SABBATH SCHOOL LESSON QUARTERLY

LESSONS FROM THE LIVES OF THE PATRIARCHS

SENIOR DIVISION, No. 232, SECOND QUARTER, 1953

Introduction

We may learn much from the lives of truly great men. Biography, especially when penned under the guidance of the Holy Spirit, is an inspiring and ennobling study, for it directly tends to reproduce in the lives of the students the excellencies which it records. The successes and achievements of the patriarchs, together with their faults and failures, are alike profitable to us; for, in the language of the apostle Paul: "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.

THIRTEENTH SABBATH OFFERING

JUNE 27, 1953

SOUTHERN EUROPEAN DIVISION

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Sabbath School Lesson Quarterly

LESSONS FROM THE LIVES OF THE PATRIARCHS

Lesson 1, for April 4, 1953

The Father of Our Race

LESSON SCRIPTURE: Genesis 2 and 3.

MEMORY VERSE: "God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

STUDY HELP: "Patriarchs and Prophets," pages 44-62.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-5.
3. Ques. 6-9; memorize Gen. 1:26.
4. Ques. 10-14.
5. Ques. 15-17; review Memory Verse.
6. Read "Patriarchs and Prophets," pages 44-62.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

The name *Adam* is also translated *man.* When God created animal life, He said, "Let the waters bring forth;" and again, "Let the earth bring forth." But in the crowning act of creation He stated, "Let Us make man in Our image, after Our likeness." In many respects life in the lower animals is similar to human life; yet in man there is a more complicated organism, a delicacy of structure, a nicety of arrangement, and a far more marvelous adaptation of the various members to their specific offices and functions. In his body, mind, and soul God designed that Adam (man) should reveal the perfection, the image, and the likeness of his Creator.

Lesson Outline:

I. The Father of Our Race

1. Created by God in His own image. Gen. 2:7; 1:27.
2. The Garden of Eden man's home. Gen. 2:8; 3:2.
3. Only one restriction to his liberty. Gen. 2:17; 3:3.

II. The Enemy of Our Race

1. Satan, as a serpent, beguiles man. Gen. 3:1, 6.
2. Man's dominion lost, Satan cursed. Gen. 3:14, 15.
3. Christ, the last Adam, recovers man and restores his dominion. 1 Cor. 15:45, 47; Rom. 5:19.

Key Thought:

On the very day of man's apostasy, the first Messianic prophecy was announced. Gen. 3:15. These words foreshadow the mighty conflict of the ages; and while Satan plots the ruin of the human race, Christ's supreme sacrifice ensures the redemption of the penitent and the final triumph of right.

In the Beginning

1. What was the origin of the first inhabitant of our globe? Gen. 2:7. Compare Luke 3:38.

NOTE.—"The genealogy of our race, as given by Inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.' "—*Patriarchs and Prophets,* page 45.

2. In whose image and likeness was man created? Gen. 1:27.

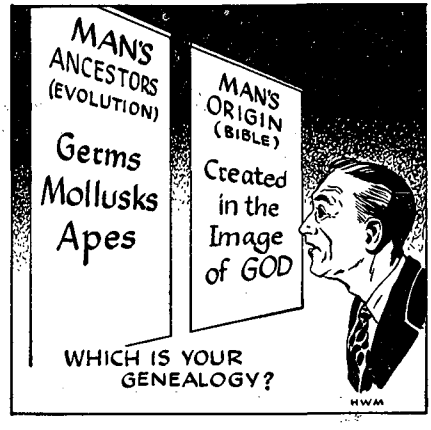
NOTE.—"As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. . . . Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful."—Ellen G. White, *The Story of Redemption,* page 21.

3. How does the Bible describe the original Paradise? Gen. 2:8, 9.

4. Why, and by what means, did the Creator provide a helpmeet for Adam? Gen. 2:21-24.

5. What delightful task was appointed for our first princely ancestors? Gen. 2:15.

NOTE.—"To the dwellers in Eden was committed the care of the garden, 'to dress it and to keep it.' Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence."—*Patriarchs and Prophets,* page 50.



6. To sustain their physical needs, what ideal diet was provided for Adam and Eve? Gen. 1:29; 2:16.

NOTE.—"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' . . .

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*The Ministry of Healing,* pages 295, 296.

7. That they might not forget the Creator and His marvelous handiwork, what memorial was established? Gen. 2:2, 3; Ps. 111:4.

NOTE.—"The Sabbath, as a memorial of God's creative power, points to Him as the maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater."—*Patriarchs and Prophets,* page 336.

The Temptation and Fall

8. As a test of loyalty and obedience, what single restriction was placed upon the activities and desires of Adam and Eve? Gen. 2:17. (See margin.)

NOTE.—"Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. . . . God might have created man without the power to trangress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced."—*Patriarchs and Prophets,* pages 48, 49.

9. Relate the tragic story of the temptation and fall. Gen. 3:1-7.

NOTE.—"The warning given to our first parents—'In the day that thou eatest thereof thou shalt surely die'—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death."—*Patriarchs and Prophets,* page 60.

10. What conversation ensued between the Creator and the guilty pair? Gen. 3:8-13.

11. Because of his part in their downfall, what curse was pronounced upon the deceiver? Gen. 3:14.

12. Before announcing the penalty for man's disobedience, what prophecy of a Saviour and promise of ultimate victory was given? Gen. 3:15.

13. As a consequence of his sin, what changed conditions would Adam face in the earth itself? In his labors? Concerning his diet? Gen. 3:17-19.

NOTE.—"When, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness."—*Patriarchs and Prophets,* page 50.

14. Following the exit from Eden, what is recorded of Adam's family and of his life span? Gen. 3:22-24; 4:1, 2; 5:3-5.

The Two Adams

15. Because of Adam's trangression, what vital losses were incurred? Rom. 5:12; Luke 4:6.

16. What provision was made to recover that which was lost? 1 Cor. 15:45, 47; Luke 19:10.

17. Through the merits of the last Adam, how completely will the restoration be accomplished? Rom. 5: 19; 6:23; Micah 4:8.

NOTE.—"In the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored more gloriously adorned than at the beginning. Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin,—a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan."—*Patriarchs and Prophets,* page 62. Read *The Great Controversy,* page 647 (1950 ed. pp. 637, 639).

Illustration:

To create a man, a world, a universe, was a mighty miracle. To re-create and transform a human heart is equally marvelous. Christ declares, "I make all things new;" and, behold, the drunkard becomes sober, the profligate pure; the thief becomes honest and industrious, the murderer a meek and humble Christian; while the cannibal becomes a child of God, and the bandit chieftain a preacher of the gospel.

This amazing miracle of grace Christ longs to perform for every repentant, trusting child.

Lesson 2, for April 11, 1953

The Antediluvian Patriarchs

LESSON SCRIPTURE: Genesis 4 and 5.

MEMORY VERSE: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." Ps. 103:17.

STUDY HELP: "Patriarchs and Prophets," pages 71-89.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-8; memorize Ps. 103:17.
4. Ques. 9, 10; review Memory Verse.
5. Ques. 11-13.
6. Read "Patriarchs and Prophets," pages 71-89.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

Prior to the great Flood, the life span of men and women was measured by centuries. "Had that long-lived people, with their rare powers to plan and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which He gave them life. But they failed to do this. There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works; but their guilt in giving loose rein to iniquity was in proportion to their skill and mental ability."—*Patriarchs and Prophets,* page 90.

Lesson Outline:

I. The Antediluvian Era

1. Lasted for about 1,650 years.
2. "Mighty men" and "men of renown" in those days. Gen. 6:4.
3. Average age of patriarchs, except Enoch, a little more than 900 years.

II. Events of Significance

1. First sacrificial offerings and crude worship. Gen. 4:3, 4.
2. First two murders, and first polygamy. Gen. 4:8, 19, 23.
3. World's first city, great art and scientific advances. Gen. 4:17, 22.

III. Good and Evil in Conflict

1. Social relations result in widespread wickedness. Gen. 6:1-5.
2. Enoch, an outstanding man of God. Gen. 5:22.
3. Enoch prophesies of Christ. Jude 14, 15.

Key Thought:

When men are unwilling "to retain God in their knowledge," they naturally drift into paganism, wickedness, and crime. Rom. 1:21-28.

When individuals like Enoch, though surrounded by sin, develop pure, unblemished, beautiful characters, it is because unshaken faith in God enables them to endure "as seeing Him who is invisible." Heb. 11:5, 27.

THE LESSON

Cain and Abel

1. Who were the first children born into this world? As they reached young manhood, what occupation did each choose? Gen. 4:1, 2.

2. What offerings to the Lord did each present, and how were they received? Gen. 4:3-5; Heb. 11:4.

NOTE.—"Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits." —*Patriarchs and Prophets,* pages 72, 73.

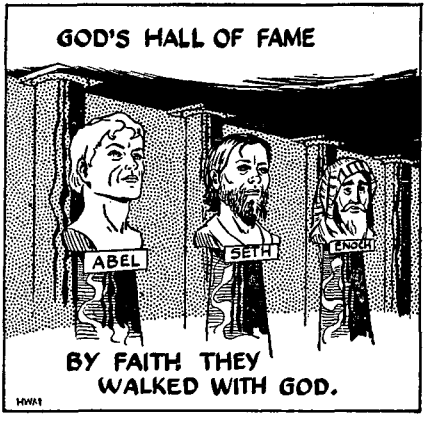
"Cain was the first rationalist. Not feeling any burden of sin, not recognizing any fall, he can see no need of any offering of atonement for sin."—J. G. Butler, *The Bible-Work,* vol. 1, p. 206.

3. When Cain became angry, what compassionate appeal did the loving Father make to the blindly stubborn youth? Gen. 4:6, 7.

NOTE.—Certain Hebrew scholars suggest that the text might be rendered, "A sin offering lieth at the door." In other words: "There is a lamb nearby. How easy it would be to obey the divine instructions, and be at peace with God and man!" However, in the American Revised Version the translation reads, "Sin coucheth at the door," the inference being that sin, like a cruel, ravenous monster, was stealthily lying wait at the heart's door. Here is a dread warning against our subtle, implacable foe. But another, even Jesus, stands at the door. Only bid Him enter, and the enemy is speedily vanquished.

4. How did the argument between the two young men terminate? What was the underlying cause of Cain's extreme jealousy and crime? Gen. 4:8; 1 John 3:12.

NOTE.—As Abel stands in God's hall of fame as first in the company of noble martyrs, so Cain leads in the ignoble army of persecutors and murderers. He manifested the same "spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts be-



cause they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror."—*Patriarchs and Prophets,* page 77.

5. How did the Lord deal with the world's first murderer? Gen. 4:9-15. Compare Ps. 103:10, 11.

NOTE.—"In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy. The dark history of Cain and his descendants was an illustration of what would have been the result of permitting the sinner to live on forever, to carry out his rebellion against God."—*Patriarchs and Prophets,* page 78.

Sons of Men and Sons of God

6. What is the record of Cain's subsequent life and his posterity? Gen. 4:16-24.

NOTE.—The antediluvians were both physical and intellectual giants. In the arts and sciences the descendants of Cain made phenomenal progress. But in their pride and worldly wisdom they became lawless and corrupt. While Enoch, the seventh from Adam among the men of faith, developed rare piety and devotion, Lamech, the seventh from Adam in the line of Cain, became both murderer and polygamist. His short verse dedicated to his two wives, evidently the oldest poem in existence, expresses no remorse for his crime. See Genesis 4:23, 24, Smith and Goodspeed.

7. Following the apostasy of Cain and the death of Abel, what son was given to gladden the home of our first parents? Gen. 4:25.

NOTE.—Some Bible commentators give the following on the meaning of the name *Seth:* William Smith, *A Dictionary of the Bible,* says that *Seth* means "appointed, put." Ellicott says, "appointed, substituted." Lange says, "Seth may denote compensation for Abel,—one who comes in the place of Abel."

8. What event in the life of Seth appears as the occasion for a revival of true religion? Gen. 4:26.

NOTE.—Many parents who look into the innocent face of their first-born are thrilled anew with love to the Creator and sense an awakening responsibility to God and the treasured child.

9. Enumerate the patriarchs from Adam to Noah. Gen. 5:3-31.

NOTE.—Observe the expression repeated in every instance save one, "And he died"—a sad commentary emphasizing the sentence placed upon Adam, and reminding us that "death reigned from Adam to Moses." Rom. 5:14.

10. In the era prior to the Flood, what two classes of men peopled the earth? What is said of the social intercourse between them? Gen. 6:2-4.

NOTE.—"For some time the two classes remained separate. . . . But in the lapse of time . . . many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' "—*Patriarchs and Prophets,* page 81.

Walking With God

11. At a time of almost universal impiety and lawlessness, what remarkable demonstration of true consecration was revealed in a human life? Gen. 5:21, 22.

NOTE.—It is interesting to observe that for approximately three hundred years Adam and Enoch were contemporaries, and what wonderful communion they must have enjoyed together! How inspiring also to contemplate Enoch's radiant Christian character! "The altar may vary, the ritual may change, the priesthood may pass; . . . the tabernacle may take the place of the patriarchal tent, and the temple may supersede the tabernacle, only in its turn to be superseded by the spiritual system of the gospel; yet, amid all these mutations, those deep experiences of men's souls which constitute the true springs of their religious life have been the same."—J. G. Butler, *The Bible-Work,* vol. 1, pp. 224, 225.

12. What rare and special honor was accorded to this man of faith? Gen. 5:24; Heb. 11:5.

NOTE.—"For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City,—the first from among men to enter there."—*Patriarchs and Prophets,* page 87.

13. In what prophetic utterance did Enoch describe the imposing spectacle of Christ's second coming? Jude 14, 15.

NOTE.—In closing this lesson study let us earnestly pray:

"O let me walk with thee, my God,
As Enoch walked in days of old;
Place Thou my trembling hand in Thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with Thee."

Illustration:

From the mud and slime at the bottom of the pond, the lily sends forth its bud and opens its snow-white petals to the sun. From proverbially wicked Nazareth, Jesus, "the Lily of the valley," went forth in divine purity to gladden and bless the world. So, irrespective of surroundings, if we but open our hearts to the "Sun of Righteousness," our lives may become beautiful, virtuous, and fragrant.

LESSON QUARTERLIES FOR THE BLIND

The senior Sabbath-school lessons, slightly condensed, are published each quarter in Braille and supplied free to the blind upon request. Address: The Christian Record Benevolent Association, Box 66, Lincoln 6, Nebraska.

Noah, a Preacher of Righteousness

LESSON SCRIPTURE: Genesis 6 and 7.

MEMORY VERSE: "For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

STUDY HELP: "Patriarchs and Prophets," pages 90-104.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson, based on the outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-7; memorize Matt. 24: 38, 39.
4. Ques. 8-10; review Memory Verse.
5. Ques. 11-13.
6. Read "Patriarchs and Prophets," pages 90-104.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

According to Bible chronology, the antediluvian era from creation to the Flood was a period of 1,656 years, which is more than one fourth of the entire time covered by all world history. Adam, whose life span is recorded as 930 years, lived until Lamech of the ninth generation in the patriarchal succession was fifty-six years of age; so that from the father of the race all these descendants might obtain an authentic account of creation, the Fall, the lost Eden, and the promise of redemption. What an evidence of divine care to preserve among the loyal people a knowledge of the true God and purity of worship!

Lesson Outline:

I. Wickedness Ends in Destruction

1. Corruption and violence fill the earth. Gen. 6:11, 12.
2. God's decision to destroy the earth. Gen. 6:7, 13.
3. Mercy delays destruction 120 years. Gen. 6:3, 5, 6.

II. The Warning Through Noah

1. The God-fearing man of faith. Heb. 11:7.
2. Building the ark and preaching for God. Gen. 7:1-5; 2 Peter 2:5.
3. The Flood and parallel conditions today. Matt. 24:37-39.

Key Thought:

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

THE LESSON

Witnessing for God

1. What is the inspired record of the life and character of Noah? Gen. 6:8, 9.

NOTE.—Like Enoch, who was his great-grandfather, it is stated that Noah "walked with God." No finer thing could be said of a man at the close of his life than that he walked with God.

2. Because of the prevailing depravity of mankind, what startling message was communicated to Noah? Gen. 6:11-13, 17.

NOTE.—"God had given men His commandments as a rule of life, but His law was trangressed, and every conceivable sin was the result. The wickedness of men was open and daring, justice was trampled in the dust, and the cries of the oppressed reached unto heaven. . . . Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence."—*Patriarchs and Prophets,* pages 91, 92. The deluge of sin was followed by the deluge of waters.

3. In preparation for the coming destruction, what specific instructions were given? Describe the ark and the cargo it was to carry. Gen. 6:14-16, 18-21.

4. How long a period of mercy and probation was granted to the antediluvians? What was God's attitude toward them? Gen. 6:3, 5, 6.

NOTE.—"God's repentance is not like man's repentance. 'The Strength of Israel will not lie, nor repent; for He is not a man, that He should repent.' Man's repentance implies a change of mind. God's repentance implies a change of circumstances and relations. Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor, or he may, by his own action, place himself outside the favoring condition; but the Lord is the same 'yesterday, and today, and forever.' "—*Patriarchs and Prophets,* page 630.

5. How was much of this time employed by Noah? 2 Peter 2:5; 1 Peter 3:18-20.

They Mocked His Messengers.

NOTE.—"While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. . . . He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people."—*Patriarchs and Prophets,* pages 92-95.

Faith and Its Reward

6. In spite of the popular ridicule and sarcasm directed at Noah, how was he inspired to continue at his task? Heb. 11:7.

NOTE.—Noah was derided as a wild fanatic, an alarmist, and as a deluded old man whose religion had made him mad. Yet his unshaken faith actuated him to commence building the ark when to all human appearances it seemed it would never be needed.

7. What recognition of Noah's righteousness is recorded by the pen of Inspiration? Ezek. 14:14.

8. What significant events marked the last week of activity before the Flood? Gen. 7:1-9, 13-15.

NOTE.—Noah's last solemn appeal was rejected. But then what a scene! "Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest, and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. . . . The world looked on in wonder, some in fear. . . . As the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they banished their rising fears by boisterous merriment, and by their deeds of violence they seemed to invite upon themselves the visitation of the already awakened wrath of God."—*Patriarchs and Prophets,* pages 97, 98.

9. When the appointed time arrived and all was in readiness, what signal act of God occurred? Gen. 7:16.

NOTE.—"The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out."—*Patriarchs and Prophets,* page 98. How vividly this suggests another tragic scene described by Christ! His words are these: "And they that were ready went in with Him to the marriage: and the door was shut." Matt. 25:10.

The Voice of the Elements

10. How widespread and appalling was the ruin caused by the Flood? Gen. 7:11, 12, 17-24.

NOTE.—"The entire surface of the earth was changed at the Flood. . . . The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth. In many places, hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse." —*Patriarchs and Prophets,* pages 107, 108.

11. How do geology, history, and archaeology testify to the Biblical account of the Flood?

ANSWER.—(*a*) "What wonders of a strange but perished world the fossils reveal! But as we examine them, whether they be found in America, Europe, Asia, or Australia, or any other place on the face of the earth, they all tell one and the same story, and that is a sudden, wholesale destruction followed by an immediate burial. Only one force known to man is capable of accomplishing that, and that force is water. Hence we conclude that the fossils found in every part of the world constitute convincing evidence for the Biblical Flood." —Alfred M. Rehwinkel, *The Flood,* page 237.

(*b*) The celebrated Jewish historian, Josephus, who lived in the first century of our era, wrote, "All the writers of barbarian histories make mention of this Flood," following which he presents the names of several historians who lived in various ancient lands and wrote of the Deluge. See *Antiquities of the Jews,* b. 1, ch. 3, par. 6.

(*c*) From the dust heaps of antiquity, archaeology yields a vast array of confirmatory evidence. Those ancient inscriptions on clay tablets describe, though somewhat imperfectly, the great Flood, the ship of refuge, its construction, the passengers and animals aboard, the tempest and destruction of life, the cessation of rain, the receding floods, the resting of the ship upon a mountain, the sending forth of the birds, the exit from the ship, the altar of sacrifice, and many other details. See Alfred M. Rehwinkel, *The Flood,* chapter 10.

Lessons for Today

12. Concerning what two eras did Christ draw a solemn and impressive parallel? Matt. 24:37-39.

NOTE.—Isaiah, Peter, Paul, and Christ all testify to the fact of the mighty Flood. Further, the same corruption and lawlessness that brought destruction upon the antediluvian world are today emphasized in the brutal and faithless tactics exhibited by the nations, and by the flagrant and shameless crimes of society. Truly the day of recompense cannot long be delayed.

13. What prophetic message for our day was communicated through the apostle Peter? 2 Peter 3:3-10.

NOTE.—"When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets,* page 104.

Illustration:

The great Deluge, the sudden overthrow of Sodom and Gomorrah, the fearful destruction of Herculaneum and Pompeii, and numerous other calamities, stand forth as lurid examples to a pleasure- and sin-loving people. Personal question: Before making a complete and unconditional surrender, shall I wait until the seven last plagues begin to fall, and mercy no longer lingers?

Lesson 4, for April 25, 1953

Noah's Experiences After the Flood

LESSON SCRIPTURE: Genesis 8; 9:1-17.

MEMORY VERSE: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9:16.

STUDY HELP: "Patriarchs and Prophets," pages 105-110.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-4.
3. Ques. 5-7; memorize Gen. 9:16.
4. Ques. 8, 9; review Memory Verse.
5. Ques. 10-13.
6. Read "Patriarchs and Prophets," pages 105-110.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

In a chronology of the reigns of ancient kings preserved on clay tablets, the Flood is mentioned "as an event which interrupted the course of history."—C. L. Woolley, *Ur of the Chaldees,* London, 1931, page 22. Dr. Woolley spent seven years as an excavator in old Chaldea, and found the ruins of a most ancient civilization buried beneath hundreds of feet of water-laid clay. "This," he states, could only have been the result of a flood. . . . A whole civilization which existed before it is lacking above it,

and seems to have been submerged by the waters."—*Ibid.*, p. 29.

Inscribed on another clay prism is a long list of ancient Chaldean kings, giving the time when each reigned; while the first eight of these are mentioned as kings who reigned "before the Flood." On one tablet is the record of a king who states that he loved to read the writings of the age "before the Flood."—*Ibid.*

Lesson Outline:

I. First Events After the Flood

1. After a year and ten days in the ark, Noah's first act is to build an altar of worship. Gen. 8:20.
2. A new civilization begun. Gen. 9: 1, 7.
3. A modified diet sanctioned, human life safeguarded. Gen. 9:3-6.

II. God's Covenant With Men

1. No further destruction by flood. Gen. 9:9-11; Isa. 54:9, 10.
2. The token of God's mercy. Gen. 9: 12-17.
3. The rainbow, promise of mercy and justice through eternity. Rev. 4: 2, 3.

Key Thought:

"I will remember." The rainbow promise does not suggest that God might forget; but He speaks to us in human language that we may clearly understand.

"I will look upon it." Viewing the seven-colored emblem of the sky, how comforting to sense and realize the great fact that God is also looking at the bow of promise, and that He knows, He understands, He loves and cares.

THE LESSON

The Flood Subsides

1. How long a time did Noah and his family spend in the ark? Gen. 7: 7-11; 8:13, 14.

NOTE.—The graphic precision in which the exact year, month, and day of the entry into and exit from the ark are given indicates the accuracy with which Inspiration has revealed the facts of the Deluge.

2. When, and where, did the ark find a resting place? Gen. 8:3, 4.

NOTE.—In the first century of our era, according to Josephus, it was asserted by some that portions of Noah's ark were still in existence. Similar rumors have been circulated in this twentieth century; but so far as is definitely known, such reports have no foundation in fact.

3. How did Noah seek to ascertain the progress of the subsiding waters? Gen. 8:6-12.

4. After leaving the ark, what was Noah's first notable act? How did the Lord regard this expression of gratitude? Gen. 8:18-22.

The World After the Flood

5. What became of the giant forests that graced the earth in antediluvian times?

ANSWER.—"At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues."—*Patriarchs and Prophets,* page 108.

6. When Noah and his sons began the establishment of a new civilization, what benediction was pronounced upon them? Gen. 9:1, 7.

NOTE.—The old world was buried beneath the waters of the Flood, that a new order of things might arise from its ruins.

7. As the patriarch viewed with apprehension the powerful beasts of prey that emerged from the ark, what divine assurance was given? Gen. 9:2.

8. What modification in man's prescribed diet was then sanctioned? Gen. 9:3.

NOTE.—"Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*Patriarchs and Prophets,* page 107.

"After the Flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size, and in length of years."—*Counsels on Diet and Foods,* page 373.

9. To guard the sacredness of life, what divine enactment and penalty for its violation was established? Gen. 9:5, 6; Ex. 20:13.

NOTE.—"All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for 'whoso hateth his brother is a murderer'); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health,—all these are, to a greater or less degree, violations of the sixth commandment."—*Patriarchs and Prophets,* page 308.

GOD'S RAINBOWS OF PROMISE

"My Bow in the Cloud"

10. What covenant did the Lord establish with Noah and his posterity? Gen. 9:9-11; 8:22.

11. In what vivid and impressive language does the gospel prophet emphasize the integrity of this covenant? Isa. 54:9, 10.

12. As a token, or sign, of this covenant, what beautiful emblem of mercy was placed in the heavens? Gen. 9: 12-17.

NOTE.—"It was God's purpose that as the children of after generations should ask the meaning of the glorious arch which spans the heavens, their parents should repeat the story of the Flood, and tell them that the Most High had bended the bow, and placed it in the clouds as an assurance that the water should never again overflow the earth."—*Patriarchs and Prophets,* pages 106, 107.

13. In visions of heavenly splen-

dor, what other bow have prophets of God beheld? What is its significance? Ezek. 1:27, 28; Rev. 4:2, 3.

NOTE.—"As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the union of His mercy and His justice. To the sinful but repentant soul God says, Live thou; 'I have found a ransom.' "—*Education,* page 115.

"The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, 'Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us.' When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us."—*Christ's Object Lessons,* page 148.

Illustration:

Of all things earthly, mother love is the nearest to the unchanging and eternal. Employing this symbol, the prophet says:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isa. 49:15, 16, first part.

Fellow travelers along life's highway, how can any of us fail to respond to such compassionate and amazing love?

Lesson 5, for May 2, 1953

Noah's Descendants and the Tower of Babel

LESSON SCRIPTURE: Genesis 9:24 to 11:26.

MEMORY VERSE: "O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." Ps. 31:23.

STUDY HELP: "Patriarchs and Prophets," pages 117-124.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-7; memorize Ps. 31:23.
4. Ques. 8-10; review Memory Verse.
5. Ques. 11-13.
6. Read "Patriarchs and Prophets," pages 117-124.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

To the casual reader the tenth chapter of Genesis may appear devoid of interest, or value; but to the Bible student, the historian, the archaeologist, the ethnologist, and the philologist, it is one of the most treasured records of antiquity. Speaking of this family registry, M. François Lenormant says:

"This is the most ancient, the most precious, the most complete document which we possess on the distribution of the ancient nations of the world."—*A Manual of the Ancient History of the East,* b. 1, ch. 4, sec. 3.

The eminent historian George Rawlinson also states: "That precious document . . . well deserves to be called 'the most authentic record that we possess for the affiliation of nations.' "—*Seven Great Monarchies,* vol. 1, ch. 3, p. 34, par. 13.

Lesson Outline:

I. Repeopling the Earth

1. The family of Noah replenished the earth. Gen. 9:1, 19.
2. Good and evil multiplied through Shem, Ham, Japheth. *Patriarchs and Prophets,* pages 117, 118.
3. Cities multiplied, and Nimrod built Babel to prevent the scattering of the race. Gen. 11:1-4.

II. Literal and Symbolic Babylon

1. God rewards man's impiety by confounding his speech. Gen. 11:5-8.
2. Babel, or Babylon, represented defiance of God. Dan. 3:1; 4:30-32.
3. Spiritual Babylon will be overthrown in final controversy with God. Rev. 17:5; 18:2.

Key Thought:

"The prophecy of Noah [concerning Shem, Ham, and Japheth] was no arbitrary denunciation of wrath or declaration of favor. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen."—*Patriarchs and Prophets,* page 118.

THE LESSON

The Peopling of the Earth

1. What prophetic blessings and curses did Noah pronounce upon his sons? Gen. 9:25-28.

NOTE.—"In Shem, Ham, and Japheth, who were to be the founders of the human race, was foreshadowed the character of their posterity. Noah, speaking by divine inspiration, foretold the history of the three great races to spring from these fathers of mankind."—*Patriarchs and Prophets,* page 117.

Canaan, the son of Ham, who evidently shared in his father's impiety and guilt, is mentioned instead of the father.

2. In fulfillment of the promise to Shem, what is the Scripture record of his descendants? Gen. 10:22-31; 11:10-26.

NOTE.—"How richly rewarded was Shem's respect for his father; and what an illustrious line of holy men appears in his posterity!"—*Patriarchs and Prophets,* page 118.

It is generally held that Shem became the father of the Hebrews, the Chaldeans, the Syrians, the Assyrians, the Arabians, and other peoples of southwest Asia.

3. In harmony with the inspired forecast, "God shall enlarge Japheth," what is said of his children and heirs? Gen. 10:2-5.

NOTE.—It is conceded by nearly all students of ancient history that the Indo-European and yellow races that inhabit the most of Europe, Asia, the Western Hemisphere, and some of the islands of the Pacific, constitute the *enlarged* household of Japheth.

4. Mention some of the peoples who descended from the family of Ham. Gen. 10:6-19.

NOTE.—Babel, or Babylon, was the first city built by the Hamites. The ancient Canaanites and Phoenicians were also of this race; but a majority of Ham's posterity located in Africa. Compare Ps. 105: 23-27. In Palestine the Canaanites (Joshua 9:1-8, 27) became servants to the Israelites, who were Shemites. They in turn were conquered by the Romans (descendants of Japheth). Here observe the precise fulfillment of the prophecy in Genesis 9:25-27.

5. While the peoples of earth still spoke one language, to what place did some of them migrate? Gen. 11: 1, 2.

NOTE.—"Those who desired to forget their Creator, and to cast off the restraint of His law, felt a constant annoyance from the teaching and example of their God-fearing associates; and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil; and upon this plain they determined to make their home."—*Patriarchs and Prophets,* page 118.

Nimrod and His Building Projects

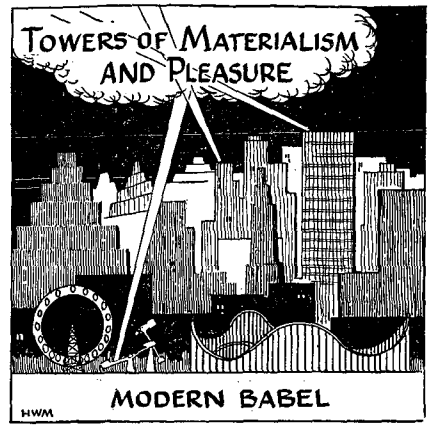
6. Which great-grandson of Noah arose to eminence, and what were some of the monuments to his valor? Gen. 10:8-10.

NOTE.—Another translation reads: "He was the first to be a despot on the earth. He was an overbearing tyrant in Jehovah's sight." Josephus states that Nimrod's government developed into a tyranny. He was evidently a mighty ruler, for even to this day various ruins in Mesopotamia bear his name.

7. In what way did these city builders transgress the divine instructions? Gen. 9:1, 7.

NOTE.—"God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth." —*Patriarchs and Prophets,* page 119.

8. What further ambitious project did they undertake, and what were their motives? Gen. 11:3, 4.



MODERN BABEL

NOTE.—"Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world, and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations."—*Patriarchs and Prophets,* page 119.

9. How did the Lord regard their impiety, and frustrate their labors? Gen. 11:5-8.

NOTE.—"The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower, and cast it to the ground. . . . The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly."—*Patriarchs and Prophets,* pages 120-123.

Babylon—Literal and Symbolic

10. What is the significance of the term Babel, or Babylon? Gen. 11:9.

NOTE.—In the Chaldean tongue Babel signifies "the gate of God," or "way to heaven;" while in the Scriptures it is used to indicate "confusion." Man's *way to heaven,* including all human traditions and religions, leads to spiritual chaos and confusion. Babylon of the Old Testament was a "land of graven images," and its people were "mad upon their idols." Jer. 50:38. Babylon of the New Testament is termed "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

11. How did the noted builder of ancient Babylon seek to oppose and contravene the divine purposes, and how did God deal with him? Dan. 3:1; 4:30-33.

NOTE.—"Instead of reproducing the image as he had seen it, he would excel the original. His image . . . should be entirely of gold,—symbolic throughout of Babylon as an eternal, indestructible, all-powerful kingdom."—*Prophets and Kings,* page 504.

12. In the closing conflict between truth and error, what sinister powers make war upon the people and work of God? Rev. 17:5, 6; 12:17.

13. How will the great controversy terminate? Rev. 18:2, 21; 17:14.

Illustration:

The many modern churches, creeds, and isms, all claiming to be founded on Scripture, present a striking picture of ecclesiastical confusion—"Babylon the Great." Shall we not earnestly seek God for a true understanding of His word and for cleansing of heart, that every vestige of Babylon may be eradicated from our lives?

Lesson 6, for May 9, 1953

Abram, the First Missionary to Palestine

LESSON SCRIPTURES: Genesis 11:26 to 13:4; 15:1-21.

MEMORY VERSE: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8.

STUDY HELP: "Patriarchs and Prophets," pages 125-131, 136, 137.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on the outline.
2. Introduction and Key Thought; Ques. 1, 2.
3. Ques. 3-7.
4. Ques. 8-10; memorize Heb. 11:8.
5. Ques. 11-13; review Memory Verse.
6. Read "Patriarchs and Prophets," pages 125-131, 136, 137.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

The era in which Abram lived was not a time of primitive savagery and benighted ignorance; nor was the patriarch himself a half-civilized nomad living in rude barbarity. In the period following the Flood were men of giant physical and intellectual strength who built cities and fortresses, the pyramids, and the Tower of Babel, who planted grainfields and vineyards, and who manufactured agricultural implements,

weapons of war, musical instruments, golden vessels, pottery, purple dyes, ornaments, glass, sundials, and countless other products of skilled workmanship.

Among the centers of that ancient civilization was Ur of the Chaldees, located in one of the richest agricultural districts of the world, and having stately public buildings and private residences, a library, schools, markets, factories, and shops. There, the arts and sciences were cultivated, astronomers studied the heavens and accurately predicted eclipses, poets composed hymns, and scribes produced their clay-tablet books that have been preserved to our own day.

Lesson Outline:

I. Genealogy of Abram

1. Abram was the ninth generation from Shem. Gen. 11:10-26.
2. He lived in flourishing Chaldea, a desirable land for permanent residence. Gen. 11:28.
3. He developed an unquestioning obedience to God. Gen. 12:4.

II. Abram Goes Out With God

1. God's commands and promises belonged together. Gen. 12:1-3.
2. He sojourned in Canaan, but famine drove him down to Egypt. Gen. 12:6, 10.
3. He foresaw the enslavement of his descendants, their release, and his own peaceful end. Gen. 15:12-16.

Key Thought:

"God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love."—*Patriarchs and Prophets,* page 129.

THE LESSON

Responding to the Call

1. Give the record of Abram's family as found in Genesis 11:26-29.

NOTE.—In the subsequent Bible narrative, there are some seven references to Adam, eight to Noah, and more than one hundred to Abraham. In the lifetime of the patriarch, God would build anew the foundations for His church and people on earth. Is not Abram justly entitled to be called, "The Friend of God," "The Father of the Faithful"?

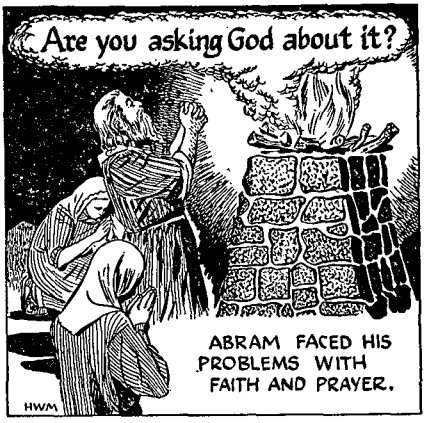
2. What message did Abram receive? Toward what country did he and his family journey, and where did they tarry for a time? Gen. 12:1; 11:31, 32; Heb. 11:8.

NOTE.—Abram was asked to sever the ties of country, kindred, and home that he might walk by faith in companionship with God. It was no easy decision to make; and his "unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible."—*Patriarchs and Prophets,* page 126.

Also, during their comparatively brief stay in Haran, Abram and Sarai set a worthy example; and their missionary zeal bore fruit in the winning of idolaters to the worship and service of the true God. See *Patriarchs and Prophets,* page 127.

3. What far-reaching promise was given to the patriarch? Where did he and his caravan at length arrive? Gen. 12:2-5.

NOTE.—The greatness forecast in this prophecy was not to be attained in political ascendancy and world conquests, in the arts and sciences, in material achievement or splendor; but in matters of faith and religion. Abraham is regarded as the spiritual father of Jews, Christians, and Mohammedans, of all people who acknowledge a supreme personal God, the Creator of all,



and who alone is to be worshiped. Even after the final downfall of Israel and the dispersion of Jews, Abraham's posterity provided "ministers to kings, scholars to universities, and dictators to legislative halls,—an unconquerable race."—John Lord, *Beacon Lights of History*, Wm. H. Wise & Co. ed., vol. 1, pt. 2, p. 52.

4. In what places did they sojourn? And what marked the site of each encampment? Gen. 12:6-9.

NOTE.—"Wherever he [Abram] 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.

In the Land of the Pharaohs

5. What adverse conditions then prevailed in Canaan, and where did the Hebrew strangers go for relief? Gen. 12:10.

NOTE.—"God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. . . . God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character."—*Patriarchs and Prophets*, page 129.

6. What incident revealed Abram's human weakness, and what were the embarrassing consequences? Gen. 12:11-20.

NOTE.—Abram was cordially received at the royal court; but when detected in a seeming falsehood, he was ordered to leave the country. God hangs no garlands upon His heroes, but faithfully records the faults, as well as the virtues, of good men. It is also well to remember that a half-truth may convey a whole lie.

"Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life."—*Patriarchs and Prophets*, page 130.

7. When instructed to depart from Egypt, to what place did Abram go? What was his financial status at that time? Gen. 13:1-4.

NOTE.—It is no sin to be rich, but riches are given for a divine purpose.

"Money is an excellent gift of God. In the hands of His children it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition."—*Testimonies*, vol. 4, p. 571.

The Certified Promise

8. Soon after Abram's return to Canaan, what promise was renewed

to him? How large a territory did it embrace? Gen. 13:14-17; Rom. 4:13.

9. As year after year passed, and no son was born to Abram, whom did he consider his heir? Gen. 15:1-3.

10. What was the Lord's reply, and how did Abram accept the promise? Gen. 15:4-6. Compare Rom. 4:3-8.

11. In response to the request of Abram for a further token, what did God instruct him to do? Gen. 15:7-11. Compare Jer. 34:18-20.

NOTE.—"The patriarch begged for some visible token as a confirmation of his faith, and as an evidence to after generations that God's gracious purposes toward them would be accomplished. The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement. By divine direction, Abraham sacrificed a heifer, a shegoat, and a ram, each three years old, dividing the bodies, and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience."—*Patriarchs and Prophets,* page 137.

12. In prophetic vision, what future events were revealed to the patriarch? Gen. 15:12-16.

13. By what impressive ritual was the covenant certified to Abram? Gen. 15:17, 18; Heb. 6:13-18.

NOTE.—"As a pledge of this covenant of God with men, a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed victims, totally consuming them. And again a voice was heard by Abraham, confirming the gift of the land of Canaan to his descendants." —*Patriarchs and Prophets,* page 137.

Illustration:

Like Abram and many other children of God, the patriarch Job was severely tested. During the fiery ordeal the Christian, too, often forgets the wonderful assurance "that all things work together for good to them that love God." Rom. 8:28.

Job's faith finally triumphed, and though suffering acutely he affirmed his supreme confidence, declaring, "Though He slay me, yet will I trust in Him." Job 13:15.

Lesson 7, for May 16, 1953

Abram and Lot

LESSON SCRIPTURES: Genesis 13:5-13; 14:1-24; 18:20-33; 19.

MEMORY VERSE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

STUDY HELP: "Patriarchs and Prophets," pages 132-144.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-7; memorize Gal. 6:7, 8.
4. Ques. 8-11.
5. Ques. 12-14; review Memory Verse.
6. Read "Patriarchs and Prophets," pages 132-144.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

For many years Abram and Lot had lived and traveled together, and both had become rich. But when the hour of decision and parting arrived, contrast Abram's noble, magnanimous spirit with the grasping, self-seeking attitude of Lot. Soon after the separation Abram received a glorious vision from God. His nephew at this time fed his flocks in the rich pasture lands of the Jordan Valley, and at the same time starved his soul. Abram looked for a city "whose builder and maker is God," while Lot pitched his tent nearer and nearer to the doomed and wicked city. One commanded "his children and his household after him;" the other exposed his family to the vice and immorality of the Sodomites. One lived in the pure atmosphere of heaven; the other sat "in the seat of the scornful." Abram became the honored "father of all them that believe;" while Lot ended his days in a mountain cave, and became the father of two profane, idolatrous tribes.

Lesson Outline:

I. The Parting of the Ways

1. Wealth brought problems to the two men. Gen. 13:5-7.
2. Abram's greatness avoided strife and gave Lot the choice of location. Gen. 13:8, 9.
3. Lot chose a rich but wicked area and met disaster. Gen. 13:10; 14:12.

II. Abram's Courage

1. He was a man of action, as of faith. Gen. 14:13-16.
2. God's great trust in Abram. Gen. 18:17.
3. Abram's great intercession for Sodom and Gomorrah. Gen. 18: 20-33.

III. The Judgment of God

1. Lot was a good man living in the wrong environment.
2. Some of his own family refused his warning to flee, and he lost his wife, married daughters, and property. Gen. 19:14, 26.
3. Christ's comparison of the last days with those of Lot. Luke 17:28-30.

Key Thought:

"It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who bear the name of Christ, yet dishonor Him by their unconsecrated lives."—*Testimonies*, vol. 4, p. 191.

THE LESSON

Lot Pitched His Tent Toward Sodom

1. After the return of Abram and Lot from Egypt, what difficulties arose, and how were they adjusted? Gen. 13:5-9.

NOTE.—"Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham; but instead of this, he selfishly endeavored to grasp all its advantages."—*Patriarchs and Prophets*, page 133.

2. What deplorable choice did Lot make? Describe the plain of Jordan. What was the character of its inhabitants? Gen. 13:10-13.

NOTE.—In its natural beauty and fertility, the country surrounding these prosperous cities appeared like the lost Paradise, but to the household of Lot it was "perilous luxury."

"Many are still making a similar mistake. In selecting a home they look more to the temporal advantages they may gain than to the moral and social influences that will surround themselves and their families. They choose a beautiful and fertile country, or remove to some flourishing city, in the hope of securing greater prosperity; but their children are surrounded by temptation, and too often they form associations that are unfavorable to the development of piety and the formation of a right character."—*Patriarchs and Prophets,* pages 168, 169.

3. What disastrous experience befell the people of Sodom and Gomorrah, including Lot's family? Gen. 14: 1-12.

Nobility of Character

4. Narrate the story of the rescue expedition. Gen. 14:13-16.

NOTE.—"It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed."—*Patriarchs and Prophets,* page 135.

5. What following circumstances revealed the sincerity and nobility of Abram's character? Gen. 14:17-24.

NOTE.—"Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits."—*Patriarchs and Prophets,* pages 135, 136.

6. Years later, when Abraham had unknowingly entertained heavenly visitors, what ominous tidings and errand did they disclose? Gen. 18:16-22.

7. With what earnestness did Abraham plead for the doomed cities? Gen. 18:23-33.

NOTE.—Six times in this beautiful intercessory prayer, Abraham pleads for the dwellers in Sodom; and the patience and mercy of God are even more remarkable than the persevering spirit of Abraham.

The Retribution

(See Ezek. 16:49.)

8. Describe the approach of two strangers to Sodom, and the welcome extended to them by Lot. Gen. 19:1-3.

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

9. What mob violence marked the last evening of Sodom's sordid existence? How was Lot rescued from bodily harm? Gen. 19:4-11.

NOTE.—"That last night was marked by no greater sins than many others before it;

but mercy, so long slighted, had at last ceased its pleading."—*Patriarchs and Prophets,* page 159.

10. What tragic message did the angels bear, and how was Lot's appeal to his children received? Gen. 19:12-14.

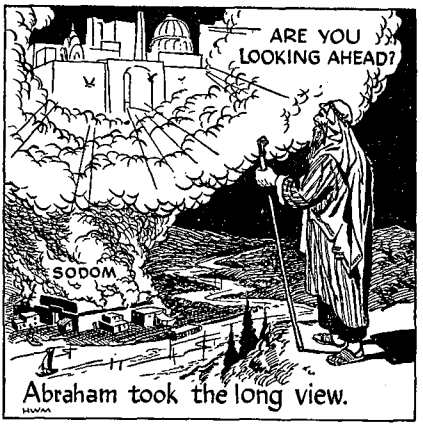
11. Relate the heartbreaking events of the following morning. Gen. 19: 15-26.

A Lurid Warning

12. What was the appearance of the holocaust that destroyed the corrupt cities of the plain? How did the Lord honor Abraham's appeal for mercy? Gen. 19:27-29; 2 Peter 2:6-8.

NOTE.—" 'The sun was risen upon the earth when Lot entered into Zoar.' The bright rays of the morning seemed to speak only prosperity and peace to the cities of the plain. The stir of active life began in the streets; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. Suddenly and unexpectedly as would be a thunder peal from an unclouded sky, the tempest broke. The Lord rained brimstone and fire out of heaven upon the cities and the fruitful plain; its palaces and temples, costly dwellings, gardens and vineyards, and the gay, pleasure-seeking throngs that only the night before had insulted the messengers of heaven,—all were consumed. The smoke of the conflagration went up like the smoke of a great furnace. And the fair vale of Siddim became a desolation, a place never to be built up or inhabited,—a witness to all generations of the certainty of God's judgments upon transgression."—*Patriarchs and Prophets,* page 162.

13. What is recorded of the latter years of Lot's life? What peoples were his descendants? Gen. 19:30, 37, 38.



Abraham took the long view.

14. What impressive parallel did Christ draw between the time of Lot and the closing days of earth's history? Luke 17:28-30.

NOTE.—The tragic lesson of that dead land beside the Dead Sea, is unmistakably clear. The Bible mentions those cities twenty-eight times, and presents them as a lurid warning against unbelief, riotous living, and the transgression of divine law.

Disregarding the lessons of the past, multitudes are today pitching their tents toward spiritual Sodom. The decay of virtue and the utter abandonment of social standards constitute a portentous sign of our times. They fulfill the predictions of the Bible, and through them the pillar of salt still speaks with clarion voice to the men and women of our day.

Illustration:

Thousands of modern cities are today following the example of Sodom and Gomorrah; and to God's remnant people the messenger of the Lord appeals:

"Instead of the crowded city seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. . . . All who would escape the doom of Sodom must shun the course that brought God's judgments upon that wicked city."—*Testimonies,* vol. 5, pp. 232, 233.

Lesson 8, for May 23, 1953

Abraham's Victory of Faith

LESSON SCRIPTURES: Genesis 16; 17; 20; 21; 22.

MEMORY VERSE: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

STUDY HELP: "Patriarchs and Prophets," pages 145-155.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on the outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-6; memorize 1 Peter 1:7.
4. Ques. 7-10; review Memory Verse.
5. Ques. 11-14.
6. Read "Patriarchs and Prophets," pages 145-155.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

The life of Abraham is characterized by *four great surrenders.* While living in Ur of the Chaldees, he surrendered country, home, loved ones, and friends that he might respond to the call of God. When separating from Lot, instead of insisting upon his senior rights, he surrendered the choice pasture lands to his nephew. When returning as victor from his conflict with the kings, he surrendered the legitimate spoils of war, not even using a portion of it to pay his tithes. When called to surrender the life of his dearly cherished son, his radiant faith shines forth in triumph; and accounting that God was able to raise Isaac from the dead, he staggered not at the ordeal, but proceeded resolutely to the sacrifice on Mount Moriah.

Seeing Him who is invisible, we, too, through unconditional surrender, may live the life of complete victory.

Lesson Outline:

I. Man's Interference With Divine Plans

1. Abram and Sarai try to expedite the plan for a literal son. Gen. 16:1, 2, 15.
2. Polygamy was wrong and brought jealousy and sorrow. Gen. 16:4-9.
3. God renews His covenant and gives them new names. Gen. 17:5, 15.

II. God's Covenant With Men of Faith

1. God promised to raise up a people with His love and His law in their hearts. Gen. 17:7; Heb. 8:10-12.
2. Abraham's faith showed itself by his works. Gen. 22:1, 2.
3. Abraham saw that faith in Christ's offering is the basis of the new covenant life. John 8:56.

Key Thought:

"In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise."—*Prophets and Kings,* pages 164, 165.

THE LESSON

Failure of Human Devisings

1. After ten years' residence in Canaan, what plan did Abram and Sarai devise that they might have a son and heir? What was the result? Gen. 16: 1, 2, 15.

NOTE.—When God first called Abram to journey to the Promised Land, he traveled as far as Haran—about halfway. But from his father's grave, God spoke again, and Abram proceeded to Canaan. Too many professed Christians are willing to go but halfway with the Master.

When Abram's promised son was not born, he first proposed to adopt a trusted servant. Abram and his wife had waited until their hopes grew dim, and they felt they must devise a way to fulfill the promise of an heir.

2. Because the sanctity of the marriage relation had been violated, how was the peace of the once happy home disturbed? Gen. 16:4-9.

NOTE.—"Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was not less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. Abraham's marriage with Hagar resulted in evil, not only to his own household, but to future generations."—*Patriarchs and Prophets,* page 145.

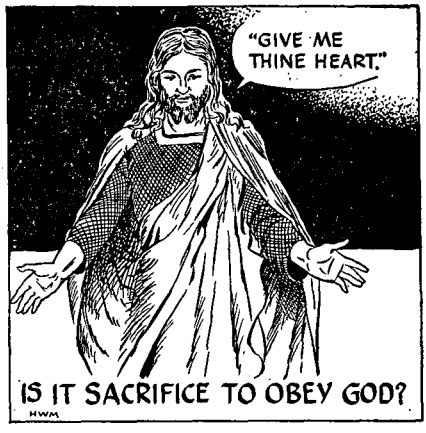
3. When Abram was ninety-nine years of age, what communication did he receive from the Lord? Gen. 17:1, 2.

NOTE.—God was here reminding Abram that the divine covenant would not fail. All that was required of Abram was faith to believe it. "Walk before Me, and be thou perfect."

New-Covenant Promises

4. In renewing the covenant with Abram and Sarai, what change of names was authorized? Gen. 17:5, 15.

NOTE.—The probable meaning of the name *Abram* is said to be "exalted father;" while *Abraham* signifies "father of a great multitude." The name *Sarah* is translated,



"princess." The new names were doubtless expressive of a new experience in faith and trust.

5. What spiritual blessings does God's everlasting covenant with the house of Israel after the spirit impart to the individual Christian? Heb. 8: 10-12. Compare Gen. 17:7.

The Son of the Bondmaid, or the Son of the Freewoman?

6. How did Abraham receive the promise that Sarah would bear a son? Gen. 17:16-18.

NOTE.—"Abraham did not yet understand the promise. His mind at once turned to Ishmael, clinging to the belief that through him God's gracious purposes were to be accomplished. In his affection for his son he exclaimed, 'O that Ishmael might live before Thee!'"—*Patriarchs and Prophets,* 146.

7. Following the birth of Isaac, what attitude did Ishmael assume toward the young heir? Because of this what was Abraham compelled to do? Gen. 21:8-14.

8. How did the apostle Paul use this incident to contrast the bondage of dead works with the freedom of the gospel? Gal. 4:21-31.

The Supreme Test and Triumph

9. When Isaac had grown to young manhood, to what supreme test was Abraham subjected? Gen. 22:1, 2, margin.

NOTE.—The word *tempt* is properly translated "prove." See also American Revised Version.

10. Relate the story of the trip to Mount Moriah. Gen. 22:3-5.

NOTE.—Abraham said, "I and the lad will go, . . . and come again." Because of Sarah's age, he recognized that the birth of Isaac was a miracle. As he likewise recalled the words, "In Isaac shall thy seed be called," he believed that another miracle was altogether possible, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19.

11. On the way to the mountaintop what conversation took place between father and son? Gen. 22:6-8.

NOTE.—In his answer, "God will provide Himself a lamb for a burnt offering," Abraham unconsciously uttered a prophecy that reached far beyond the present experience, as revealed in John 1:29.

12. How was Abraham restrained from sacrificing his son? Gen. 22: 9-12. Compare James 2:21-23.

NOTE.—Abraham's heart was torn with unspeakable grief, and in his agony of soul he is featured by the apostle Paul as having actually offered "up his only-begotten son." Heb. 11:17. "Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. . . . But he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart."—*Patriarchs and Prophets,* page 153.

Isaac's "heroic act, second only to that of his father, showed how fully he had imbibed his father's spirit. . . . No higher evidence of the simplicity and strength of Isaac's faith in God could have been given." —J. G. Butler, *The Bible-Work,* vol. 1, p. 391.

13. What substitute offering was providentially provided? In this vicarious sacrifice, what did Abraham begin to see and appreciate? Gen. 22:13, 14; John 8:56.

NOTE.—"Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. . . . All heaven beheld with wonder and admiration Abraham's unfaltering obedience. . . . And when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation."—*Patriarchs and Prophets,* page 155.

14. What covenant was reiterated to Abraham? Why repeated? Gen. 22:15-18.

NOTE.—"Abraham has now fully and nobly borne the test, and by his faithfulness redeemed his lack of perfect trust in God, which lack led him to take Hagar as his wife."—*Spiritual Gifts,* vol. 3, p. 108.

In the victory on Mount Moriah, Abraham's spiritual life attained its summit; and by his resolute purpose to obey God,

"was faith made perfect." Following this triumph, as recorded in the Bible, the Lord appeared to Abraham for the sixth and last time to reaffirm the provisions of His covenant—posterity as the stars of heaven; victory over their enemies; and a blessing to all peoples of the earth. This promise finds its greatest fulfillment in the advent of Christ and the giving of the gospel.

Illustration:

On one moonlit night during World War II, a town of England was the target of an enemy bombing raid. Soon afterward, as workmen were clearing away the debris they found a sailor's prayer book lying on a heap of rubbish, opened at the marked text: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Ps. 27:13.

"Faith is the victory," and every Christian should realize that the greatest of all victories are won, not by armies, battleships, tanks, or bombs, but by implicit faith in the word of God.

Lesson 9, for May 30, 1953

Isaac and His Sons

LESSON SCRIPTURE: Genesis 24 to 27.

MEMORY VERSE: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

STUDY HELP: "Patriarchs and Prophets," pages 171-182.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-4.
3. Ques. 5-8.
4. Ques. 9-11; memorize 2 Cor. 6:14.
5. Ques. 12-15; review Memory Verse.
6. Read "Patriarchs and Prophets," pages 171-182.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

"Let parents seek, in their own character and in their home life, to exemplify the love and beneficence of the heavenly Father. Let the home be full of sunshine. This will be worth far more to your children than lands or money. Let the home love be kept alive in their hearts, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven."—*Patriarchs and Prophets,* page 176.

Lesson Outline:

I. Marriage Ideals

1. Common religious faith is God's ideal for happy marriage. Gen. 24: 1-3. Compare 2 Cor. 6:14-18.
2. Divine guidance brought Eliezer to the woman of God's choice. Gen. 24:27, 58, 67.
3. The twins, Jacob and Esau, became the progenitors of diverse nations. Gen. 27:27-29, 39, 40.

II. Birthright Blessings

1. The birthright bartered frivolously, bought guilefully, produced hatred. Gen. 25:31-33; 27:30-41.
2. Jacob fled for his life and never saw his mother again. Gen. 27:41-46.
3. Despite deception which caused sorrow, Jacob loved God and inherited the blessing. Gen. 27:29.

Key Thought:

Beware of favoritism in the home or in the church, for favoritism begets jealousy; and jealousy is the parent of a multitude of evils.

"O jealousy and evil surmising, what mischief have ye wrought! how have ye turned friendship and love into bitterness and hatred! We must be less proud, less sensitive, have less self-love, and be dead to self-interest."—*Testimonies,* vol. 2, p. 566.

THE LESSON

The Quest to Mesopotamia

1. What weighty commission was entrusted to Eliezer, and what instructions were given him? Gen. 24:1-9.

NOTE.—"In the mind of Abraham, the choice of a wife for his son was a matter of grave importance; he was anxious to have him marry one who would not lead him from God. In ancient times, marriage engagements were generally made by the parents; and this was the custom among those who worshiped God."—*Patriarchs and Prophets,* page 171. Similar customs still prevail in various Oriental lands.

2. On arrival of the caravan to the city of Nahor, narrate the experiences of Eliezer at the well. Gen. 24:10-28.

NOTE.—The distance from Beersheba in Palestine to the city of Nahor, or Haran, in Mesopotamia is approximately five hundred miles. "Remembering the words of Abraham, that God would send His angel with him, he prayed earnestly for positive guidance. In the family of his master he was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen."—*Patriarchs and Prophets,* page 172.

3. What reception was accorded to Eliezer by Bethuel and Laban, and how did they regard the purpose of his errand? Gen. 24:29-51.

NOTE.—Bethuel and Laban were Abraham's nephew and grandnephew, respectively, while Rebekah was the daughter of Isaac's first cousin. In those days the marriage of cousins was considered neither wrong nor unethical.

4. On the following morning, what was Rebekah's response to the marriage proposal? What was the parting message of the family to the bride? Gen. 24:54-61.

Marital Happiness

5. Describe the meeting of Isaac and Rebekah, and the home that they established. Gen. 24:62-67.

NOTE.—"Isaac was highly honored by God, in being made inheritor of the promises through which the world was to be blessed; yet when he was forty years of age, he submitted to his father's judgment in appointing his experienced, God-fearing servant to choose a wife for him. And the result of that marriage, as presented in the Scriptures, is a tender and beautiful picture of domestic happiness."—*Patriarchs and Prophets,* page 175.

6. Regarding the choice of a life companion, what divine counsel is given? 2 Cor. 6:14-18.

NOTE.—"Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents

should in any wise control. . . . Many have thus wrecked their happiness in this life, and their hope of the life to come. If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life."—*Patriarchs and Prophets,* page 175.

7. What positive command against mixed marriages was given to Israel? What results of such marriages were foretold? Deut. 7:3, 4.

NOTE.—"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour which witnesses the marriages of many young men and women closes the history of their religious experience and usefulness." "When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls." "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Messages to Young People,* pages 453, 454, 459, 440.

8. What children were born to Isaac and Rebekah, and what is recorded of the disposition and natural inclination of each? Gen. 25:24-28.

Birthright Privileges

9. What experience further demonstrated the diverse characteristics of the two young men? Gen. 25:29-34.

NOTE.—"They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual pre-eminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. . . . Jacob had learned from his mother of the divine intimation that the birthright should fall to him, and he was filled with an unspeakable desire for the privileges which it would confer."—*Patriarchs and Prophets,* pages 177, 178. Compare Gen. 25:23.

10. In contrast to the men and women of faith commended in Hebrews 11, what lesson is drawn from the conduct of Esau? Heb. 12:16, 17.

NOTE.—To indulge in sordid pleasures, or to acquire wealth or fame, how many are today selling their priceless birthright for a mere mess of pottage!

11. What further wrongdoing in Esau's life brought grief and discord to the family circle? Gen. 26:34, 35; 27:46.

Sowing to the Wind—Reaping the Whirlwind

12. As Isaac advanced in years, what did he propose to do, and how was his plan thwarted? Gen. 27:1-17.

13. Relate the conversation between father and son. Gen. 27:18-29.

NOTE.—"It was not his intention to utter a direct falsehood, but once in the presence of his father he seemed to have gone too far to retreat, and he obtained by fraud the coveted blessing. Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word would have been fulfilled in His own time, had they waited in faith for Him to work for them."—*Patriarchs and Prophets,* page 180.

14. As Jacob's deception was discovered, what was the reaction of Isaac? of Esau? Gen. 27:30-41.

NOTE.—"Trembling with astonishment and distress, the blind old father learned the deception that had been practiced upon him. . . . Yet the conviction flashed upon him that it was God's providence which had defeated his purpose, and brought about the very thing he had determined to prevent. . . . Esau had lightly valued the blessing while it seemed within his reach, but he desired to possess it now that it was gone from him forever. . . . His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself."—*Patriarchs and Prophets,* page 181.

15. Because of Esau's threat, what was Jacob impelled to do? Gen. 27: 41-46; 28:1, 2.

NOTE.—Both brothers were made to sense the meaning of those words, "Whatsoever a man soweth, that shall he also reap." For his sin, Jacob found it necessary to become a fugitive in exile, never again to see the face of his beloved mother. Of the other it is written: "As Esau awoke to see the folly of his rash exchange when it was too late to recover his loss, so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications." —*Patriarchs and Prophets,* page 182.

Illustration:

The family life of Isaac and Rebekah stands forth as a pathetic example of two good, well-meaning people, who nevertheless failed to fully confide in each other. The little secrets kept by husband or wife from the other, the hidden motives, and the little deceits practiced, are certain to bear a baneful harvest. Everything a Christian does should be "as transparent as the sunlight." This is especially true in the inner circle of the home; for "be sure your sin will find you out." Num. 32:23.

FOREIGN-LANGUAGE SABBATH SCHOOL LESSON QUARTERLIES

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Lesson 10, for June 6, 1953

Jacob, and His New Name

LESSON SCRIPTURE: Genesis 28 to 33.

MEMORY VERSE: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." Gen. 28:15.

STUDY HELP: "Patriarchs and Prophets," pages 183-203.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-7; memorize Gen. 28:15.
4. Ques. 8-10; review Memory Verse.
5. Ques. 11-15.
6. Read "Patriarchs and Prophets," pages 183-203.
7. Review entire lesson, with special thought to appeal.

Introduction:

The spiritual life of Jacob may be divided into two parts,—the first ninety-seven years prior to the wrestling at Jabbok, and the fifty years that followed that experience. Jacob possessed warm affection, quick intelligence, fullness of resource, and a sturdy capacity for hard work; but during the first period, he also revealed much selfishness, cunning, deceit, and treachery, even toward his nearest relatives. The glorious experience at Bethel imparted wondrous hope and inspiration, yet its influence appeared temporary; for during years of friction and discord with his crafty uncle, the vision of the angel ladder seemed to grow dim and indistinct.

However, Jacob became a changed man subsequent to his midnight struggle with "the Angel of the covenant." While not free from certain mistakes, we henceforth see Israel as a man of simplicity, truth, and high purpose, in whose life the faith and piety of Abraham shone forth with unclouded luster.

Lesson Outline:

I. The Fugitive Finds God

1. God's renewed covenant and Jacob's vow. Gen. 28:10-22.
2. Learning at the hands of unscrupulous Laban. Gen. 29:15; 31:7.
3. The flight from Laban and the return home in fear. Gen. 31:17; 32:11.

II. The Exile Returns to His Homeland

1. Fear of his brother was fear of his own wrongdoing. Gen. 32:7, 26.
2. After prevailing with God, Jacob was ready to meet his brother. Gen. 32:29-32; 33:8-10.
3. Jacob's night of heart searching prefigured a similar experience for the church in the last days. Jer. 30:5-7.

Key Thought:

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, pages 224, 225.

Bethel, the House of God

1. As the fugitive Jacob fled from his ancestral home, and lay down to sleep in a desolate place, what remarkable dream was given him? What covenant was renewed? Gen. 28:10-15.

NOTE.—"The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed. In mercy He opened up the future before the repentant fugitive, that he might understand the divine purpose with reference to himself, and be prepared to resist the temptations that would surely come to him when alone amid idolaters and scheming men. . . . The ladder represents Jesus, the appointed medium of communication. Had he not with his own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power."—*Patriarchs and Prophets,* page 184.

2. Upon awakening, what did Jacob say and do? Gen. 28:16-19. Compare Hosea 12:4.

NOTE.—Prior to this event, it appears that Jacob had known but a superficial religious experience. Now he was plunged into the darkness of despair; but in the language of Hosea, "he found Him [God] in Bethel." A remarkable and precious discovery! "The sense of the nearness of God filled him with awe, incited him to adoration, pledged him to gratitude. Marking the spot with a memorial stone, and consecrating it with a vow, he went on his way rejoicing. That place is ever nearest heaven where God's presence is felt; and God's presence is felt wherever the soul looks up to Him in humble, grateful, admiring love." —J. G. Butler, *The Bible-Work,* vol. 1, p. 447.

3. What solemn vow did Jacob make? Gen. 28:20-22.

NOTE.—"Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy."—*Patriarchs and Prophets,* page 187.

A Shepherd in Mesopotamia

4. Describe the meeting of Jacob with his relatives in Haran. Gen. 29: 1-14.

5. In order to obtain the beloved Rachel as his wife, what strenuous service was Jacob required to perform? What wicked fraud was perpetrated by Laban? Gen. 29:15-29.

6. How long did Jacob serve Laban for his wives? his cattle? How was he treated, yet to what extent did he prosper? Gen. 31:38-41; 30:43.

7. What enmity developed toward Jacob, and what did this alienation lead him to do? Gen. 31:1-7, 14-18.

NOTE.—"Jacob would have left his crafty kinsman long before, but for the fear of encountering Esau. Now he felt that he was in danger from the sons of Laban, who, looking upon his wealth as their own, might endeavor to secure it by violence."—*Patriarchs and Prophets,* page 193.

"Mizpah"

8. As the enraged Laban overtook the fleeing caravan, what conversation occurred between Jacob and his uncle? Gen. 31:25-42.

9. What solemn covenant of peace was at length established? How was it confirmed? Gen. 31:43-55.

NOTE.—It appears that Laban featured God as standing on the heap, or "watchtower," as a witness that both parties would loyally abide by their agreement. Out of this experience came the beautiful "Mizpah," or parting benediction that is so frequently repeated throughout the Christian world.

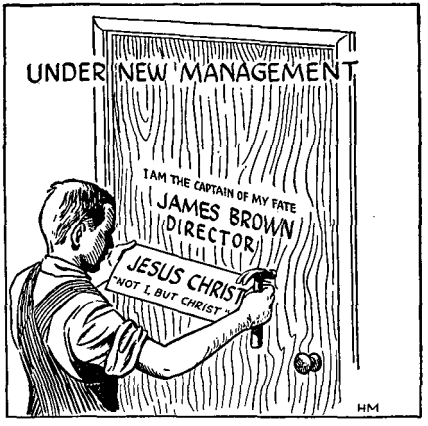
10. As Jacob and his company continued their journey, what angel escort appeared? Gen. 32:1, 2, margin.

NOTE.—"As he traveled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection. Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan, were to be the guardians of his return."—*Patriarchs and Prophets,* page 195.

From Apparent Defeat to Victory

11. To meet the threat of Esau's hostile advance, what careful preparations did Jacob make? Gen. 32:3-23.

12. Describe the night of wrestling in the wild and lonely canyon of the Jabbok. Gen. 32:24-31.



NOTE.—"It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob. . . . Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea."—*Patriarchs and Prophets,* page 197.

13. Because Jacob had "power with God and with men," and "prevailed," what new name was divinely given him? Gen. 32:28, margin.

NOTE.—The name "Jacob," said to mean *heel catcher,* or supplanter, was to be discarded for the new name, "Israel," which is translated as *a prince of God.*

"His old life falls from him: purified and sanctified by God's gracious dealings with him, he is no longer to bear the old name Jacob, polluted as it was by his deceit; but he is to be called by a new name, which shall be a witness of his victory in the severest trial—a victory gained by distrust of himself and firm trust in God's promise." —J. G. Butler, *The Bible-Work,* vol. 1, p. 471.

14. Describe the meeting of the long-separated brothers. Gen. 33:1-16.

15. What greater and more heart-searching conflict is prefigured by Jacob's night of anguish? Jer. 30:5-7.

NOTE.—"It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power."—*Patriarchs and Prophets,* page 203.

Appeal:

"No more Jacob, but Israel." Have you passed through your Jabbok? Then put away every idol, "change your garments," open your heart to Christ, and proceed to Bethel where the angels come and go. There you will obtain true peace, real happiness, and complete satisfaction. He will give you a new name, new victories day by day, and blessed fellowship in witnessing for the Master.

Lesson 11, for June 13, 1953

Joseph, the Favorite Son

LESSON SCRIPTURES: Genesis 37 and 39.

MEMORY VERSE: "He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that His word came: the word of the Lord tried him." Ps. 105:17-19.

STUDY HELP: "Patriarchs and Prophets," pages 209-218.

DAILY STUDY ASSIGNMENT

1. General survey of lesson based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4-7; memorize Ps. 105:17-19.
4. Ques. 8-10; review Memory Verse.
5. Ques. 11-14.
6. Read "Patriarchs and Prophets," pages 209-218.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

According to the accepted belief of many Bible students, Jacob was married to Rachel one week after his marriage to Leah, following which he served seven years for the maiden of his choice, and six years more following the birth of Joseph. See Gen. 29:18, 20, 27; 30:25, 26; 31:41.

On the return to Palestine, it appears that Joseph was a lad of six, that his mother died before he attained the age of twelve, and that he lived for at least five years in Hebron in the neighborhood of his grandfather Isaac. Would it not be most natural for the frail and venerable Isaac to give special, affectionate attention to the motherless boy, and for Joseph to sit at his grandfather's feet, listening with wonder to such never-to-be-forgotten stories as the trip to Mount Moriah, and the providential rescue on that eventful day?

The Bible narrative of Joseph, occupying about one tenth of the book of Genesis, thrills the reader with its charming simplicity, its intriguing interest, and its "penetrating pathos."

Lesson Outline:

I. In the Home of Jacob

1. His name changed to Israel (Gen. 35:10), he journeys to Bethel and is known to all as a worshiper of Jehovah. Gen. 35:1-5.
2. Joseph, the favorite son, despised by his brothers, relates his dreams and is hated still more. Gen. 37: 3-8.
3. Joseph sold into slavery by his brothers. Gen. 37:12-20, 26, 27.

II. In the Home of Potiphar

1. Sold to the captain of Pharaoh's guard, Joseph advances to become a prosperous overseer. Gen. 39: 1-5.
2. Enticed and tempted by Potiphar's wife, Joseph withstands evil but suffers imprisonment. Gen. 39: 7-9, 20.
3. In prison, but with God. Gen. 39: 21-23.

Key Thought:

The seemingly adverse and cruel circumstances of life are ofttimes the stepping-stones to greatest usefulness and achievement.

THE LESSON

In His Father's Home

1. Following the tragic experiences at Shechem, what message came to Jacob, and what did he direct the members of his household to do? Gen. 35: 1-4.

NOTE.—Jacob had traveled far from Bethel, and at times during the intervening quarter of a century the glorious vision had doubtless become indistinct. Now, when Jacob is in sore trouble and distress, the Lord bids him return to the hallowed shrine of Bethel, to the spot marked by the foot of the heavenly ladder, and to fellowship with the angels. In preparation for this return, he appeals to all members of his family to put away every cherished idol and change their sin-polluted garments. This call to repentance and reformation doubtless made a deep imprint on the plastic mind and heart of Joseph.

2. What is said of Joseph's activities at the age of seventeen? Gen. 37:2.

NOTE.—Does this statement imply that Joseph was a petty talebearer? Not necessarily. There were four divisions in the family of Jacob—Leah and her sons, Zilpah and her sons, Bilhah and her sons, and the sons of Rachel. Since Jacob recognized Joseph as the heir apparent to his father's estate, it is quite possible that the favorite son was appointed to supervise the labors of the sons of the handmaids. In the faithful discharge of these duties, he would be required to render a truthful report. This naturally irritated the older brothers.

3. How was Israel's special regard for Joseph further emphasized, and how did this affect the attitude of the ten half brothers? Gen. 37:3, 4.

NOTE.—"The father's injudicious gift to Joseph of a costly coat, or tunic, such as was usually worn by persons of distinction, seemed to them another evidence of his partiality, and excited a suspicion that he intended to pass by his elder children, to bestow the birthright upon the son of Rachel." —*Patriarchs and Prophets*, page 209.

Jacob had known the evils of favoritism in his parents' family. Isaac's love for Esau and Rebekah's preference for Jacob, with father and mother scheming against each other for the pre-eminence of the idolized son, brought discord, grief, and separation. Therefore how strange that Jacob would commit the same folly!

In the Christian home every care should be exercised to deal with all the children on

the principles of strict impartiality. There may be different dispositions, one may be more amiable than another; but in matters of discipline and favors shown, all should be treated with the same loving consideration.

4. Relate Joseph's dreams, and tell of the further alienation caused. Gen. 37:5-9.

5. When Jacob heard the dreams, what reproof did he administer? What were his inner feelings? Gen. 37:10, 11.

NOTE.—"Notwithstanding the apparent severity of his words, Jacob believed that the Lord was revealing the future to Joseph."—*Patriarchs and Prophets,* page 210.

Sold Into Slavery

6. On what errand was Joseph sent, and how did his brethren conspire against him? Gen. 37:12-20.

7. What was the attitude of Reuben? On Joseph's arrival how was he treated by his revengeful brothers? Gen. 37:21-24.

NOTE.—In search of his brethren, Joseph had traveled some sixty-five miles, and was happy to find them; but how different the reception from what he had expected!

As the elder son and natural guardian of his younger brother, Reuben should have stood stoutly and resolutely in his defense. But apparently compromising with the criminal intent of the others, his plan of deliverance was defeated; and he revealed the trait long afterward denounced by his dying father—"Unstable as water."

Modern travelers in Palestine mention the fertile district around Dothan, the meaning of which is, "two wells." They also describe the numerous rock-hewn cisterns, or "pits," which constitute "the most undoubted evidences that exist of the handiwork of the inhabitants in ancient times." See W. M. Taylor, *Joseph the Prime Minister,* pages 22, 25.

8. During the absence of Reuben, what disposition was made of Joseph, and how did Reuben feel on his return? Gen. 37:25-30.

NOTE.—Following such ruthless treatment of a younger brother, what heartlessness is suggested in the words, "They sat down to eat bread"!

The Ishmaelites and Midianites, respectively, were descendants of two sons of Abraham—Ishmael and Midian; and the two peoples were evidently intermingled.

"As he saw the merchants, the dreadful truth flashed upon him. To become a slave was a fate more to be feared than death. In an agony of terror he appealed to one and another of his brothers, but in vain. Some were moved with pity, but fear of derision kept them silent; all felt that they had now gone too far to retreat. If Joseph were spared, he would doubtless report them to the father, who would not overlook their cruelty toward his favorite son. Steeling their hearts against his entreaties, they delivered him into the hands of the heathen traders. The caravan moved on, and was soon lost to view."—*Patriarchs and Prophets,* pages 211, 212.

9. Upon hearing the lying report of the wicked sons, what did the grief-stricken Jacob do and say? Gen. 37: 31-35.

NOTE.—"They had looked forward to this scene with dread, but they were not prepared for the heart-rending anguish, the utter abandonment of grief, which they were compelled to witness."—*Patriarchs and Prophets,* page 212.

Experiences in Egypt

10. To whom did the merchantmen sell Joseph? In what remarkable way

was he favored and advanced? Gen. 37:36; 39:1-6.

NOTE.—Joseph remained in the service of Potiphar for about ten years, and his "gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave."—*Patriarchs and Prophets,* page 217.

11. In the tragic experience of Joseph's exile in Egypt, what divine providence was afterward recognized? Gen. 45:5-8; Ps. 105:17.

12. When enticed and tempted, what was Joseph's noble reply? Gen. 39:9.

NOTE.—"Joseph's answer reveals the power of religious principle. He would not betray the confidence of his master on earth, and, whatever the consequences, he would be true to his Master in heaven."—*Patriarchs and Prophets,* page 217.

13. Having been falsely accused to Potiphar, what punishment was inflicted upon Joseph? Gen. 39:19, 20; Ps. 105:18, 19. Compare 1 Peter 4: 12, 13; James 1:2, 3.

14. In Joseph's prison life how was he sustained and prospered? Gen. 39: 21-23.

NOTE.—"Joseph's real character shines out, even in the darkness of the dungeon. He held fast his faith and patience; his years of faithful service had been most cruelly repaid, yet this did not render him morose or distrustful. . . . It was the part he acted in the prison—the integrity of his daily life, and his sympathy for those who were in trouble and distress—that opened the way for his future prosperity and honor."—*Patriarchs and Prophets,* page 218.

Illustration:

Steel is developed in the fiery furnace, and no wine is produced until the grapes are crushed. So the strongest characters are those who have triumphed over adversity, wind, and storm.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

REMEMBER THE THIRTEENTH SABBATH OFFERING

Only two more weeks until Thirteenth Sabbath. This will be our opportunity to contribute to the opening of really new work in North Africa. Remember the date, June 27.

Lesson 12, for June 20, 1953

Joseph, the Prime Minister

LESSON SCRIPTURE: Genesis 40 to 47.

MEMORY VERSE: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

STUDY HELP: "Patriarchs and Prophets," pages 219-233.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-3.
3. Ques. 4, 5; memorize Prov. 22:29.
4. Ques. 6-9; review Memory Verse.
5. Ques. 10-14.
6. Read "Patriarchs and Prophets," pages 219-233.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

Archaeology clothes many Bible narratives with new and thrilling interest. Chiseled upon the monuments of old Egypt are such names as: "Asenath" (the wife of Joseph), "Potiphar" (Joseph's master), "Potipherah" (Joseph's father-in-law), and "Zaphnath-paaneah" (Joseph's Egyptian name, meaning, "Steward of the Realm"). See Gen. 39:1; 41:45. Whether any of these refer to the individuals mentioned in the book of Genesis, is not certain; yet it is now known that they were names in common use.

Lesson Outline:

I. Prison Experiences

1. Joseph interprets the butler's and the baker's dreams. Gen. 40:1-22.
2. Introduced to Pharaoh and interprets his dreams. Gen. 41:9-32.
3. Joseph's counsel accepted, and he is appointed ruler of the land. Gen. 41:33-41.

II. Controller of the Kingdom

1. At thirty, Joseph prepared Egypt for seven years of famine. Gen. 41:49.
2. His brothers come twice to seek food, and they find their brother in power. Gen. 42:2, 6; 45:3.
3. A wonderful family reunion. Gen. 46:26; 47:5-7, 12.

Key Thought:

"He raises up the poor from the dust;
He exalts the needy from the refuse heap,
To make them sit with the noble,
And inherit a seat of honor."
—1 Sam. 2:8, Smith and Goodspeed.

THE LESSON

From Dungeon to Palace

1. While a prisoner in Egypt, what service was Joseph enabled to render? Relate the dreams of the butler and baker, together with their interpretation and fulfillment. Gen. 40:1-22.

NOTE.—The terms "chief butler" and "chief baker" may be literally translated as "chief of the cupbearers" and "chief of the cooks." In the court of Pharaoh, they represented positions of high honor and dignity.

2. Two years later, what singular dreams perplexed Pharaoh and baffled his magicians? Gen. 41:1-8.

NOTE.—Among the many quaint frescoes found in Egyptian tombs is one in which fourteen cows are pictured, seven of these appearing fat, while the other seven are poor and lean. No word of explanation is given, and none is needed. Another mural features Pharaoh's chief baker, followed by servants, and holding in his hand a receipt for 100,000 loaves of bread delivered to the imperial palace.

3. Narrate the sequence of events that introduced Joseph to Pharaoh. What was the interpretation of the king's dreams? Gen. 41:9-32.

NOTE.—"Joseph's reply to the king reveals his humility and his faith in God. He modestly disclaims the honor of possessing in himself superior wisdom. 'It is not in me.' God alone can explain these mysteries."—*Patriarchs and Prophets,* page 220.

God's Man for the Crisis

4. What counsel did Joseph offer, and to what responsible position was he appointed? Gen. 41:33-44. Compare Ps. 105:21, 22.

NOTE.—" 'He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom.' From the dungeon, Joseph was exalted to be ruler over all the land of Egypt. It was a position of high honor, yet it was beset with difficulty and peril. One cannot stand upon a lofty height without danger. As the tempest leaves unharmed the lowly flower of the valley, while it uproots the stately tree upon the mountaintop, so those who have maintained their integrity in humble life, may be dragged down to the pit by the temptations that assail worldly success and honor. But Joseph's character bore the test alike of adversity and prosperity. The same fidelity to God was manifest when he stood in the palace of the Pharaohs as when in a prisoner's cell. He was still a stranger in a heathen land, separated from his kindred, the worshipers of God; but he fully believed that the divine hand had directed his steps, and in constant reliance upon God he faithfully discharged the duties of his position. Through Joseph the attention of the king and great men of Egypt was directed to the true God; and though they adhered to their idolatry, they learned to respect the principles revealed in the life and character of the worshiper of Jehovah."—*Patriarchs and Prophets,* page 222.

5. What is recorded of Joseph's family and of his task as the first great food administrator? Gen. 41:45-57.

NOTE.—For many centuries the Bible narrative of a famine in Egypt was regarded as mere fiction; but the following inscriptions by two different kings of Egypt afford striking evidence of the historic reality of famines in that land, and the economic measures employed to meet them:

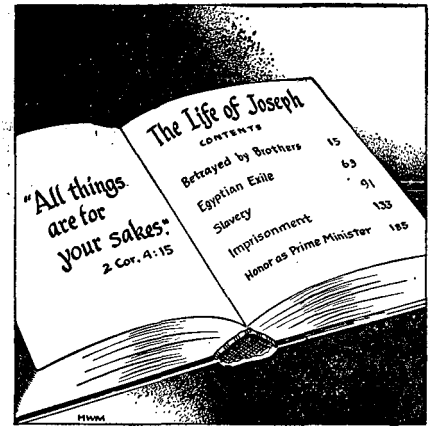
"I am very anxious on account of those who are in the palace. . . . The Nile has not overflowed for a period of seven years. There is scarcely any produce of the fields; herbage fails. . . . Children cry. . . . The aged heart is bowed down. . . . The storehouses (?) were built, but . . . and all that was in them has been consumed. . . .

"I collected corn. . . . I was watchful in time of sowing. And when a famine arose, lasting many years, I distributed corn."—Barton, *Archaeology and the Bible,* page 332.

The Brothers Tested

6. Among many others, who came to purchase corn? Tell of Joseph's attitude, and of the experiences that befell these strangers from Canaan. Gen. 42:1-28.

NOTE.—As these adverse tidings reached Jacob, we hear his despairing cry: "Me have ye bereaved of my children: Joseph is



not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Gen. 42:36. Poor man! He had not yet learned the lesson of perfect trust, that "all things work together for good to them that love God." Rom. 8:28. Even in sorest trial, may the Lord enable us to believe the divine assurance, "All things are for your sakes." 2 Cor. 4:15.

7. Narrate the events of the second journey to Egypt. Gen. 43:1-34.

8. To what excruciating test were the brothers subjected? Give a brief summary of Judah's appeal to Joseph. Gen. 44:1-34.

NOTE.—Judah's appeal is justly considered as one of the greatest masterpieces of Hebrew literature.

9. How did Joseph reveal his identity to his brethren, and what message did he and the king send to father Jacob? Gen. 45:1-20.

The Family Reunited

10. When Jacob heard the wonderful tidings, what did he say and do? What cheering communication did he receive from God? Gen. 45:25 to 46:6.

11. Describe Israel's arrival in Egypt and the reunion with the long-lost son. Gen. 46:26-30.

12. What arrangements were made for an interview with Pharaoh? Relate the principal features of that interesting visit. Gen. 46:31 to 47:10.

13. Where were Jacob and his sons located, and what is said of their prosperity? Gen. 47:11, 12, 27.

14. Although sons of an Egyptian mother, and grandsons of a pagan priest, by what impressive ceremony were the sons of Joseph formally instated among the children of Israel? Gen. 48:8-20.

NOTE.—Joseph "manifested his faith in the covenant promise, in behalf of his sons renouncing all the honors that the court of Egypt offered, for a place among the despised shepherd tribes, to whom had been entrusted the oracles of God."—*Patriarchs and Prophets,* page 234.

Illustration:

The glad meeting of Jacob and the long-exiled Joseph may prefigure but faintly the glorious reunion of the redeemed on the resurrection morning. "Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God." "The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise."—*The Great Controversy,* pages 645, 677.

Lesson 13, for June 27, 1953

The Legacy of the Great Prince

LESSON SCRIPTURE: Genesis 49 and 50.

MEMORY VERSE: "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:37.

STUDY HELP: "Patriarchs and Prophets," pages 235-240.

DAILY STUDY ASSIGNMENT

1. General survey of lesson, based on outline.
2. Introduction and Key Thought; Ques. 1-4.
3. Ques. 5-7; memorize Ps. 37:37.
4. Ques. 8-11; review Memory Verse.
5. Ques. 12-15.
6. Read "Patriarchs and Prophets," pages 235-240.
7. Review entire lesson, with special thought to closing illustration.

Introduction:

"Jacob had sinned, and had deeply suffered. Many years of toil, care, and sorrow had been his since the day when his great sin caused him to flee from his father's tents. A homeless fugitive, separated from his mother, whom he never saw again; laboring seven years for her whom he loved, only to be basely cheated; toiling twenty years in the service of a covetous and grasping kinsman; seeing his wealth increasing, and sons rising around him, but finding little joy in the contentious and divided household; distressed by his daughter's shame, by her brothers' revenge, by the death of Rachel, by the unnatural crime of Reuben, by Judah's sin, by the cruel deception and malice practiced toward Joseph,—how long and dark is the catalogue of evils spread out to view! Again and again he had reaped the fruit of that first wrong deed. Over and over he saw repeated among his sons the sins of which he himself had been guilty. But bitter as had been the discipline, it had accomplished its work. The chastening, though grievous, had yielded 'the peaceable fruit of righteousness.' . . . Men whom God favored, and to whom He intrusted great responsibilities, were sometimes overcome by temptation. . . . Their lives, . . . are open before us, both for our encouragement and warning."—*Patriarchs and Prophets,* pages 237, 238.

Lesson Outline:

I. A Great Patriarch's Blessing and Prophecy

1. After seventeen years in Egypt the old man foresees his end and his family's future. Gen. 47:28, 29; 49:1, 2.
2. Blessings and warnings based on outstanding qualities of each. Gen. 49:1-28.

II. Subsequent History

1. Reuben, the first-born, because of grievous sin, lost the temporal and spiritual blessings of the birthright. Gen. 49:4. The priesthood passed to Levi, the progenitorship of Christ to Judah, the double portion of earthly goods to Joseph.
2. Joseph's last words of confidence in the covenant promise of Jehovah. Gen. 50:24-26.

Key Thought:

"He [God] sees sin in His most favored ones, and He deals with it in them even more strictly than in those who have less light and responsibility."—*Patriarchs and Prophets,* page 238.

Jacob's Sunset Years

1. For how long a period was Jacob privileged to reside in Egypt? Gen. 47:28. Compare Ps. 37:37.

NOTE.—"Jacob's last years brought an evening of tranquillity and repose after a troubled and weary day. Clouds had gathered dark above his path, yet his sun set clear, and the radiance of heaven illumined his parting hours."—*Patriarchs and Prophets,* page 237.

2. As Jacob realized that his earthly days were nearly numbered, what summons did he dispatch to his sons? Gen. 49:1, 2.

NOTE.—"Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing, the Spirit of inspiration rested upon him; and before him in prophetic vision the future of his descendants was unfolded."—*Patriarchs and Prophets,* page 235.

"His paternal tenderness would have found expression only in words of encouragement and hope; but the power of God rested upon him, and under the influence of inspiration he was constrained to declare the truth, however painful."—*Ibid.,* p. 237.

Messages to the Sons of Leah

3. As the first-born son, what position should Reuben have held? Because of his sin and instability, what words of censure were pronounced? Gen. 49:3, 4, first part. Compare Deut. 33:6.

NOTE.—In the birthright privileges he was to receive no part. The priesthood for the entire nation was awarded to Levi, the throne and scepter were given to Judah; while the "double portion" was granted to Joseph, each of whose sons became the father of a large tribe.

4. What reproachful words were spoken of Simeon and Levi? Gen. 49:5-7.

NOTE.—In the settlement of Canaan the descendants of Simeon were given but a small portion, and the leading families of this tribe settled in various localities.

"Levi also received no inheritance except forty-eight cities scattered in different parts of the land. In the case of this tribe, however, their fidelity to Jehovah when the other tribes apostatized, secured their appointment to the sacred service of the sanctuary, and thus the curse was changed into a blessing."—*Patriarchs and Prophets,* page 236.

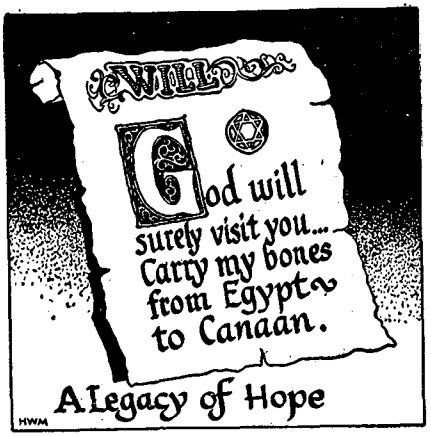
5. In what language was Judah's prophetic history disclosed? Gen. 49: 8-10.

NOTE.—David, Solomon, and Christ, "the Lion of the tribe of Judah," stand among the great in this kingly line. See Matt. 1:16; Rev. 5:5.

6. In what section of Palestine was the tribe of Zebulun to be located? Gen. 49:13; Deut. 33:18, 19.

NOTE.—Members of this tribe became gifted writers and Old Testament scribes. Others were valiant soldiers who imperiled their lives, yet "took no gain of money." They "could keep rank," and "were not of double heart." Judges 5:14, 18, 19; 1 Chron. 12:33.

7. What words of commendation were spoken of Issachar? Gen. 49: 14, 15.



NOTE.—Thank God for the burden bearers, for the men and women of keen perception and sound judgment who have an "understanding of the times," and "know what Israel ought to do." 1 Chron. 12:32.

Parting Words to the Sons of the Handmaids

8. What inglorious future was foretold of the tribe of Dan? Gen. 49: 16, 17.

NOTE.—It appears that their judgment of others became critical and harsh, that members of this tribe resembled serpents, or adders, "in the path," and that such criticism led to apostasy. See Amos 8:14. The name of Dan is sadly missing from among the tribes constituting the victorious 144,000. See Rev. 7:5-8.

9. What was predicted concerning the tribe of Gad? Gen. 49:19.

NOTE.—Another inspired writer describes the Gadites as "men of might," "whose faces were like the faces of lions," and "as swift as the roes upon the mountains." 1 Chron. 12:8. Elijah, that mighty warrior for God, was a worthy son of this tribe.

10. How was the future prosperity of Asher indicated? Gen. 49:20.

NOTE.—Asher developed into a strong and prosperous tribe that occupied the rich and fertile seacoast stretching northward to Phoenicia.

11. In this inspired preview, what is said of Naphtali? Gen. 49:21.

NOTE.—The hind, a female deer, is naturally a timid animal; yet in a great battle at Megiddo, "Zebulûn and Naphtali were a people that jeoparded their lives unto the death." Moses eulogized them as a tribe "satisfied with favor, and full with the blessing of the Lord;" while Isaiah prophesied that the land of Zebulun and Naphtali would see a great light. In fulfillment, Christ's earthly home was in Galilee, and that land became the cradle of Christianity. See Judges 5:18; Isa. 9:1, 2; Matt. 4: 15, 16.

Farewell to the Sons of Rachel

12. With what endearing eloquence were Joseph and his descendants characterized? Gen. 49:22-26; 48:20, 22.

NOTE.—Joseph's sons, Ephraim and Manasseh, each became the father of a strong tribe. In the honor roll of Ephraim are such intrepid leaders as Joshua, Deborah, and Jeroboam; but, sad to relate, Ephraim drifted into idolatry, and his name does not appear on any of the pearly gates. Hosea 4:17.

13. What predictions were made concerning Benjamin? Gen. 49:27.

NOTE.—Jacob called his youngest son Benjamin, "son of the right hand." Gen. 35:18, margin. But, like a ravening wolf, his descendants were at times petulant and

self-willed, because of which they were at one time nearly exterminated. See Judges 20:12-48. However, among the distinguished representatives of this tribe are King Saul, Jonathan, Mordecai, Esther, and Paul, the dauntless apostle.

Final Behests of Jacob and Joseph

14. Following this remarkable forecast, what instructions did Jacob give, and in what manner were they fulfilled? Gen. 49:29-33; 50:12, 13.

15. Fifty-four years later, as Joseph's lifework was closing, how did he express his faith in the covenant promise? Gen. 50:24-26.

NOTE.—"Through the centuries of toil which followed, that coffin, a reminder of the dying words of Joseph, testified to Israel that they were only sojourners in Egypt, and bade them keep their hopes fixed upon the Land of Promise, for the time of deliverance would surely come."—*Patriarchs and Prophets*, page 240.

Illustration:

"The life of Joseph illustrates the life of Christ."—*Patriarchs and Prophets*, page 239.

Joseph was envied by his brothers.

Christ was envied by the Jewish leaders.

Joseph was sold for the price of a slave.

Christ was sold for the price of a slave.

Joseph was carried into Egypt because of revenge.

Christ was carried into Egypt to escape the vengeance of Herod.

Joseph's exile at the hand of his brothers brought the very fulfillment they were determined to prevent.

Christ's death at the hand of His enemies brought the very results they were determined to avert.

Joseph became the physical savior of hungry multitudes.

Christ became the spiritual Saviour of all who trust Him.

Joseph was elevated to a position next to an earthly throne.

Christ was elevated to a position next to the Father on the heavenly throne.

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

$5.00		RECORD		
2.00		1._____	7._____	13._____
1.50	"God loveth a cheerful giver"	2._____	8._____	Birthday
1.00		3._____	9._____	_____
.50		4._____	10._____	Investment
.40		5._____	11._____	_____
		6._____	12._____	TOTAL

THIRTEENTH SABBATH OFFERING

June 27, 1953—Southern European Division

Two Macedonian needs of the Southern European Division call for a liberal Thirteenth Sabbath Offering overflow on June 27:

1. In beautiful Sicily, where our work in the Italian Union Mission field has found its most fertile soil, we have but one small chapel for our 425 members and their numerous children, and only a small handful of ministers and Bible workers to labor among the island's four million inhabitants. Our people there are earnest, zealous, and sacrificing, but most of them—like the majority of Sicilians—are poor. We must help them so they will no longer have to meet in small, unsanitary halls and rooms, and so there will be salaries for their fine young people now preparing for work in God's service in their country. We should also help them to undertake some medical work in their needy almost-mission field and to establish some church schools for the many "lambs" of their "flock."

2. Little, so far, has been done by our people for the millions of Mohammedans in North Africa. Many of them have lost practically all but the formal shell of their religion; others have turned to Maraboutism, a perversion of their own religion, and almost worship their deceased holy men, or Marabouts; still others, unsatisfied with what they have, are reaching out for something better. We should send them ministers, teachers, doctors, and nurses to live and work among them and to win them to Christ.

LESSONS FOR THE THIRD QUARTER OF 1953

The general topic of the lessons for the third quarter is "The Power of the Blood of Jesus." The title of the first lesson is "Sacrificial Blood in the Plan of Redemption (Before Sinai)." The study helps are *The Desire of Ages,* pages 19-26, and *Patriarchs and Prophets,* chapters 5, 13, 24. The texts to be studied are:

Ques. 1. Rev. 13:8; Rom. 16:25.

Ques. 2. Heb. 9:14; John 3:16; Titus 2:14.

Ques. 3. Gen. 3:15.

Ques. 4. Gen. 4:3-5; Heb. 11:4.

Ques. 5. Gen. 8:20-22.

Ques. 6. Gen. 22:2-13; Heb. 11:17-19.

Ques. 7. Gen. 22:16-18; Gal. 3:6-9.

Ques. 8. Ex. 12:1-10.

Ques. 9. Ex. 12:11-13.

Ques. 10. Ex. 12:21-23; 1 Cor. 5:7.

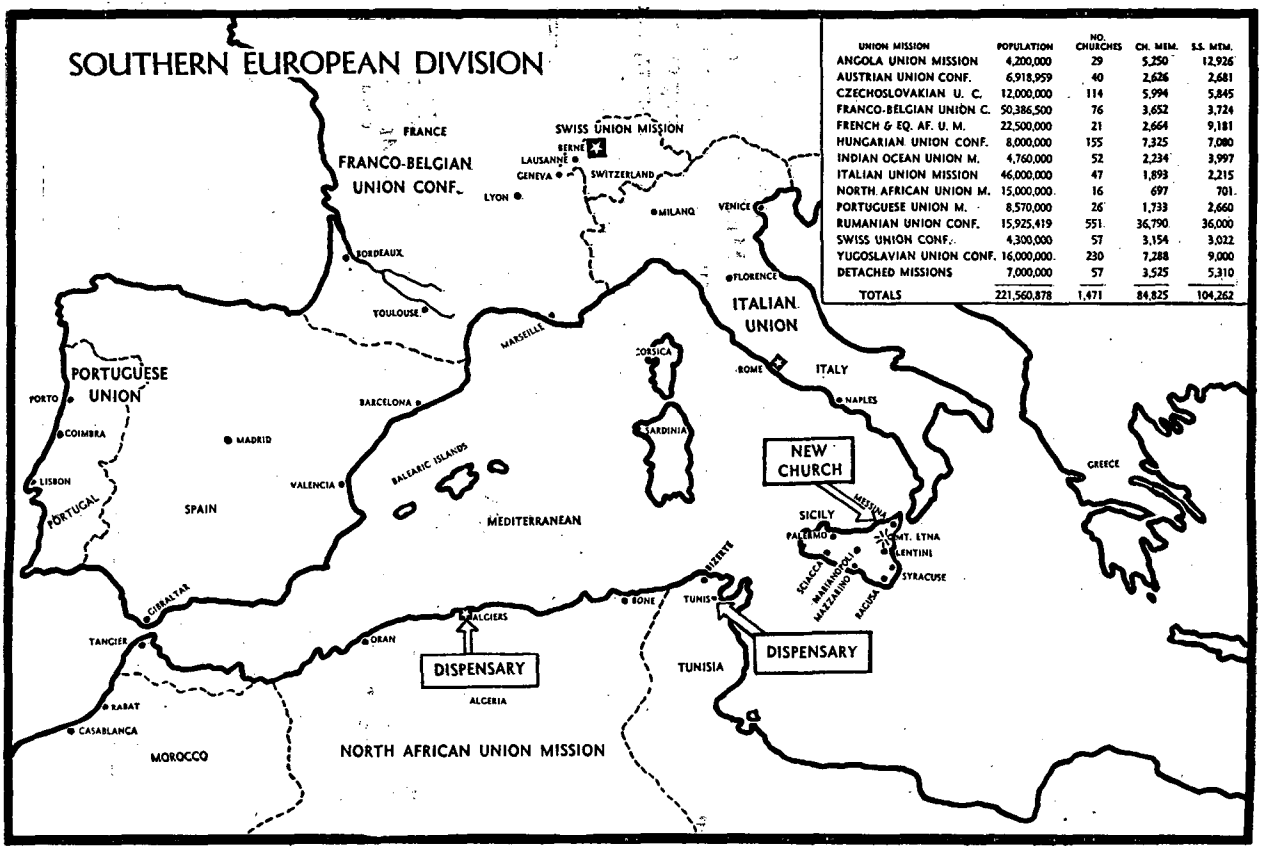
Ques. 11. Ex. 12:27, 32.

Ques. 12: Ex. 12:24-27.

Ques. 13. 2 Chron. 30:5, 13-16, 26, 27.

Ques. 14. Heb. 9:14, 15.

SOUTHERN EUROPEAN DIVISION



UNION MISSION	POPULATION	NO. CHURCHES	CH. MEM.	S.S. MEM.
ANGOLA UNION MISSION	4,200,000	29	5,250	12,926
AUSTRIAN UNION CONF.	6,918,959	40	2,626	2,681
CZECHOSLOVAKIAN U. C.	12,000,000	114	5,994	5,845
FRANCO-BELGIAN UNION C.	50,386,500	76	3,652	3,724
FRENCH & EQ. AF. U. M.	22,500,000	21	2,664	9,181
HUNGARIAN UNION CONF.	8,000,000	155	7,325	7,080
INDIAN OCEAN UNION M.	4,760,000	52	2,234	3,997
ITALIAN UNION MISSION	46,000,000	47	1,893	2,215
NORTH AFRICAN UNION M.	15,000,000	16	697	701
PORTUGUESE UNION M.	8,570,000	26	1,733	2,660
RUMANIAN UNION CONF.	15,925,419	551	36,790	36,000
SWISS UNION CONF.	4,300,000	57	3,154	3,022
YUGOSLAVIAN UNION CONF.	16,000,000	230	7,288	9,000
DETACHED MISSIONS	7,000,000	57	3,525	5,310
TOTALS	221,560,878	1,471	84,825	104,262