered the divine sentence unflinchingly, yet with such heaven-born wisdom as to engage the sympathies of the king, to arouse his conscience, and to call from his lips the sentence of death upon himself. Appealing to David as the divinely appointed guardian of his people's rights, the prophet repeated a story of wrong and oppression that demanded redress."—*Patriarchs and Prophets,* pages 720, 721.

12. How did David respond to this scathing rebuke by Nathan? Of what was he immediately assured? Verse 13.

NOTE.—"The history of David furnishes no countenance to sin. It was when he was walking in the counsel of God, that he was called a man after God's own heart. When he sinned, this ceased to be true of him until by repentance he had returned to the Lord. The word of God plainly declares, 'The thing that David had done was evil in the eyes of Jehovah.' And the Lord said to David by the prophet, 'Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? . . . Now therefore the sword shall never depart from thine house; because thou hast despised Me.' Though David repented of his sin, and was forgiven and accepted by the Lord, he reaped the baleful harvest of the seed he himself had sown. The judgments upon him and upon his house testify to God's abhorrence of the sin."—*Patriarchs and Prophets,* page 723.

13. What were to be some of the doleful effects in later years of David's sins? Verses 10-12, 14.

NOTE.—"There was a great change in David himself. He was broken in spirit by the consciousness of his sin and its far-reaching results. He felt humbled in the eyes of his subjects. His influence was weakened. Hitherto his prosperity had been attributed to his conscientious obedience to the commandments of the Lord. But now his subjects, having a knowledge of his sin, would be led to sin more freely. His authority in his own household, his claim to respect and obedience from his sons, was weakened. A sense of his guilt kept him silent when he should have condemned sin; it made his arm feeble to execute justice in his house. His evil example exerted its influence upon his sons, and God would not interpose to prevent the result. He would permit things to take their natural course, and thus David was severely chastised."—*Patriarchs and Prophets*, page 723.

14. What did David say in his confession? Ps. 51:3, 4, 7, 10, 14, 17.

15. What lesson related to this incident may we draw for ourselves? Ps. 32:5-7.

NOTE.—"This passage in David's history is full of significance to the repenting sinner. It is one of the most forcible illustrations given us of the struggles and temptations of humanity, and of genuine repentance toward God and faith in our Lord Jesus Christ. Through all the ages, it has proved a source of encouragement to souls that, having fallen into sin, were struggling under the burden of their guilt. Thousands of the children of God, who have been betrayed into sin, when ready to give up to despair have remembered how David's sincere repentance and confession were accepted by God, notwithstanding he suffered for his transgression; and they also have taken courage to repent, and try again to walk in the way of God's commandments."—*Patriarchs and Prophets*, page 726.

Lesson 8, for February 19, 1944

Absalom's Rebellion; Last Years of David

MEMORY VERSE: "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." Ps. 55:22.

STUDY HELP: "Patriarchs and Prophets," pages 727-755.

Absalom Rises in Revolt

1. What is said of Absalom's personal appearance? How had he cunningly won the people's hearts? 2 Sam. 14:25, 26; 15:1-6.

NOTE.—Absalom was the only son of David who also, through his mother, Maacah, daughter of Talmai, king of Geshur, was of royal lineage. Having slain in revenge his brother Amnon, the first-born and heir apparent, he had fled to his grandfather in Geshur to escape punishment. Here he remained three years, when he was permitted to return to Jerusalem, but forbidden to appear at court for two years. Then he was restored to royal favor. Since

Chileab, the second son, was probably dead or unfitted for the kingdom, Absalom had curried the favor of the people and now believed the time opportune to attempt a revolt that would seat him on his aging father's throne.

"The influence of David's listlessness and irresolution extended to his subordinates; negligence and delay characterized the administration of justice. Absalom artfully turned every cause of dissatisfaction to his own advantage. . . . Yet the king, blinded by affection for his son, suspected nothing."—*Patriarchs and Prophets,* pages 729, 730.

2. Under what pretext had Absalom gone to Hebron? What happened when he was there? Verses 7-12.

NOTE.—Hebron was chosen "both on account of the facilities it offered for retreat in case of failure, and as the city where formerly (in the case of David) a new royalty had been instituted; perhaps also as the birthplace of Absalom. . . . It was a clever device for entrapping two hundred influential persons from Jerusalem to invite them to accompany him, on pretext of taking part in the sacrificial feast. Arrived at Hebron, the mask was thrown off, and the conspiracy rapidly assumed most formidable proportions."—Alfred Edersheim, *History of Judah and Israel,* vol. 5, pp. 17, 18.

3. When news of Absalom's revolt reached David, what did he decide to do? Who accompanied him? Verses 13-23.

David's Flight; His Forces Finally Prevail

4. Recall (*a*) why David advised the priests to return with the ark; (*b*) the manner of David's departure from Jerusalem; (*c*) the provision made to defeat Ahithophel's counsel. Verses 24-37.

NOTE.—"Hushai the Archite, a wise and able counselor, who had proved himself a faithful friend to David, now came to him with his robes rent, and with earth upon his head, to cast in his fortunes with the dethroned and fugitive king. David saw, as by a divine enlightenment, that this man, faithful and truehearted, was the one needed to serve the interests of the king in the councils at the capital."—*Patriarchs and Prophets,* page 735.

"Hushai, not certain that his counsel would be followed by the fickle king, lost no time in warning David to escape beyond Jordan without delay."—*Ibid.,* page 741.

Thus David gained time to gather his forces for the coming battle.

5. Describe how Hushai, David's friend, succeeded in his task. How was word passed on to David? 2 Sam. 17:1-22.

6. Where did the opposing armies meet in battle? How great was the loss of men? In what manner did Absalom meet death? 2 Sam. 18:1-17.

NOTE.—"The king's solicitude, seeming to declare that Absalom was dearer to him than his kingdom, dearer even than the subjects faithful to his throne, only increased the indignation of the soldiers against the unnatural son."—*Patriarchs and Prophets,* page 743.

7. How did David express his grief at Absalom's death? Verse 33.

NOTE.—"It is beneath the storm skies of that rebellion, that he recovers the dignity he had all but lost. His moral nature had been stained, but had not suffered decay: it had been saved from inward corruption, or else he could not have so repaired his majesty—one of the most grandly pathetic figures of time; now charging the captains so insistently—'Deal gently for my sake with the young man, even with Absalom,' now sobbing his solitary woe in the chamber over the gate—'Would God I had died for thee, O Absalom, my son, my son!' Perhaps he knew and felt that had his own life not been so tainted, the son would not have been flung into a traitor's grave. Let no one ever point a finger at David's sin, unless he knows something of the scorching tears of his remorse. It is not a question whether a saint may sin or not; it is how he bears his sin's punishment that makes him saint, or unmakes him."—Milligan, *Men of the Old Testament,* pages 298, 299.

David Faces Further Troubles

8. What sad experience followed David's numbering Israel? 1 Chron. 21:1-14.

NOTE.—"The sin of numbering the people probably lay in its motive. David was animated by a spirit of pride and vainglory. He was eager to make a fine show among the surrounding nations, and impress them with a conception of Israel's greatness, so that they might not dare to attack any point on the long frontier line. There was a tendency to exchange his chosen position of waiting only on God, and to trust in the arm of human prowess and organization."—F. B. Meyer, *David: Shepherd, Psalmist, King,* page 208.

9. What second attempt was made to usurp the throne? Who joined in the plot? 1 Kings 1:1, 5-7.

NOTE.—"The hardships and exposures of his early wanderings, his many wars, the cares and afflictions of his later years, had sapped the fountain of life."—*Patriarchs and Prophets,* page 749.

10. Note how Adonijah's plans were thwarted. Verses 8, 10-40.

11. Hearing of Solomon's anointing as king, what did he do to save his life? With what result? Verses 41-53.

NOTE.—"The conspiracy was crushed. Its chief actors had incurred the penalty of death. Abiathar's life was spared, out of respect to his office and

his former fidelity to David; but he was degraded from the office of high priest, which passed to the line of Zadok. Joab and Adonijah were spared for the time, but after the death of David they suffered the penalty of their crime. The execution of the sentence upon the son of David completed the fourfold judgment that testified to God's abhorrence of the father's sin."—*Patriarchs and Prophets,* pages 749, 750.

David Establishes Solomon in His Kingdom

12. What solemn assembly had David called in his closing days? 1 Chron. 28:1-10.

NOTE.—"Seeing that his end was near, the king summoned the princes of Israel, with representative men from all parts of the kingdom, to receive this legacy in trust. He desired to commit to them his dying charge, and secure their concurrence and support in the great work to be accomplished. Because of his physical weakness, it had not been expected that he would attend to this transfer in person; but the inspiration of God came upon him, and with more than his wonted fervor and power, he was able, for the last time, to address his people."—*Patriarchs and Prophets,* page 750.

13. Though to David had been denied the building of the temple in his earlier years, what ample provision had he made to facilitate the task of his successor? Verses 11-19; 29:1-9.

14. Viewing David's loyalty to God, what estimate of his life was later recorded? 1 Kings 15:5.

NOTE.—"Great had been David's fall, but deep was his repentance, ardent was his love, and strong his faith. He had been forgiven much, and therefore he loved much. . . .

"Glorious are the promises made to David and his house, promises that look forward to the eternal ages, and find their complete fulfillment in Christ."—*Patriarchs and Prophets,* page 754.

Lesson 9, for February 26, 1944

The Wisdom of Solomon

MEMORY VERSE: "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments." 1 Kings 8:57, 58.

STUDY HELP: "Prophets and Kings," pages 25-50.

The Lord Appears Unto Solomon

1. When Solomon had come to the throne, for what purpose did he go to Gibeon? 1 Kings 3:4.

NOTE.—From 2 Chronicles 1:1-5 we learn that the visit to Gibeon, a city about seven miles from Jerusalem, was a great occasion of state, intended

evidently to celebrate Solomon's accession to the throne. That was the great "high place," because the tabernacle of the congregation and the altar of sacrifices were located there, except the ark of the covenant. The special circumstances explain the large amount of burnt offerings. Compare 1 Chronicles 16:39; 21:29.

2. How did the Lord appear unto Solomon while there? What was he told to do? What was Solomon's reply? 1 Kings 3:5-9.

3. With what was the Lord pleased? To what extent was Solomon's request to be fulfilled? Verses 10-12.

NOTE.—"Those who today occupy positions of trust should seek to learn the lesson taught by Solomon's prayer. The higher the position a man occupies, the greater the responsibility that he has to bear, the wider will be the influence that he exerts, and the greater his need of dependence on God. Ever should he remember that with the call to work, comes the call to walk circumspectly before his fellow men. He is to stand before God in the attitude of a learner. Position does not give holiness of character. It is by honoring God and obeying His commands that a man is made truly great. The God whom we serve is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing to impart the same blessing to His children today. . . . When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed. Such a one will learn from the great Teacher not only what to do, but how to do it in a way that will meet with the divine approval."—*Prophets and Kings,* pages 30, 31.

Solomon's Wisdom Is Unexcelled

4. What did God add because of the king's wise choice? Verse 13.

5. What further additional promise was made? Verses 14, 15, first part.

NOTE.—"Solomon had shown something of the spirit which seeks first the kingdom of God and His righteousness, and therefore all other things were added unto him. The promise of length of days was, however, made conditional on Solomon's continued faithfulness, and he forfeited its fulfillment by his subsequent apostasies. He reigned forty years, but died at the age of sixty, and did not attain the age of his father. The conditions on which the gift of 'wisdom' were made to depend might have served to Solomon as a warning that his ideal of wisdom was not as yet the highest—that all wisdom begins and ends in the fear of the Lord; that without holiness the gift of earthly prudence and political insight and varied knowledge are of no permanent avail."—F. W. Farrar, *Solomon: His Life and Times,* pages 59, 60.

6. **Relate the incident that revealed Solomon's keen sense of human nature. How did this experience react upon the nation? Verses 16-28.**

NOTE.—"Evidence of the reality of God's promise soon appeared, and that in a manner peculiarly calculated to impress the Eastern mind. . . . The ready wisdom with which Solomon devised means for ascertaining the truth would commend itself to the popular mind. It was just what they would appreciate in their king. Such a monarch would indeed be a terror to evildoers, and a protection and praise to them that did well. It is probably in order to explain the rapid spread of Solomon's fame that this instance of his wisdom is related in Holy Scripture (1 Kings 3:28)."—Alfred Edersheim, *History of Israel and Judah,* vol. 5, pp. 66, 67.

7. **How is Solomon's wisdom compared with the wisdom of his time? 1 Kings 4:29-31.**

8. **Who came to the court of Solomon to hear his wisdom? Verse 34.**

The Temple at Jerusalem Is Built

9. **Following the Lord's promise to David (1 Chron. 22:9, 10), what did Solomon proceed to do? How long was the temple in building? 1 Kings 6:1, 37, 38.**

NOTE.—"Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its broidered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to 'gold, silver, precious stones,' 'polished after the similitude of a palace.' "—*Prophets and Kings,* page 36.

10. **How did the Lord manifest His presence when the temple was completed and the ark deposited in the most holy place? 1 Kings 8:10, 11.**

11. **As Solomon witnessed the presence of the Lord, for what did he plead in his beautiful prayer of consecration. Verses 23-50.**

12. **What fitting ceremony preceded and concluded the solemn service? Verses 14, 55-58.**

13. Why had the queen of Sheba come to Jerusalem? What was her testimony concerning Solomon's wisdom? 1 Kings 10:1, 6-8.

NOTE.—"Whatever may have specially influenced her to undertake so novel a pilgrimage, three things in regard to it are beyond question. She was attracted by the fame of Solomon's wisdom; she viewed that wisdom in connection with 'the name of Jehovah' (1 Kings 10:1); and she came to learn. . . . The queen had come, scarcely daring to hope that Eastern exaggeration had not led her to expect more than she would find. It proved the contrary. . . . And here she would learn chiefly this: that all the prosperity she witnessed, all the intellectual culture and civilization with which she was brought into contact, had their spring above, with 'the Father of lights.' "—Alfred Edersheim, *History of Israel and Judah,* vol. 5, p. 107.

Lesson 10, for March 4, 1944

Solomon's Apostasy; His Proverbs and Songs

MEMORY VERSE: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3: 5, 6.

STUDY HELP: "Prophets and Kings," pages 51-74.

Solomon's Heart Turns From the Lord

1. What principal cause is mentioned for Solomon's backsliding? 1 Kings 11:1, 4, 7-10.

NOTE.—"So gradual was Solomon's apostasy that before he was aware of it, he had wandered far from God. Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength. Little by little he withheld from God that unswerving obedience which was to make Israel a peculiar people, and he conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations incident to his success and his honored position, he forgot the Source of his prosperity. An ambition to excel all other nations in power and grandeur led him to pervert for selfish purposes the heavenly gifts hitherto employed for the glory of God. . . . His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship. . . . His separation from God through communication with idolaters was his ruin. As he cast off allegiance to God, he lost the mastery of himself! His moral efficiency was gone. His fine sensibilities became blunted, his conscience seared."—*Prophets and Kings,* pages 55-57.

2. What other influences contributed to Solomon's spiritual decline?

Answer: His increasing luxury; alliances with heathen nations; imitation of their manners and customs.

NOTE.—"The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness."—Ellen G. White, in *Review and Herald,* Jan. 4, 1906.

3. Note the Scripture record of the king's wealth and commercial pursuits. 1 Kings 10:22, 26-29.

4. Compare the striking contrast of Solomon's life with the instructions given by the Lord relating to the future king. Deut. 17:16-20.

The Lord Warns Solomon

5. How was Solomon warned of the result that would follow his evil course? 1 Kings 11:9-13.

6. What sobering effect did this stern message have upon the king?

Answer: "Awakened as from a dream by this sentence of judgment pronounced against him and his house, Solomon with quickened conscience began to see his folly in its true light. Chastened in spirit, with mind and body enfeebled, he turned wearied and thirsting from earth's broken cisterns, to drink once more at the fountain of life. For him at last the discipline of suffering had accomplished its work. Long had he been harassed by the fear of utter ruin because of inability to turn from folly; but now he discerned in the message given him a ray of hope. God had not utterly cut him off, but stood ready to deliver him from a bondage more cruel than the grave, and from which he had had no power to free himself."—*Prophets and Kings,* pages 77, 78.

7. Following the prediction made by the Lord, whom did He raise up to trouble Solomon's later years? Verses 14, 23, 26.

Solomon's Literary Accomplishments

8. In what special way has the wisdom of Solomon been recorded? What is the purpose of these sayings? Prov. 1:1-6.

NOTE.—"In the proverbs of Solomon are outlined principles of holy living and high endeavor; principles that are heaven-born and that lead to godliness; principles that should govern every act of life. It was the wide dissemination of these principles, and the recognition of God as the one to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity."—*Prophets and Kings,* pages 33, 34.

9. What other writings have been preserved for us? Eccl. 1:1; The Song of Solomon 1:1.

10. How many proverbs and songs are ascribed to Solomon? What was the scope of his teachings? 1 Kings 4:32, 33.

NOTE.—"His wisdom exceeded that of all the philosophers and learned men of the East, and his proverbs are classed among the wisest maxims of antiquity. His knowledge of natural history, improved by collections of rare plants and strange animals, which he obtained from every quarter of the world, was regarded as miraculous."—*Library of Universal History,* vol. 1, p. 372.

11. How does Solomon sum up the lessons he had learned in his declining years? Eccl. 12:13, 14; Prov. 3:13-16.

NOTE.—"Solomon's later writings reveal that as he realized more and still more the wickedness of his course, he gave special attention to warning the youth against falling into the errors that had led him to squander for nought Heaven's choicest gifts. With sorrow and shame he confessed that in the prime of manhood, when he should have found God his comfort, his support, his life, he turned from the light of Heaven and the wisdom of God, and put idolatry in the place of the worship of Jehovah. And now, having learned through sad experience the folly of such a life, his yearning desire was to save others from entering into the bitter experience through which he had passed." —*Prophets and Kings,* page 80.

12. What spiritual application did Christ make of the fading glory of Solomon's riches? Matt. 6:28, 29.

NOTE.—"Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' . . .

"The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that 'meek and quiet spirit' which in His sight is 'of great price.' "—*Ministry of Healing,* pages 288, 289.

13. What lesson may we learn from the experience of Solomon's departure from God?

Answer: "In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spiritual-

ity. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely arouse the natural inclination to presumption."—*Prophets and Kings,* pages 59, 60.

Lesson 11, for March 11, 1944

Ten Tribes Secede; The Disobedient Prophet

MEMORY VERSE: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." Prov. 1:7.

STUDY HELP: "Prophets and Kings," pages 87-108.

Rehoboam's Disastrous Course

1. After the death of Solomon, where did his son Rehoboam go for his coronation? Who appeared from exile? 1 Kings 12:1-3.

NOTE.—It was doubtless generally known that the prophet Ahijah, himself from Ephraim, had advised Jeroboam in the name of the Lord, that the kingdom would be rent and ten tribes given to him. 1 Kings 11:29-31.

2. What reasonable concessions did Jeroboam demand of Rehoboam in behalf of Israel? 1 Kings 12:4, 5.

NOTE.—"The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily, and to require of them much menial service. Before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens."—*Prophets and Kings,* pages 88, 89.

3. When Rehoboam consulted his old counselors, what wise policy did they urge him to pursue? Verses 6, 7.

4. Desiring further advice, to whom did he then turn? What counsel did they give the king? Verses 8-11.

Jeroboam Is Made King Over Israel

5. When the ten tribes heard the stern reply of Rehoboam, what course did they take? Verses 16, 19, 20.

NOTE.—"Had Rehoboam and his inexperienced counselors understood the divine will concerning Israel, they would have listened to the request of the

people for decided reforms in the administration of the government. But in the hour of opportunity that came to them during the meeting in Shechem, they failed to reason from cause to effect, and thus forever weakened their influence over a large number of people. . . . The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or southern kingdom of Judah, under the rulership of Rehoboam; while the ten northern tribes formed and maintained a separate government, known as the kingdom of Israel, with Jeroboam as their ruler."—*Prophets and Kings,* pages 90, 91.

6. How did Rehoboam attempt to regain the kingdom? What word was sent him by the Lord? Verses 21-24.

NOTE.—Though at this time Rehoboam hearkened to the message of the Lord, a later record says: "There was war between Rehoboam and Jeroboam all their days." 1 Kings 14:30.

"The people whom God had chosen to stand as a light to the surrounding nations, were turning from their Source of strength, and seeking to become like the nations about them. As with Solomon, so with Rehoboam,—the influence of wrong example led many astray. And as with them, so to a greater or less degree is it today with everyone who gives himself up to work evil,—the influence of wrongdoing is not confined to the doer. No man liveth unto himself. None perish alone in their iniquity. Every life is a light that brightens and cheers the pathway of others, or a dark and desolating influence that tends toward despair and ruin. We lead others either upward to happiness and immortal life, or downward to sorrow and eternal death. And if by our deeds we strengthen or force into activity the evil powers of those around us, we share their sin."—*Prophets and Kings,* page 94.

Jeroboam Disrupts the Religious Unity

7. What reasoning formed the basis of Jeroboam's introduction of his idolatrous worship? 1 Kings 12:26-33.

NOTE.—This he did in defiance of the clear directions of the Lord through the prophet Ahijah. It was the Lord's purpose, by retaining the tribe of Judah for the house of David, that the unity of religious worship of all Israel should remain unimpaired. Its center was to continue "in Jerusalem, the city which I have chosen Me to put My name there." 1 Kings 11:36. Though the secession of the ten tribes was from the Lord (chapter 12:5, 24), yet it was on condition of no change in their religious allegiance. It was clear that the spiritual hope of the whole nation was bound up with the house of David, to whom the promises of the Redeemer had been given. Jeroboam's action, growing out of political considerations, struck a fatal blow to this spiritual unity of the people, from which it never fully recovered.

8. How did the Lord show His displeasure at Jeroboam's action? What happened to the king? How was he restored? 1 Kings 13:1-6.

NOTE.—"Now, if ever, would Jehovah vindicate His authority, prove His word, and show before all the people that He, whose authority they had cast

off, was the living God. Then and there must it be shown, in the idol temple, at the first consecration of that spurious altar, at the first false feast, and upon King Jeroboam, in the pomp of his splendor and the boastfulness of his supposed power (compare here Acts 12:22, 23). The king had put forth his hand, but he could not draw it back: the hand of the Lord held it. Some mysterious stroke had fallen upon him; and while he thus stood, himself a sign, the top of the altar suddenly parted, and the ashes, clogged and heavy with the fat of idol sacrifices, poured out around him."—Alfred Edersheim, *History of Israel and Judah,* vol. 5, p. 141.

9. While refusing Jeroboam's invitation, how was the prophet persuaded to disregard the direct charge given him by the Lord? 1 Kings 13:7-19.

NOTE.—"The mere fact of the 'man of God' entering the king's palace and sharing his feast—probably a sacrificial idol feast—would not only have been contrary to the whole scope and spirit of his embassy, but have destroyed the moral effect of the scene enacted before the people. . . . They [the directions given the prophet] indicated that Bethel lay under the ban; that no fellowship of any kind was to be held with it; and that even the way by which the messenger of God had come, was to be regarded as consecrated, and not to be retraced."—Alfred Edersheim, *History of Israel and Judah,* vol. 5, p. 143.

The Prophet's Disobedience Is Punished

10. What message of rebuke came to the man of God as he ate the forbidden meal? Verses 20-22.

11. How speedily, and in what manner, was this prophecy fulfilled? Verses 23-25.

12. How did the old prophet convince himself of the report received? What did he further do? What instruction did he give concerning himself? Verses 26-31.

13. Contrast the effect this divine judgment had on the old prophet and on Jeroboam? Verses 32-34.

NOTE.—"The penalty that overtook the unfaithful messenger was a still further evidence of the truth of the prophecy uttered over the altar. If, after disobeying the word of the Lord, the prophet had been permitted to go on in safety, the king would have used this fact in an attempt to vindicate his own disobedience. In the rent altar, in the palsied arm, and in the terrible fate of the one who dared disobey an express command of Jehovah, Jeroboam should have discerned the swift displeasure of an offended God, and these judgments should have warned him not to persist in wrongdoing."—*Prophets and Kings,* page 107.

14. What terrible indictment and punishment were pronounced upon Jeroboam by the prophet Ahijah because of his continued evil course? 1 Kings 14:7-11.

Lesson 12, for March 18, 1944

Elijah at Cherith and Zarephath

MEMORY VERSE: "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." 1 Kings 17:14.

STUDY HELP: "Prophets and Kings," pages 119-132.

Elijah Before Ahab; Retires to Cherith

1. What is the record of the kings from Jeroboam to Ahab's accession to the throne of Israel? 1 Kings 16:25-30.

NOTE.—Five kings had reigned some forty years. Two ruled only two years each; another but seven days. Two kings were slain by usurpers, who succeeded them. One was deposed and committed suicide. Of them all it is said that they walked in the ways of Jeroboam, who had made Israel to sin. Of the fifth, Omri, we read, that he "wrought evil in the eyes of the Lord, and did worse than all that were before him." 1 Kings 16:25. Such was the legacy his son Ahab entered upon. The time certainly was ripe for a sweeping reform in Israel.

2. Who then suddenly appeared upon the scene? What was the prophet's challenging message to King Ahab? 1 Kings 17:1.

NOTE.—"Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown, and occupying no high station in life, Elijah the Tishbite nevertheless entered upon his mission confident in God's purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform."—*Prophets and Kings,* page 119.

"Oft-repeated appeals, remonstrances, and warnings had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments. Inasmuch as the worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature, and that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly, the curse of God was to rest heavily upon the polluted land. The apostate tribes of Israel were to be shown the folly of trusting to the power of Baal for temporal blessings. Until they should turn to God with repentance, and acknowledge Him as the source of all blessing, there should fall upon the land neither dew nor rain."—*Ibid.,* page 120.

3. Following Elijah's announcement to Ahab, what command did God give him? What promise was connected with it? Verses 2-4.

4. As he obeyed the command, how miraculously did the Lord provide for his needs? What happened as the drought continued? Verses 5-7.

NOTE.—"The prophet's words went into immediate effect. Those who were at first inclined to scoff at the thought of calamity, soon had occasion for serious reflection; for after a few months the earth, unrefreshed by dew or rain, became dry, and vegetation withered. As time passed, streams that had never been known to fail, began to decrease, and brooks began to dry up. . . .

"A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once-flourishing fields have become like burning desert sands,—a desolate waste."—*Prophets and Kings,* pages 123, 124.

With the Widow at Zarephath

5. In his hour of need, where was Elijah directed to go? Who was to take care of him there? Verses 8, 9.

NOTE.—"This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she was a believer in the true God, and had walked in all the light that was shining on her pathway. And now, when there was no safety for Elijah in the land of Israel, God sent him to this woman to find an asylum in her home."—*Prophets and Kings,* page 129.

Elijah would hardly have gone to Zarephath of his own choice. South of Sidon, it was located in the territory of Jezebel's father, Ethbaal, king of the Zidonians, or Phoenicia. He had formerly been priest of Ashtoreth, and had succeeded to the throne by murdering his predecessor. It was this idolatrous worship that Ahab was so vigorously establishing in all Israel in place of the allegiance to Jehovah. Hence, it would certainly appear unsafe for Elijah to seek refuge there as the avowed enemy of the king.

6. Arriving at Zarephath, how did Elijah find the widow? What did he first ask of her? Verse 10.

7. As she was about to go, what further request did the prophet make? How did the widow then reveal the degree of her poverty? Verses 11, 12.

8. What did Elijah instruct her to do? How did he assure her of God's blessing in preparing what she thought was their last meal? Verses 13, 14.

NOTE.—"In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very

day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness to her faith by a compliance with the request of the stranger who was asking her to share her last morsel with him."—*Prophets and Kings,* page 130.

9. When the widow carried out the instruction, how fully was the Lord's promise realized? Verses 15, 16.

NOTE.—"No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, regardless of the suffering that might result to herself and child, and trusting in the God of Israel to supply her every need, she met this supreme test of hospitality by doing 'according to the saying of Elijah.' . . . The widow of Zarephath shared her morsel with Elijah; and in return, her life and that of her son were preserved. And to all who, in time of trial and want, give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah. No less sure now than when spoken by our Saviour is the promise, 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward.' "—*Prophets and Kings,* page 130-132.

The Widow's Son Is Restored

10. What great sorrow came to the widow about this time? How did she associate the prophet with her troubled state of mind? Verses 17, 18.

11. Where did Elijah immediately take her son? Describe his action, and his earnest pleadings with the Lord. Verses 19-21.

12. How did the Lord honor the faith of His servant? Verse 22.

13. How did Elijah present the son to his mother? Of what was she then convinced? Verses 23, 24.

14. What encouragement may God's children derive from the experience of Elijah's fervent devotion? James 5:16-18.

Lesson 13, for March 25, 1944

The Prophets of Baal Destroyed

MEMORY VERSE: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5:17, 18.

STUDY HELP: "Prophets and Kings," pages 143-158.

Elijah Is Called to Action

1. What word from the Lord came to Elijah? How long was this after his first message to Ahab? 1 Kings 18:1; Luke 4:25; James 5:17.

NOTE.—"There is apprehension in the hearts of the priests as they remember that at the word of the prophet the land of Israel for three years and a half has been destitute of dew and rain. Some fearful crisis is at hand, they feel sure. The gods in whom they have trusted have been unable to prove Elijah a false prophet. To their frantic cries, their prayers, their tears, their humiliation, their revolting ceremonies, their costly and ceaseless sacrifices, the objects of their worship have been strangely indifferent."—*Prophets and Kings,* pages 144, 147.

2. During this interval, how severely had Samaria been affected by the drought? 1 Kings 18:2.

3. For what purpose had Ahab called Obadiah? What was Obadiah's attitude toward the Lord? How had he given proof of this? Verses 3-6.

Israel Is Summoned on Mount Carmel

4. What pointed charge did Ahab make as he met Elijah? How did the prophet counter this? Verses 17, 18.

NOTE.—"It is natural for the wrongdoer to hold the messengers of God responsible for the calamities that come as the sure result of a departure from the way of righteousness. Those who place themselves in Satan's power are unable to see things as God sees them. When the mirror of truth is held up before them, they become indignant at the thought of receiving reproof. Blinded by sin, they refuse to repent; they feel that God's servants have turned against them, and are worthy of severest censure.

"Standing in conscious innocence before Ahab, Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. He has no apology to offer. Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is *his* sins, and the sins of *his* fathers, that have brought upon Israel this terrible calamity."—*Prophets and Kings,* pages 139, 140

5. What command did Elijah give to Ahab? How fully did he carry this instruction into effect? Verses 19, 20.

6. When facing the large congregation, what straight question did he ask the people? What was their attitude? Verse 21.

NOTE.—"Unashamed, unterrified, the prophet stands before the multitude, fully aware of his commission to execute the divine command. His counte-

nance is lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah, and then upon the multitude, Elijah cries out in clear, trumpetlike tones: 'How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.'

"The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from right doing, each refusal to repent, had deepened their guilt, and driven them farther from heaven."—*Prophets and Kings,* page 147.

7. What plan did Elijah set before the whole assembly? Having made their choice, what did the priests of Baal do? How did they conduct themselves? Verses 22-26.

8. How did Elijah mock them? How did the priests then further act in their wild frenzy? With what result? Verses 27-29.

NOTE.—"All day long the people have witnessed the demonstrations of the baffled priests. They have beheld their wild leaping round the altar, as if they would grasp the burning rays of the sun to serve their purpose. They have looked with horror on the frightful, self-inflicted mutilations of the priests, and have had opportunity to reflect on the follies of idol worship. Many in the throng are weary of the exhibitions of demonism, and they now await with deepest interest the movements of Elijah."—*Prophets and Kings,* pages 150, 151.

Heaven's Response to Elijah's Plea

9. As Baal's priests failed, whom did Elijah call? What did he proceed to do? Describe the details of his preparations. Verses 30-35.

NOTE.—Elijah's first act in the sight of all the people was to repair the altar of the Lord that had been broken down in the persecution that had swept the country. With his own hands he gathered up twelve of the remaining stones and joined them into an improvised altar for the sacrifice. Thus he symbolized the indivisible unity of all Israel's allegiance to Jehovah, which had been destroyed by Jeroboam's introduction of idolatry.

10. What was the burden of Elijah's fervent prayer? How did God immediately answer? What was the response of the people? Verses 36-39.

NOTE.—"A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution. No sooner is the prayer of Elijah ended, than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, con-

suming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. . . . It resembles the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.

"The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the Heaven-sent fire. They fear that they themselves will be consumed; and, convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, 'The Lord, He is the God; the Lord, He is the God.' With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. . . . They are ready now to admit that the God of Elijah is above every idol."—*Prophets and Kings*, pages 152, 153.

11. What judgment was then executed upon the prophets of Baal? Verse 40.

12. What was Ahab directed to do? Where did Elijah go, and for what purpose? How many times did his servant look for signs of rain? Verses 41-43.

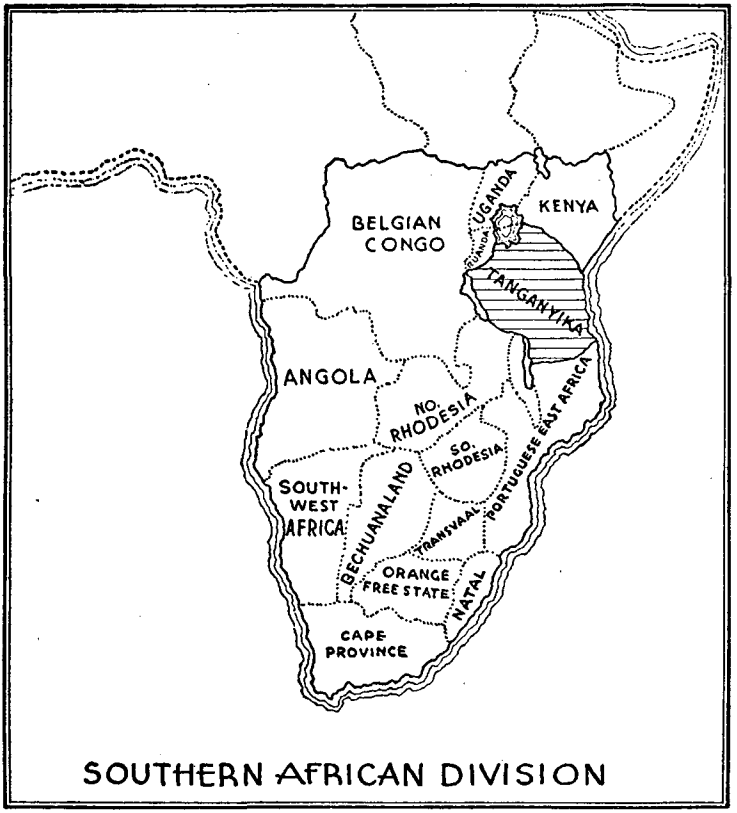
13. What did the servant then discover? What was Ahab told to do? How was Elijah enabled to run before him to Jezreel? Verses 44-46.

NOTE.—"This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud, he beheld by faith an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, 'Prepare thy chariot, and get thee down, that the rain stop thee not.' "—*Prophets and Kings*, page 156.

Sabbath School Lessons for the Second Quarter

The first Sabbath school lesson of the second quarter is entitled "Elijah a Fugitive." The Lesson Scripture is 1 Kings 19, and the Memory Verse is Psalm 139:2, 3. The study help is *Prophets and Kings*, pages 160-176, 217-222. For anyone not provided with a Lesson Quarterly for the first Sabbath of the second quarter, we give the following:

Ques. 1: 1 Kings 19:1-3.
Ques. 2: Verse 4.
Ques. 3: Verses 5, 6.
Ques. 4: Verses 7, 8.
Ques. 5: Verse 9.
Ques. 6: Verse 10.
Ques. 7: Verses 11, 12
Ques. 8: Verses 13, 14.
Ques. 9: Verses 15, 16, first part.
Ques. 10: Verse 16, last part.
Ques. 11: Verse 18.
Ques. 12: Verse 19.
Ques. 13: Verses 20, 21.



SOUTHERN AFRICAN DIVISION

Thirteenth Sabbath Offering—March 25

THE overflow of the Thirteenth Sabbath Offering on March 25 is dedicated to the missions and unentered regions of the Southern African Division. Years ago Africa was spoken of as the Dark Continent, but gospel light has penetrated the darkness, and now it is the Continent of Great Opportunity. It is our privilege on March 25 to extend the gospel message in this vast land, and it is hoped that a generous offering will be given on that day.

When we gave to this division in the fourth quarter of 1942, the overflow amounted to $20,618.81. This was used in helping to erect and equip a much-needed hospital in the Tanganyika field.

Bear in mind that when the Thirteenth Sabbath Offering reaches $60,000, there is an overflow of $2,000. Then it is increased by 20 per cent of all that is given above $60,000. South Africa appeals for your help. Make a liberal offering.

PRINTED IN U.S.A.