SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION

W. C. Mitlitt

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LESSONS FROM THE EXPERIENCES OF ISRAEL

NO. 230, FOURTH QUARTER, 1952

THIRTEENTH SABBATH OFFERING, DECEMBER 27, 1952, SOUTHERN ASIA DIVISION

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

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"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 his knowledge of the Scriptures, pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name _____

Place a check mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1st Day's Study													
2d Day's Study													
3rd Day's Study													
4th Day's Study													
5th Day's Study													
6th Day's Study													
7th Day's Study													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

LESSONS FROM THE EXPERIENCES OF ISRAEL

Introduction

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. . . . God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."—*Patriarchs and Prophets,* page 293.

Lesson 1, for October 4, 1952

The Call of Abraham

LESSON SCRIPTURES: Gen. 12:1-9; 15; 22:1-18.

MEMORY VERSE: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:3.

STUDY HELP: "Patriarchs and Prophets," pages 125-128, 140-144.

DAILY STUDY ASSIGNMENT

1. Read introductory note and make a general survey of the lesson.
2. Questions 1-3.
3. Questions 4-7.
4. Questions 8-10.
5. Questions 11-13.
6. Read "Patriarchs and Prophets," pages 125-128, 140-144.
7. Review the lesson.

Called Out

1. What form of apostasy had become prevalent in the days of Abraham? Joshua 24:2.

NOTE.—"After the dispersion from Babel, idolatry again became well-nigh universal. . . . Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah."—*Patriarchs and Prophets,* page 125.

2. What call came to Abraham? Gen. 12:1.

3. What similar call does God give to His people in the last days? Rev. 18:1-4. Compare 2 Cor. 6:17, 18.

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

4. What two essentials of practical godliness were revealed in the life of Abraham? Heb. 11:8, 9; James 2:21-24.

NOTE.—"Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was 'the substance of things hoped for, the evidence of things not seen.' Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead."—*Patriarchs and Prophets,* page 126.

5. How was the faithfulness of God's servant to be rewarded? Gen. 12:2; 17:7, 8.

The Purpose of the Call

6. For what purpose did God call Abraham? Rom. 3:1, 2; 9:4, 5.

NOTE.—"He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. . . . The true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust."—*Patriarchs and Prophets,* page 125.

7. What testimony is borne to Abraham's fidelity to His charge? Gen. 26:4, 5.

NOTE.—"Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God."—*Patriarchs and Prophets,* page 125.

8. What signal witness did the patriarch bear to the true God? Gen. 12:7, 8.

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

9. In what commendable way did Abraham serve as the preserver of the truth of God for the world? Gen. 18:19.

NOTE.—"It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world. . . . The law of God would be the rule in his household. . . . He [God] had separated Abraham from his idolatrous kindred, that the patriarch might train and educate his family apart from the seductive influences which would have surrounded them in Mesopotamia, and that the true faith might be preserved in its purity by his descendants, from generation to generation."—*Patriarchs and Prophets,* pages 140-142.

10. What contrasting relationship between parents and children in the last days is presented to us in the Bible? 2 Tim. 3:1, 2; Mal. 4:6; Eph. 6:1-4.

NOTE.—"Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience to it could any secure happiness or prosperity. . . .

"How few there are in our day who follow this example! On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society."—*Patriarchs and Prophets,* page 142.

The Promised Seed

11. Who was the seed promised to Abraham? Gen. 12:2, 3; 22:18; Gal. 3:16.

NOTE.—"And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come." —*Patriarchs and Prophets,* page 125.

12. By what means was the plan of redemption through Christ revealed to the patriarch? Gen. 15:9-18; 22:13; Gal. 3:8. Compare John 8:56.

13. How only are men in every age saved? Gen. 15:6; Rom. 4:3; Eph. 2:8-10.

NOTE.—"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin."—Ellen G. White, *Review and Herald,* Nov. 4, 1890.

Lesson 2, for October 11, 1952

The Exodus Movement

LESSON SCRIPTURES: Exodus 1 and 14; Psalm 105:25-45.

MEMORY VERSE: "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today." Ex. 14:13, first part.

STUDY HELP: "Patriarchs and Prophets," pages 257-272, 281-290.

DAILY STUDY ASSIGNMENT

1. General survey of entire lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-10.
5. Questions 11-14.
6. Read selections from "Patriarchs and Prophets."
7. Review the lesson.

The Pattern of Persecution

1. After the passing of Joseph and his generation, how were the children of Israel treated in Egypt? Ex. 1:9-11, 22.

2. What was the result of this persecution? Ex. 1:12.

3. What similar experience will come to the people of God in the last days? Rev. 13:15-17. Compare 2 Timothy 3:12.

NOTE.—"A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts."—*The Great Controversy,* pages 615, 616.

Striking Parallels

4. What larger deliverance did the prophets envisage? Isa. 11:10-12; Jer. 16:14-16.

NOTE.—"These prophecies of a great spiritual awakening in a time of gross darkness, are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of

missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. . . . The day of deliverance is at hand."—*Prophets and Kings,* pages 375, 376.

5. What agency, used to deliver Israel from bondage, was used by the Lord to give counsel and guidance to the advent movement in the last days? Deut. 34:10; Hosea 12:13; Rev. 12:17; 19:10.

NOTE.—"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the *Testimonies* of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course He would have them pursue."—*Testimonies,* vol. 4, pp. 147, 148.

"As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the *Testimonies,* which God in His providence has linked with the work of the third angel's message from its very rise."—*Ibid.,* vol. 5, p. 654.

6. At the beginning of his work what reform did Moses institute? What same reform marks the remnant church? Ex. 5:5; Isa. 58:12-14; Rev. 12:17; 14:12.

NOTE.—"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—*Patriarchs and Prophets,* page 258.

Manifestations of Satanic Power

7. What manifestations of satanic power were opposed to the work of God in Egypt? Ex. 7:11, 12, 22; 8:7.

NOTE.—"The magicians also showed signs and wonders; for they wrought not by their own skill alone, but by the power of their god, Satan, who assisted them in counterfeiting the work of Jehovah. The magicians did not really cause their rods to become serpents; but by magic, aided by the great deceiver, they were able to produce this appearance. . . . Such they were believed to be by Pharaoh and his court."—*Patriarchs and Prophets,* page 264.

8. How will satanic deceptions be manifested in the last days? 2 Thess. 2:9-12; 2 Cor. 11:14.

Divine Judgments

9. As the rulers of earth in the last days are set to crush the people of God, what judgments similar to the judgments that fell upon Egypt will fall upon the rejectors of God's message? Ps. 105:25-36; Revelation 16.

NOTE.—"When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people."—*The Great Controversy*, pages 627, 628.

10. What protection from the plagues of Egypt was provided for Israel? Concerning the time of the seven last plagues, what assurance is given the people of God? Ex. 8:23; 9:4, 26; 10:22, 23; 12:13; Psalm 91.

11. When Pharaoh inquired, "Who are they that shall go?" what was Moses' firm reply? Ex. 10:8, 9.

NOTE.—"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools."—*Testimonies*, vol. 6, p. 195.

A Mighty Deliverance

12. When Israel faced apparent destruction by the armed host of Egypt, what mighty deliverance was wrought again? Ex. 14: 21-31.

13. As the advent people are marked for destruction, what glorious deliverance will again be wrought? Ps. 50:1-5; 2 Thess. 2:8.

14. What triumphant song celebrated the deliverance of the Israelites? Standing victorious on the sea of glass before the throne of God, what will be the song of the 144,000? Ex. 15:1-16; Rev. 14:1-3; 15:2-4.

Lesson 3, for October 18, 1952

The Two Covenants

LESSON SCRIPTURES: Exodus 19:3-9; 24:1-8; Hebrews 8.

MEMORY VERSE: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10.

STUDY HELP: "Patriarchs and Prophets," pages 363-373.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-7.
4. Questions 8-11.
5. Questions 12-15.
6. Read "Patriarchs and Prophets," pages 363-373.
7. Review the lesson.

The Old and the New Covenants

1. Under what names are God's covenants with His people designated in the Bible? Heb. 8:7, 13.

2. With whom did He make the "new" covenant? With whom was it renewed? Gen. 3:15; 17:7, 8; Jer. 31:31; Rom. 9:4; Heb. 6:13-18.

NOTE.—"The covenant of grace was first made with man in Eden, when after the Fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation."—*Patriarchs and Prophets,* page 370.

3. With whom did God later enter into the "old" covenant? Ex. 19:3-8; 24:7; Deut. 5:2, 3; Heb. 8:9.

4. When and how were each of the covenants ratified? Ex. 24: 4-8; Heb. 9:12, 18-21; 10:9; 13:20, last part.

NOTE.—"Another compact—called in Scripture the 'old' covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new' covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the 'two immutable things, in which it was impossible for God to lie.' "—*Patriarchs and Prophets,* page 371.

Better Promises

5. What was the basis of the first covenant? What did each contracting party agree to do? Wherein lay its weakness? Ex. 19:5-8; 20:1-17; Rom. 8:3; 7:18, 19.

NOTE.—"The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient.' They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness

and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings."—*Patriarchs and Prophets,* pages 371, 372.

6. How was the new covenant superior to the old? Ezek. 20:11; Deut. 27:26; Heb. 8:6.

NOTE.—"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them;' but 'cursed be he that confirmeth not all the words of this law to do them.' The 'new covenant' was established upon 'better promises,'—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law."—*Patriarchs and Prophets,* page 372.

A More Excellent Ministry

7. What difference was there between the ministry of the priesthood of the old covenant, and the mediatorial work of the High Priest of the new covenant? Heb. 7:22-27; 4:14-16; 2:18.

NOTE.—"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—*Education,* page 78.

8. Under the ceremonial law, what were the sacrifices and blood unable to do? Heb. 10:1-4.

9. What is accomplished by the atoning sacrifice and blood of the Lamb of God? John 1:29, margin; Matt. 26:28; 1 Peter 1:18, 19; 1 John 1:7.

NOTE.—"When the sinner believes that Christ is his personal Saviour then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness."—Ellen G. White, *Review and Herald,* Nov. 4, 1890.

The Law Written in the Heart

10. Under the new covenant where is the law written? By what agency is this work accomplished? Heb. 8:8-12; 2 Cor. 3:3.

NOTE.—"The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."—*Patriarchs and Prophets,* page 372.

11. How does this experience affect the life? 2 Cor. 5:17.

12. What words will then describe the life of the believer? Ps. 1:1-3; Ezek. 11:19, 20.

13. What is the fruitage of such an experience? Gal. 5:22-24.

NOTE.—"As you receive the Spirit of Christ,—the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely."—*Christ's Object Lessons*, page 68.

14. What will be the end of those who, knowing the truth, sin willfully, despising the blood of the covenant? Heb. 10:26-29.

15. With what benediction, through the blood of the covenant, does Paul close the treatise on the two covenants? Heb. 13:20, 21.

Lesson 4, for October 25, 1952

A Chosen People

LESSON SCRIPTURES: Deut. 28:1-13; Daniel 1.

MEMORY VERSE: "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:13.

STUDY HELP: "Prophets and Kings," pages 479-490, 503-521, 539-548.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-7.
4. Questions 8-11.
5. Questions 12-14.
6. Read selections from "Prophets and Kings."
7. Review the lesson.

Thou Shalt Be the Head

1. What was God's high purpose for His people? Deut. 7:6; 26:18, 19; 28:13, first part.

NOTE.—"Higher than the highest human thought can reach is God's ideal for His children." "God surrounded Israel with every facility, gave them every privilege, that would make them an honor to His name and a blessing to surrounding nations. If they would walk in the ways of obedience, He promised to make them 'high above all nations which He hath made, in praise, and in name, and in honor.' "—*Education*, pages 18, 40.

2. Upon what condition would this ideal be reached? Deut. 6:17, 18; 28:13 (last part), 14.

3. What two great principles underlying the law are essential in attaining the divine standard? Deut. 6:5; Lev. 19:18; Matt. 22: 35-40.

4. How diligently were the divine precepts to be studied and taught? Deut. 4:9, 10; 6:6-9; Joshua 1:7, 8.

NOTE.—"Here the duties of parents are clearly set forth. The word of God is to be their daily monitor. It gives such instruction that parents need not err in regard to the education of their children; but it admits of no indifference or negligence. The law of God is to be kept before the minds of the children as the great moral standard. When they rise up, and when they sit down, when they go out, and when they come in, this law is to be taught them as the great rule of life, and its principles are to be interwoven with all their experience."—*Testimonies,* vol. 5, p. 329.

The Light of the World

5. What, in the divine purpose, was to be Israel's influence upon the nations? Deut. 4:6.

NOTE.—"It was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world."—*Christ's Object Lessons,* page 290.

6. As a result of obedience to God's statutes what object lesson in health were the Israelites to be to the nations about them? Ex. 15:26; Ps. 105:37.

NOTE.—"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength, and vigor of intellect. They would have been the mightiest nation on the earth."—*The Ministry of Healing,* page 283.

7. What rich blessings were to follow faithfulness in paying tithes and offerings? What would the nations call the Israelites? Mal. 3:8-12.

8. What demonstration of the superiority of the divine plan was given in the experience of King Solomon? 2 Chron. 9:22, 23.

9. Wherein lay the excellency of the divine principles of education given to Israel? Rom. 3:1, 2; John 5:39; 17:3.

NOTE.—"He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles, and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart."—*Education,* page 41.

10. In Babylon what early test came to the Hebrew captives? How convincingly were the advantages of the divine way of living revealed? Dan. 1:8-16.

NOTE.—"They [Daniel and his companions] decided that as flesh meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practices and indulgences that would in any way dishonor God."—Ellen G. White, *The Youth's Instructor,* Aug. 18, 1898. Reprinted Nov. 9, 1948.

11. How did even a heathen king judge the product of the divine system of education when compared with the ablest competitors in the realm? Dan. 1:17-20.

NOTE.—"At the court of Babylon were gathered representatives from all lands, men of the highest talent, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."—*Prophets and Kings,* page 485.

12. In selecting a prime minister for Medo-Persia, how did Kings Darius and Cyrus successively manifest appreciation of Daniel's superior qualifications? Dan. 6:1-3, 28.

13. When Israel had utterly failed to represent Jehovah before

the world, how was God's purpose accomplished through a few faithful captives? Dan. 3:28, 29; 4:1-3, 37; 6:25-27; Ezra 1:1-3.

14. How does Daniel's experience demonstrate the outworking of the divine precepts committed to Israel? Dan. 1:17, 20; 2:48; 6:3.

NOTE.—The prophecies of Daniel are a guiding star of the people of God in these last days, carrying past the rise and fall of empires to the setting up of the kingdom of God, when Daniel will be numbered with those who "shine as the brightness of the firmament; and . . . as the stars for ever and ever."

Lesson 5, for November 1, 1952

For Our Admonition

LESSON SCRIPTURES: Psalms 78; 105; 106; 1 Cor. 10:1-12.

MEMORY VERSE: "Now all these things happened unto them for ensamples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

STUDY HELP: "Patriarchs and Prophets," pages 374-386.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-7.
4. Questions 8-10.
5. Questions 11-13.
6. Read "Patriarchs and Prophets," pages 374-386.
7. Review the lesson.

Lessons From the Past

1. Why are the experiences of Israel recorded? 1 Cor. 10:11; Rom. 15:4.

NOTE.—"Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. . . . The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they."—*Testimonies*, vol. 1, p. 609.

2. What wonderful works of God should have inspired unswerving faith and loyalty in His people? Ps. 78:12-16; 105:26, 27; 1 Cor. 10:1-4.

3. What is the sad record of Israel's forgetfulness of God? What are we bidden to remember? Ps. 106:12-14, 21, 22; Isa. 46:9.

NOTE.—"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord

has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches,* page 196.

4. In what miraculous way had God provided food in the wilderness? Ex. 16:14-18; Ps. 78:23-25.

5. What was man's original diet, appointed by the Creator? What is the divine plan for those who are preparing to meet their Lord? Gen. 1:29; 3:18.

NOTE.—"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet."—*Christian Temperance, and Bible Hygiene,* page 119.

Abstain From Fleshly Lusts

6. Beginning with the mixed multitude, for what did the children of Israel clamor? Num. 11:4-6; Ps. 78:18-20.

7. How was their request granted? With what results? Num. 11:31-34; Ps. 78:26-32; 106:15.

8. To what admonition should we take earnest heed? 1 Cor. 10:6; 1 Peter 2:11.

NOTE.—"The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy."—*Testimonies,* vol. 6, pp. 370, 371.

Temples of the Holy Spirit

9. By creation and by redemption what is God's design for us? Gen. 1:27; Ps. 139:14; 1 Cor. 3:16, 17; 6:19, 20.

NOTE.—"Let pupils be impressed with the thought that the body is a temple in which God desires to dwell; that it must be kept pure, the abiding place of high and noble thoughts. As in the study of physiology they see that they are indeed 'fearfully and wonderfully made,' they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfill the Creator's glorious plan. Thus they will come to regard obedience to the laws of health, not as a matter of sacrifice or self-denial, but as it really is, an inestimable privilege and blessing."—*Education,* page 201.

10. In the light of God's high purpose, what principle should control our lives? Rom. 12:1; 1 Cor. 9:25-27; 10:31.

NOTE.—"When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits, which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements."—*Testimonies,* vol. 2, p. 65.

11. What testimony was borne of Enoch prior to his translation? Gen. 5:24; Heb. 11:5.

12. What similar preparation is to be made by those now waiting for the coming of the Lord? 1 Thess. 5:23; 1 John 3:2, 3.

NOTE.—"In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second advent. . . . Like Enoch, God's people will seek for purity of heart, and conformity to His will, until they shall reflect the likeness of Christ."—*Patriarchs and Prophets,* pages 88, 89.

13. By what mighty agencies is this transformation of character wrought? John 1:12, 13; John 17:17; Rom. 15:16; 1 Peter 1:2.

NOTE.—"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is affecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."—*Testimonies to Ministers,* page 18.

Lesson 6, for November 8, 1952

Wilderness Wanderings

LESSON SCRIPTURES: Num. 13:17-33; 14; 16.

MEMORY VERSE: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

STUDY HELP: "Patriarchs and Prophets," pages 387-394.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-9.
5. Questions 10-12.
6. Read "Patriarchs and Prophets," pages 387-394.
7. Review the lesson.

On the Borders of Canaan

1. Before invading the land of Canaan what precautionary measure was taken by the Israelites? What report did ten of the men bring back after forty days? Num. 13:17-20, 27-29, 31-33; Deut. 1:22-24.

2. How did this report affect the people? What step did they propose to take? Num. 14:1-4.

NOTE.—"Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan. Their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. . . . When men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them. . . . Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason."—*Patriarchs and Prophets,* pages 388, 389.

3. How did Caleb and Joshua try to counteract the evil influence of their faithless associates? How did the people respond? How was the madness of the mob halted? Num. 13:30; 14:6-10.

4. Because of their unbelief and murmuring, what would be the fate of the adult members of the congregation apart from Joshua and Caleb? What reckless prayer was answered? Num. 14:26-38, 2, last part.

NOTE.—"Because of their unbelief and cowardice He could not manifest His power to subdue their enemies. Therefore in His mercy He bade them, as the only safe course, to turn back toward the Red Sea. In their rebellion the people had exclaimed, 'Would God we had died in this wilderness!' Now this prayer was to be granted. . . . As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years."—*Patriarchs and Prophets,* page 391.

Parallel in the Advent Movement

5. What admonition drawn from this experience is given us? Heb. 3:19; 4:1.

6. What attitude on the part of those who profess to be looking for the second coming of Christ has hindered the fulfillment of the promise? Matt. 24:12; 25:1-5; Rev. 3:14-17.

NOTE.—"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because

of unbelief.' . . . In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."—*The Great Controversy,* page 458.

"Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages,* pages 633, 634.

The Divine Remedy

7. What is the remedy for this situation? Rom. 13:11; Joel 2:12-17; Rev. 3:18-20.

NOTE.—"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. . . . There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. . . . When the way is prepared for the Spirit of God, the blessing will come."—Ellen G. White, *Review and Herald,* March 22, 1887.

8. What assurance have we that the work will be finished quickly by a mighty outpouring of the Spirit in all its fullness? Joel 2:28-32; James 5:7, 8; Rom. 9:28.

NOTE.—"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*Testimonies,* vol. 9, p. 126.

9. How only may we share in this refreshing? Acts 3:19.

NOTE.—"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings,* page 71.

The Moment Triumphant

10. Although many of those who started for Canaan perished in the wilderness because of unbelief, what became of the movement? What assurance do we have that God will likewise carry the advent people through to the heavenly Canaan? Joshua 1:1-11; 4:1, 11; Rev. 7:13-17.

NOTE.—"God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Testimonies to Ministers,* page 61.

11. What is said of those who fall away from the movement? 1 John 2:19; Heb. 10:39.

NOTE.—"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks."—*Early Writings,* page 271.

12. What is characteristic of those who reach Canaan in both movements? Heb. 11:30; 10:38; Rev. 14:12.

Lesson 7, for November 15, 1952

Rebellion and Apostasy

LESSON SCRIPTURES: Numbers 16; 25; 31:1-16.

MEMORY VERSE: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

STUDY HELP: "Patriarchs and Prophets," pages 395-405, 453-461.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-9.
5. Questions 10-13.
6. Read "Patriarchs and Prophets," pages 395-405, 453-461.
7. Review the lesson.

The Rebellion in the Camp

1. While the children of Israel were chafing under the requirement to return to the wilderness, what formidable conspiracy developed? Num. 16:1-3.

NOTE.—"A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. . . . Jealousy had given rise to envy, and envy to rebellion."—*Patriarchs and Prophets,* pages 396, 397.

2. What test did Moses propose to prove the divine call? How was the challenge accepted? Num. 16:4-7, 16-19.

3. What merciful warning was given the congregation? In fulfillment of Moses' startling declaration, what fate befell the

rebellious leaders and their families? What judgment came upon the two hundred and fifty princes? Num. 16:23-35.

4. In spite of all these judgments, what evil course did the congregation pursue toward Moses and Aaron on the morrow? How many were slain by the plague? By whose intervention was the judgment stayed? Num. 16:41-50.

The Lesson for Us

5. What warning comes to us from this experience? 1 Cor. 10:10.

NOTE.—"Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are widespread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts."—*Patriarchs and Prophets,* pages 403, 404.

6. How are those regarded who lightly bring accusation against divinely appointed leaders? 2 Peter 2:10, 11; 1 Tim. 5:19.

Apostasy on the Borders of Canaan

7. At the request of the Moabites, how many times did Balaam try to curse Israel, and with what results? Why could he not bring a curse upon the people of God? Num. 23:8, 12, 21, 23; 24:10-13.

NOTE.—"While they were under the divine protection, no people or nation, though aided by all the power of Satan, should be able to prevail against them. All the world should wonder at the marvelous work of God in behalf of His people,—that a man determined to pursue a sinful course, should be so controlled by divine power as to utter, instead of imprecations, the richest and most precious promises, in the language of sublime and impassioned poetry."—*Patriarchs and Prophets,* page 449.

8. How were the children of Israel beguiled into idolatry? Num. 25:1-3; 31:15, 16.

NOTE.—"Balaam knew that the prosperity of Israel depended upon their obedience to God, and that there was no way to cause their overthrow but by seducing them into sin. . . . If they could be led to engage in the licentious worship of Baal and Ashtaroth, their omnipotent Protector would become their enemy, and they would soon fall a prey to the fierce, warlike nations around them."—*Patriarchs and Prophets,* page 451.

9. How was the Lord's anger manifested? How many were slain in the plague that followed? Num. 25:4, 5, 9.

NOTE.—"Great numbers of the people joined him [Balaam] in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses, and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols."—*Patriarchs and Prophets,* page 454.

10. What heart conditions precede a moral downfall? 1 Cor. 10:12; James 1:13-15. Compare Song of Solomon 2:15.

NOTE.—"It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer, and cherished a spirit of self-confidence. . . . A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime."—*Patriarchs and Prophets,* page 459.

11. What fundamental principle applies in the shaping of character for good or evil? 2 Cor. 3:18; Prov. 4:23; 23:7, first part.

NOTE.—"By beholding, we become changed. . . . The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can excite passion is brought before them in exciting stories. . . . In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul." —*Patriarchs and Prophets,* pages 459, 460.

We may well consider the detrimental influence of popular movies and television today.

12. As the people of God approach the borders of the heavenly Canaan, how will Satan seek to destroy their souls? 2 Thess. 2:9, 10; Rev. 12:12.

NOTE.—"All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many."—*Patriarchs and Prophets,* pages 457, 458.

13. How may we successfully stand against the wiles of the enemy of our souls? 2 Peter 1:4; Eph. 6:10-13; Phil. 4:8; Ps. 119: 9, 11.

Lessons From the Life of Moses

LESSON SCRIPTURE: Exodus 2 to 4.

MEMORY VERSE: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

STUDY HELP: "Patriarchs and Prophets," pages 241-256, 469-480.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4, 5.
4. Questions 6-9.
5. Questions 10-12.
6. Read selections from "Patriarchs and Prophets."
7. Review the lesson.

An Overruling Providence

1. What circumstances surrounded the birth of Moses? How did his parents manifest their faith? Ex. 2:2-4; Heb. 11:23.

NOTE.—"The babe was 'a goodly child;' and the parents, believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, 'and they were not afraid of the king's commandment.' "—*Patriarchs and Prophets*, pages 242, 243.

2. By what providential means were Satan's efforts to destroy Israel overruled to provide a deliverer? Ex. 2:8-10; Acts 7:19-21.

NOTE.—"How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. . . . She is dealing with developing minds and characters, working not alone for time, but for eternity. . . . She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine."—*Patriarchs and Prophets*, page 244.

3. How was Moses qualified to become the future ruler of Egypt? Acts 7:22.

The Great Decision

4. When Moses attained to manhood, what unfaltering decision did he make? Why? Ex. 2:11-15; Acts 7:23-29; Heb. 11:24-27.

NOTE.—"With the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame. . . . Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in compari-

son. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin."—*Patriarchs and Prophets,* page 246.

5. How long was Moses in the wilderness? Acts 7:30.

The Call of God

6. Describe the call of Moses to his lifework. Ex. 3:1-11; Acts 7:30-34.

NOTE.—"The time for Israel's deliverance had come. But God's purpose was to be accomplished in a manner to pour contempt on human pride. The deliverer was to go forth as a humble shepherd, with only a rod in his hand; but God would make that rod the symbol of His power."—*Patriarchs and Prophets,* page 251.

7. How was Moses to prove his call to deliver Israel? When he still demurred, what assurance was given? Ex. 4:1-12.

NOTE.—"The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man."—*Patriarchs and Prophets,* page 255.

A Faithful Shepherd

8. What characteristics of a true shepherd were manifested by Moses as he led a murmuring and backsliding people? Ex. 32:9-14, 32; Ps. 106:23.

NOTE.—"God had proved His servant; He had tested his faithfulness, and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprung from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation."—*Patriarchs and Prophets,* page 319.

9. Near the close of his lifework what single mistake marred Moses' long years of faithful service? Because of this what privilege was denied him? Num. 12:3; 20:10-12; Ps. 106:32, 33.

NOTE.—"Moses was not guilty of a great crime, as men would view the matter; his sin was one of common occurrence. The psalmist says that 'he

spake unadvisedly with his lips.' To human judgment this may seem a light thing; but if God dealt so severely with this sin in His most faithful and honored servant, He will not excuse it in others. . . . The more important one's position, and the greater his influence, the greater is the necessity that he should cultivate patience and humility."—*Patriarchs and Prophets,* page 420.

The Death and Resurrection of Moses

10. What record of the death and burial of Moses is given? Deut. 34:5, 6, 10-12.

NOTE.—"Many who had been unwilling to heed the counsels of Moses while he was with them, would have been in danger of committing idolatry over his dead body, had they known the place of his burial. . . . But angels of God buried the body of His faithful servant, and watched over the lonely grave."—*Patriarchs and Prophets,* pages 477, 478.

11. How did the Lord reward His faithful servant? Jude 9; Rom. 5:14.

NOTE.—"He was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. . . . He was raised to immortal life, holding his title in the name of the Redeemer."—*Patriarchs and Prophets,* pages 478, 479.

12. What is the last recorded Scriptural incident concerning Moses? Matt. 17:3, 4.

NOTE.—"Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming. . . . The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*The Desire of Ages,* pages 421, 422.

Lesson 9, for November 29, 1952

The Fall of Jericho

LESSON SCRIPTURES: Joshua 3; 4; 6; 7.

MEMORY VERSE: "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11:30.

STUDY HELP: "Patriarchs and Prophets," pages 481-498.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-7.
4. Questions 8-10.
5. Questions 11-14.
6. Read selections from "Patriarchs and Prophets."
7. Review the lesson.

1. What was the condition of the Jordan at the time of its crossing by the children of Israel? What act of faith was performed by the priests who bore the ark of the covenant? How was the power of God manifested? Joshua 3:14-17.

NOTE.—"The influence of the miracle, both upon the Hebrews and upon their enemies, was of great importance. It was an assurance to Israel of God's continued presence and protection,—an evidence that He would work for them through Joshua as He had wrought through Moses. . . . This exercise of divine power in behalf of Israel was designed also to increase the fear with which they were regarded by the surrounding nations, and thus prepare the way for their easier and complete triumph."—*Patriarchs and Prophets,* pages 484, 485.

2. What description of the impregnable defenses of the cities of Canaan was true of Jericho? Num. 13:28; Deut. 9:1.

NOTE.—"One of the strongest fortresses in the land,—the large and wealthy city of Jericho,—lay just before them, but a little distance from their camp at Gilgal. On the border of a fertile plain abounding with the rich and varied productions of the tropics, its palaces and temples the abode of luxury and vice, this proud city, behind its massive battlements, offered defiance to the God of Israel."—*Patriarchs and Prophets,* page 487.

3. What unusual instructions were given for the capture of Jericho? How faithfully were these instructions carried out? Joshua 6:1-20.

NOTE.—"The Captain of the Lord's host communicated only with Joshua; He did not reveal Himself to all the congregation, and it rested with them to believe or doubt the words of Joshua, to obey the commands given by him in the name of the Lord, or to deny his authority. *They* could not see the host of angels that attended them under the leadership of the Son of God. . . . But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls, afforded opportunity for the development of faith among the Israelites."—*Patriarchs and Prophets,* page 493.

4. What resulted when the forces of Israel had compassed the city seven times on the seventh day? Joshua 6:15, 16, 20.

NOTE.—"How easily the armies of heaven brought down the walls of Jericho, that proud city whose bulwarks, forty years before, had struck terror to the unbelieving spies! . . . God will do great things for those who trust in Him. The reason why His professed people have no greater strength, is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf."—*Patriarchs and Prophets,* pages 492, 493.

5. What fate befell the city and its inhabitants? Why were they destroyed? Joshua 6:21-24.

NOTE.—"The Canaanites had abandoned themselves to the foulest and most debasing heathenism; and it was necessary that the land should be cleared of what would so surely prevent the fulfillment of God's gracious purposes. . . . Like the men before the Flood, the Canaanites lived only to blaspheme Heaven and defile the earth. And both love and justice demanded the prompt execution of these rebels against God, and foes to man."—*Patriarchs and Prophets,* page 492.

The Results of Overconfidence and Sin

6. What town was next attacked? With what results? Joshua 7:2-5.

7. In the disposition of the spoil of Jericho, what positive instruction had been given? As Joshua and the elders fell on their faces before the Lord, what were they commanded to do? Joshua 6:18, 19; 7:6-11.

NOTE.—"When the church is in difficulty, when coldness and spiritual declension exist, giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, let its members inquire if there is not an Achan in the camp. With humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence." —*Patriarchs and Prophets,* page 497.

8. Why had Israel suffered ignominious defeat? How was the guilty man detected? Joshua 7:12-18.

9. When concealment became impossible, what confession did Achan make? How was this confirmed? Joshua 7:20-23.

NOTE.—"The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common and the most lightly regarded. While other offenses meet with detection and punishment, how rarely does the violation of the tenth commandment so much as call forth censure. The enormity of this sin, and its terrible results, are the lessons of Achan's history."—*Patriarchs and Prophets,* page 496.

10. In the punishment of Achan, what warning is given? Joshua 7:24-26; Eccl. 8:11-13.

The Lesson for Us

11. How impossible is it to hide our sin from God? How searching will the judgment be? Ps. 139:1-12; 1 Cor. 4:5.

NOTE.—"So long as they can conceal their transgressions from their fellow men, many, like Achan, feel secure, and flatter themselves that God will not be strict to mark iniquity. All too late their sins will find them out in that day when they shall not be purged with sacrifice nor offering forever. When the records of heaven shall be opened, the Judge will not in words declare to man

his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrong-doer."—*Patriarchs and Prophets,* page 498.

12. What admonition is given in the Bible concerning covetousness? Luke 12:15; Eph. 5:3; Col. 3:5.

NOTE.—"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . 'Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it.' "—*Early Writings,* page 266.

13. To what does all covetousness and self-seeking lead? Matt. 25:28-30.

14. What outstanding example do we have of the blessedness of giving? John 3:16; Phil. 3:5-11.

Lesson 10, for December 6, 1952

Lessons From the Life of Solomon

LESSON SCRIPTURES: 1 Kings 3; 4:20-34; 11:1-13.

MEMORY VERSE: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

STUDY HELP: "Prophets and Kings," pages 25-86.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-7.
4. Questions 8-11.
5. Questions 12-14.
6. Read selection from "Prophets and Kings."
7. Review the lesson.

Solomon's Wisdom

1. What invitation did God extend to Solomon in a dream at the beginning of his reign? What was Solomon's choice? How was the divine approval manifested? 1 Kings 3:5-15.

NOTE.—"Solomon was never so rich or so wise or so truly great as when he confessed, 'I am but a little child: I know not how to go out or come in.' 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."—*Prophets and Kings,* page 30.

2. What test of Solomon's wisdom established his reputation with his subjects? 1 Kings 3:16-28.

3. How did Solomon seek to gain a clearer conception of the love and power and wisdom of the Creator? How did his divinely inspired wisdom find expression? 1 Kings 4:29-33.

NOTE.—"Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased."—*Prophets and Kings,* page 33.

Witnessing to All Nations

4. What evidences of the prosperity of Israel under the rule of Solomon are presented in the Inspired Record? 1 Kings 4:22-26; 10:21-27.

5. What did God purpose to accomplish through Israel? Deut. 4:5, 6.

NOTE.—"The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. For a time Israel was as the light of the world, showing forth the greatness of Jehovah. . . . None understood better than he that it was through the favor of Jehovah that he had come into possession of power and wisdom and understanding, and that these gifts were bestowed that he might give to the world a knowledge of the King of kings."—*Prophets and Kings,* pages 32, 33.

6. How wonderfully was the purpose of God accomplished during the first part of Solomon's reign? What testimony did the Queen of Sheba bear? 1 Kings 10:6-9, 24.

NOTE.—"The name of Jehovah was exalted and held in honor, and the purpose for which the Israelites had been established in the Land of Promise bade fair of meeting with fulfillment. Barriers were broken down, and seekers after truth from the lands of the heathen were not turned away unsatisfied. Conversions took place, and the church of God on earth was enlarged, and prospered."—*Prophets and Kings,* page 25.

7. What outstanding monument did Solomon erect to the glory of God? If Solomon and Israel had remained true to God, how long would this temple have stood? How widely would it have served as a center of worship? 1 Kings 6:1, 37, 38; Isa. 56:6, 7; Jer. 17:24, 25.

Danger of Worldly Alliances

8. Foreseeing the perils which would beset the rulers of Israel, what instruction had Moses left on record? What specific caution was given? How and why did Solomon violate this instruction? Deut. 17:17-20; 1 Kings 3:1; 11:1, 2.

NOTE.—"In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. . . . He reasoned that political and commercial alliances with the surrounding nations would bring these nations to a knowledge of the true God; and he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriages with heathen princesses. The commands of Jehovah were set aside for the customs of surrounding peoples."—*Prophets and Kings,* pages 52-54.

9. What was the inevitable consequence of disregarding the divine counsel? Deut. 7:3, 4; 1 Kings 11:3-8.

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. . . . As he cast off his 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.

Perils of Prosperity

10. In the erection of the tabernacle in the wilderness, what spirit was manifested by the people? In planning for the building of the temple, on what basis did David make his appeal? Ex. 25:2; 35:21, 22; 1 Chron. 29:5, 9.

11. How was the self-sacrificing spirit of earlier days lost sight of by the builders of the temple? How far-reaching was this self-seeking influence? 2 Chron. 2:7, 13-15.

NOTE.—"Because of his unusual skill, Huram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. . . . The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted. The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. . . . In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals."—*Prophets and Kings,* page 64.

12. What warning is given against glorying in riches or honor? Jer. 9:23, 24; Luke 14:11.

NOTE.—"Another of the deviations from right principles that finally led to the downfall of Israel's king, was his yielding to the temptation to take to himself the glory that belongs to God alone. . . . Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. . . . Man cannot show greater weakness than by allowing men to ascribe to him the honor for gifts that are Heaven-bestowed."—*Prophets and Kings,* pages 65-68.

13. What experiences show that Solomon became greatly interested in gathering to himself riches and power? Eccl. 2:4-10; 1 Kings 9:26-28.

14. Returning to God in his old age, how did Solomon regard wealth and power and worldly pleasures? What earnest appeal does he leave on record? Eccl. 2:11; 11:9; 12:1, 8.

NOTE.—"By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. . . . 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."—*Prophets and Kings,* pages 76, 77.

Lesson 11, for December 13, 1952

The Elijah Message

LESSON SCRIPTURE: 1 Kings 17 to 19.

MEMORY VERSE: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

STUDY HELP: "Prophets and Kings," pages 143-189.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-7.
4. Questions 8-10.
5. Questions 11-13.
6. Read selections from "Prophets and Kings."
7. Review the lesson.

Withholding the Rain

1. Because of Israel's apostasy, what startling message was Elijah commissioned to deliver to the wicked king, Ahab? What warning had been given through Moses? 1 Kings 17:1; Deut. 11:13-17; 28: 15, 23, 24.

NOTE.—"The priests still insisted that it was through the power of Baal that the showers of rain fell. . . . Determined to keep the people in deception, the priests of Baal continue to offer sacrifices to their gods, and to call upon them night and day to refresh the earth. . . . But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew or rain refreshes the thirsty earth. . . . Yet notwithstanding these evidences of God's power, Israel repented not."—*Prophets and Kings,* pages 123-125.

2. How was Elijah provided for during the long famine? 1 Kings 17:2-9, 14-16.

3. What did Ahab and Jezebel seek to do to Elijah? At the end of three and a half years of desolating drought, what face-to-face challenge did Elijah give to Ahab? 1 Kings 18:10, 17-19.

The Power of Faith

4. In the presence of all Israel assembled on Mount Carmel, what test did Elijah propose? How long did the priests of Baal continue their desperate appeals? 1 Kings 18:20-29.

5. After the priests of Baal had demonstrated the helplessness of their gods, what did Elijah proceed to do? How many times were the sacrifice and the wood saturated with water? 1 Kings 18:30-35.

6. In response to Elijah's petition, what marvelous revelation of divine power was witnessed by the people? What was their heart-felt reaction? What was the fate of the prophets of Baal? 1 Kings 18:36-40.

7. How did Elijah demonstrate his faith that God would send rain? How fully was his faith justified? 1 Kings 18:41-46; James 5:17, 18.

NOTE.—"Faith such as this is needed in the world today,—faith that will lay hold on the promises of God's word, and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness. . . . With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honor of His throne is staked for the fulfillment of His word."—*Prophets and Kings,* pages 157, 158.

"I Will Send You Elijah the Prophet"

8. What last-day conditions are similar to those of Elijah's time? 2 Tim. 3:1-5, 13; 4:3, 4.

NOTE.—"The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal."—*Prophets and Kings,* page 177.

9. In the midst of the prevailing apostasy, how many in Israel had not bowed the knee to Baal? In the final apostasy of the last days, who alone will not bow in false worship? 1 Kings 19:18; Rev. 13:8; 14:12.

NOTE.—"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings,* pages 188, 189.

10. Before the coming of the great and dreadful day of the Lord, what messenger will be sent? What application did Jesus make of this prophecy? Mal. 4:5, 6; Matt. 11:11, 14; Luke 1:13, 17; Isa. 40:3, 9, 10.

11. What message will prepare a people for the great day of God? Rev. 14:6-11; 18:1-5.

NOTE.—"False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. .... Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath."—*Prophets and Kings,* pages 186, 187.

12. What characteristics of John the Baptist are to be found in those who prepare the way for the coming of the Lord? Luke 1: 15; Matt. 3:4.

NOTE.—"John was a reformer. . . . The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite and the gluttony that everywhere prevailed. . . . God has shown that health reform is as closely connected with the third angel's message as the hand is with the body."—*Testimonies,* vol. 3, p. 62.

13. In what triumphant experience is Elijah a type of the advent people? 2 Kings 2:11; Matt. 17:1-3; 1 Thess. 4:16, 17.

NOTE.—"Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ, and who will be 'changed, in a moment, in the twinkling of an eye, at the last trump,' without tasting of death."—*Prophets and Kings,* page 227.

Lesson 12, for December 20, 1952

Why Israel Failed

MEMORY VERSE: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

STUDY HELPS: "Prophets and Kings," pages 15-22; "The Great Controversy," chapter 1.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-10.
5. Questions 11-14.
6. Read selections from "Prophets and Kings" and "The Great Controversy."
7. Review the lesson.

Conforming to the World

1. How highly had Israel been favored as a nation? How completely were they to be separated from the world? Deut. 7:6; 26:18, 19; Num. 23:9.

2. How fully was the corrupting influence of the Canaanites to be removed from the earth? What was the result of Israel's failure to carry out this instruction? Deut. 7:2; 20:16; Judges 1:27-36; Ps. 106:34-38.

NOTE.—"Regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples. . . . They intermarried with the Canaanites, and idolatry spread like a plague. . . . By their sins the Israelites were separated from God; His strength was removed from them, and they could no longer prevail against their enemies."—*Patriarchs and Prophets,* pages 544, 545.

3. In the days of Samuel, what further step was taken to become like the surrounding nations? 1 Sam. 8:19, 20.

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

Ignoring the Messages of the Prophets

4. Upon what two things did the prosperity of the people of God depend? Joshua 1:7, 8; 2 Chron. 20:20; Prov. 29:18.

5. What attitude of leaders and people toward the messages of

the prophets contributed greatly to the downfall of Israel? Jer. 36:23, 24; 2 Chron. 36:14-16; Hosea 4:6.

A Lost Opportunity

6. When ambassadors from Babylon came to inquire concerning the power that had healed Hezekiah and turned the sundial back, what fatal mistake did King Hezekiah make? Because of Hezekiah's failure to witness for God, what fate would befall his people? Isaiah 39; 2 Chron. 32:25, 31.

NOTE.—"What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God! But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. . . . Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. . . . How disastrous the results which were to follow!"—*Prophets and Kings,* pages 344-346.

7. What practical lesson may we learn from this experience? James 3:5, last part; Prov. 15:23; 25:11.

NOTE.—"Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure. Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. . . . One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. We cannot gather up the thoughts we have planted in human minds."—*Prophets and Kings,* page 348.

8. What general conditions led to the Babylonian captivity? Jer. 25:4-11; 17:27; Ezek. 8:16; Hosea 4:1, 2.

The Cause of Israel's Doom

9. In the days of Christ's earthly ministry, what fatal mistake were the Jews making? Matt. 15:1-3, 6-9.

NOTE.—"Priests and scribes and rulers were fixed in a rut of ceremonies and traditions. . . . They thought their own righteousness all-sufficient. . . . They clung to the dead forms, and turned away from the living truth and the power of God. It was this that proved the ruin of the Jews, and it will prove the ruin of many souls in our own day."—*The Desire of Ages,* pages 278-280.

10. What false principle permeated the Jewish religion? Rom. 10:2, 3.

NOTE.—"The principle that man can save himself by his own works lay at

the foundation of every heathen religion. . . . Satan had implanted this principle. . . . The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. . . . The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified. . . . The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away."—*The Desire of Ages,* page 36.

11. What happened to the barren fig tree? What did this parable mean? Mark 11:13, 14, 20.

NOTE.—"The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. . . . They were corrupted by the love of the world and the greed of gain. . . . They yielded 'nothing but leaves.' . . . Love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment."—*The Desire of Ages,* pages 582, 583.

12. What final step sealed the doom of the chosen people? Matt. 21:37-43.

NOTE.—"When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended."—*The Great Controversy,* page 21.

A Solemn Warning

13. Gazing upon Jerusalem from the crest of Olivet at the close of His earthly ministry, what fateful words did Jesus utter? Matt. 23:37, 38; Luke 19:41-44.

NOTE.—"Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy."—*The Great Controversy,* page 36.

14. What prediction of Moses was fulfilled in the downfall of Jerusalem, and in the scattering of the people? Deut. 28:52-57, 64-67; Lam. 4:2-11.

"The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law."—*The Great Controversy,* pages 35, 36.

Lesson 13, for December 27, 1952

God's Purpose Fulfilled

LESSON SCRIPTURE: Revelation 21; 22.

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

STUDY HELP: "The Acts of the Apostles," pages 372-382.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-10.
5. Questions 11-14.
6. Read "The Acts of the Apostles," pages 372-382.
7. Review the lesson.

The Gospel to the Gentiles

1. How much time was allotted to the Jews as the chosen people? When did this period end? Dan. 9:24-27.

NOTE.—"The decree of Artaxerxes went into effect in the autumn of B.C. 457.... The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34."—*The Great Controversy,* pages 327, 328.

2. What events marked the close of this period? Acts 8:1-5; 9:15; 10:34, 35, 45; 13:46.

NOTE.—"At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world."—*The Great Controversy,* page 328.

3. What had the Old Testament foretold concerning the Gentiles? Isa. 11:10; 42:1, 6; 49:6; Hosea 1:10.

The True Israel

4. With what figure does Paul illustrate the bringing in of the Gentiles? Rom. 11:17-25.

NOTE.—"Paul likens the remnant in Israel to a noble olive tree, some of whose branches have been broken off. He compares the Gentiles to branches from a wild olive tree, grafted into the parent stock."—*The Acts of the Apostles,* page 377.

5. Who constitute the true Israel of God? Rom. 2:28, 29; 9:6-8; Gal. 3:7, 16, 28, 29.

NOTE.—"Though the people of Israel 'according to the flesh,' had failed of the high destiny to which God had called them; in their unbelief had failed to become the light of the world; though they had despised God's mercy, and forfeited their blessings as His chosen people,—yet God had not cast off the seed

of Abraham; the glorious purposes which He had undertaken to accomplish through Israel were to be fulfilled. All who, through Christ, should become the children of faith, were to be counted as Abraham's seed; they were inheritors of the covenant promises; like Abraham they were called to guard and to make known to the world the law of God and the gospel of His Son."—*Patriarchs and Prophets,* page 476.

Heirs According to the Promise

6. What was included in the promise to Abraham? Gen. 13: 14-16; Rom. 4:13; Heb. 11:9, 10; Matt. 5:5.

NOTE.—"The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth."

"Abraham saw also the earth restored to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise."—*Patriarchs and Prophets,* pages 170, 137.

7. Has the promise to Abraham and to his seed been fulfilled? Acts 7:5; Heb. 11:13, 39, 40.

8. How only can those who have died in faith receive the promise? When does the resurrection of the righteous occur? Acts 26:6-8; Ezek. 37:11-14; 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

Paradise Restored

9. How and when is the earth purified and restored to its Edenic beauty? 2 Peter 3:10-13; Rev. 20:11-15; 21:1, 5.

NOTE.—"The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . . God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.' "—*The Great Controversy,* page 674.

10. In the new earth what will be the site of the New Jerusalem? On whose throne will our Lord sit as ruler? Zech. 14:4, 5; Isa. 9:6, 7; 24:23; Luke 1:32, 33; Rev. 22:1-3; 21:3.

NOTE.—"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. . . . 'Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder.' . . . It is the 'Son of man' who shares the throne of the universe."—*The Desire of Ages,* page 25.

11. Whose names are over the pearly gates of the city? What names are on the twelve foundations? What promise concerning

this time was made to the twelve apostles? Rev. 21:12, 14; Matt. 19:28.

12. How will God's eternal purpose be fulfilled? Eph. 3:11; 2:7.

NOTE.—"Thus we are carried forward, in God's plan, from type to antitype; from the rulers that die, to the King eternal; from the glories that fade, to the glories everlasting and fadeless; from the mortal people, who sin and perish, to the people righteous in their God, immortal forever."—*Prophets and Kings,* publisher's preface, page 8.

"Eye Hath Not Seen"

13. Enumerate some of the attractions of the world to come. Isa. 35:1, 2, 10; 65:21, 22, 25; 64:4; Rev. 21:4, 23.

NOTE.—"Jesus, the fairest among ten thousand, is there. . . . The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. . . . Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, all these will be there."—*The Prophecies of Daniel and the Revelation,* page 782.

14. In the closing paragraphs of Inspiration, what divine blessing is pronounced and what loving, gracious invitation is extended? Rev. 22:14, 17.

LESSONS FOR THE FIRST QUARTER OF 1953

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1953 will be helped by the following outline in studying the first lesson. They will thus be able to follow the daily study of the lesson.

The general topic of the lesson is "Three Avenues of Divine Witness." The memory verse is 2 Tim. 3:16. Lesson 1 for January 3 is entitled, "The Holy Scriptures." The study help is, *Three Avenues of Divine Witness,* by W. E. Read, chapter 1. The texts to be studied are:

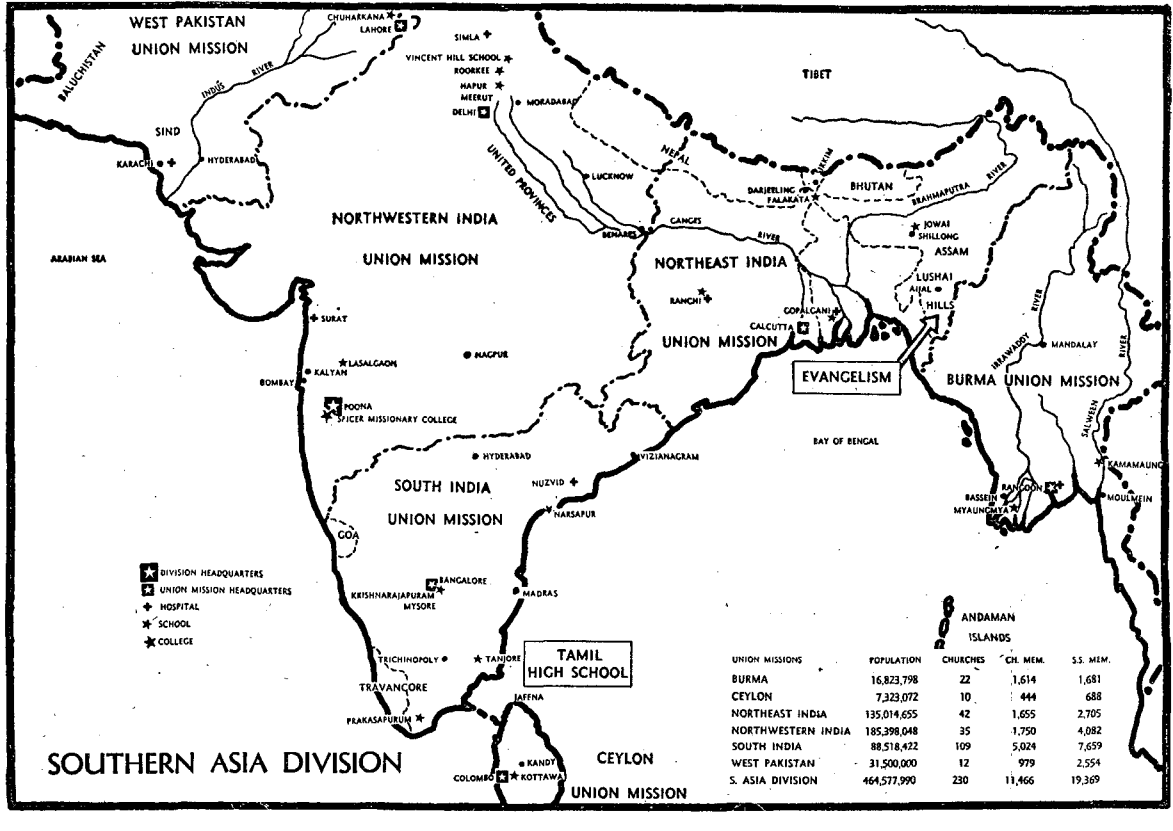
Ques. 1. Luke 4:21; Matt. 21:42.
Ques. 2. Eph. 6:17; Heb. 5:12; Acts 7:38.
Ques. 3. Ps. 68:11.
Ques. 4. Eph. 6:17; Ps. 119:105.
Ques. 5. 2 Tim. 3:16
Ques. 6. 2 Peter 1:21.
Ques. 7. 2 Tim. 3:16.
Ques. 8. Ezek. 2:4; Jer. 10:1.
Ques. 9. Jer. 1:9; 2 Sam. 23:2.
Ques. 10. 2 Kings 22:8, 13; Mal. 4:4.
Ques. 11. John 5:46, 47; Luke 24:27.
Ques. 12. Isa. 40:8; 1 Peter 1:25.
Ques. 13. Matt. 24:35; Ps. 119:89.
Ques. 14. 2 Tim. 3:16, last part.
Ques. 15. 2 Tim. 3:17.

THIRTEENTH SABBATH OFFERING

December 27, 1952—Southern Asia Division

The overflow from the offering taken up on December 27 has been allocated to the Southern Asia Division, and the brethren there have decided upon two special projects. One is the establishing of our training school in South India in a new location. For some years our teachers have faced increasing pressure for urgently needed space in both land and buildings. An excellent new location has now been purchased with over forty acres of fine soil on which can be grown all the food needed for the future development of this school. They are asking our help in putting up the necessary buildings on this land.

The second project is the establishment of an evangelistic center among the people of the Lushai Hills, Northeast India. A vast new territory is just now opening to our message for the first time. The challenge is one of the greatest in the whole division. Let us all do everything we can to provide for these needs this coming thirteenth Sabbath.



UNION MISSIONS	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
BURMA	16,823,798	22	1,614	1,681
CEYLON	7,323,072	10	444	688
NORTHEAST INDIA	135,014,655	42	1,655	2,705
NORTHWESTERN INDIA	185,398,048	35	1,750	4,082
SOUTH INDIA	88,518,422	109	5,024	7,659
WEST PAKISTAN	31,500,000	12	979	2,554
S. ASIA DIVISION	464,577,990	230	11,466	19,369