SABBATH SCHOOL LESSON QUARTERLY

STANDARD PUB. CO.

CHARACTER STUDIES OF BIBLE YOUTH

SENIOR DIVISION, NO. 266, FOURTH QUARTER, 1961

THE BLESSING OF DAILY STUDY

"God designed the Bible to be a lesson book to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave His word to men as a revelation of Himself. . . . It is the medium of communication between God and man."—*The Great Controversy,* page 69.

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. . . . But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. . . . The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' Isaiah 28:10."—*Education,* page 123.

My Daily Lesson Study Pledge

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

Name .....

LESSON TITLES FOR THE QUARTER

1. Youth in the Home and in the Church.
2. A Study in Character Contrasts (Cain and Abel, Samuel and the sons of Eli, Absalom and Josiah)
3. Triumph in the Supreme Test (Isaac)
4. The Young Woman Who Became the Mother of Two Nations (Rebekah)
5. The Youthful Dreamer (Joseph)
6. A Youth Chosen for Great Leadership (Moses)
7. The Youth Who Wanted His Own Way (Samson)
8. The Unforgettable Friendship (David and Jonathan)
9. The Youth Who Dared to Be Different (Daniel)
10. From Persecutor to Apostle (Paul)
11. The Prodigal and His Brother
12. A Youth Who Fulfilled His Mission (John the Baptist)
13. The Youth Who Redeemed the World

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Sabbath School Lesson Quarterly

CHARACTER STUDIES OF BIBLE YOUTH

General Introduction

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*Messages to Young People,* page 20.

As we study the Sabbath school lessons for this quarter, it is well to keep in mind the clear statement of God's last-day messenger: "As an educator no part of the Bible is of greater value than are its biographies."—*Education,* page 146.

The first lesson of this series serves as an introduction, to point up the importance of the youth of the church.

Lesson 1, for October 7, 1961

Youth in the Home and in the Church

MEMORY VERSE: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12.

STUDY HELPS: "The Desire of Ages," pages 437-442, 511-517; "The Adventist Home," pages 181-199; "Messages to Young People," pages 331-338; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
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Monday: Questions 5-7; begin reading Study Helps.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11, 12; read from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Training of the Youth

1. Children, a heritage of the Lord. Ps. 127:3.
2. Counsel and promise. Prov. 22:6.
3. Responsibility of fathers. Eph. 6:4.
4. Bishops to have their children under control. 1 Tim. 3:4, 5, 12.

II. Instruction to the Youth

5. Honor to parents. Ex. 20:12.
6. Obedience enjoined. Eph. 6:1-3.
7. God's appeal to youth. Eccl. 12:1; Prov. 3:1-6; 4:20-27; 23:6.

III. Care for the Youth

8. Jesus' love for children. Mark 10:13-16
9. The greatest in the kingdom of heaven. Matt. 18:1-6.
10. "Feed My lambs." John 21:15.

IV. The Work of the Youth

11. To be an example. 1 Tim. 4:12.
12. To testify under the Holy Spirit. Joel 2:28, 29.

THE LESSON

Introduction

"God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost. . . .

"Both parents and teachers, by precept and example, are so to instill the principles of truth and honesty into the minds and hearts of the young that they will become men and women who are as true as steel to God and His cause."—*Counsels to Parents, Teachers, and Students,* page 165.

It is the responsibility of the whole church, not only of parents and teachers, to take an interest in the children and youth and to help provide for their Christian training and education.

Training of the Youth

1. What does the Bible declare children to be? Ps. 127:3, first part.

NOTE.—"Children are a heritage from the Lord, and they are to be trained for His service. This is the work that rests upon parents and teachers with solemn, sacred force, which they cannot evade or ignore." —*Counsels to Parents, Teachers, and Students,* page 143.

2. What counsel and promise does the wise man combine in his instruction to those responsible for the training of youth? Prov. 22:6.

NOTE.—"Children may be trained for the service of sin or for the service of righteousness. . . . The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will."—*Counsels to Parents, Teachers, and Students,* page 108.

"Children are sometimes tempted to chafe under restraint; but in afterlife they will bless their parents for the faithful care and strict watchfulness that guarded and guided them in their years of inexperience."—*Ibid.,* p. 161.

3. How does the apostle Paul indicate the responsibility of fathers in the training of their children? Eph. 6:4.

NOTE.—"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—*Messages to Young People,* page 325.

4. What qualification with respect to family training must bishops and deacons possess? 1 Tim. 3:4, 5, 12.

NOTE.—"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argu-

ment that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them."—*Messages to Young People,* page 325.

If you are too busy to study your lesson daily you are too busy.

—Adapted

Instruction to the Youth

5. What is the children's responsibility toward their parents? Ex. 20:12.

NOTE.—"Children and youth, in your earliest years you may be a blessing in the home. What a grief it is to see children of God-fearing parents unruly and disobedient, unthankful and self-willed, full of determination to have their own way, regardless of the inconvenience or sorrow it causes their parents."—*Messages to Young People,* page 333.

6. What admonition does the apostle Paul give to children? Eph. 6:1-3.

NOTE.—"Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful, son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmissive children. No commandment breaker can inherit the kingdom of heaven."—*Testimonies,* vol. 1, pp. 497, 498.

7. In what words did Solomon appeal to young people to give their hearts and lives to God? Eccl. 12:1; Prov. 3:1-6; 4:20-27; 23:26.

Care for the Youth

8. How did Jesus demonstrate His love for children? Mark 10:13-16.

NOTE.—"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them. . . .

"The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God.' "—*The Desire of Ages,* page 517.

9. Of what does true greatness consist? Matt. 18:1-6.

NOTE.—"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*The Desire of Ages,* page 437.

10. When commissioning Peter as a shepherd of the flock, whom did Christ first commend to his care? John 21:15.

NOTE.—"The first work that Christ entrusted to Peter on restoring him to the ministry was to feed the lambs. This was a work in which Peter had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to those who were young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ's service. Heretofore Peter had not been fitted to do this, or even to understand its importance. But this was the work which Jesus now called

upon him to do. For this work his own experience of suffering and repentance had prepared him."—*The Desire of Ages,* page 812.

The Work of the Youth

11. What influence may Christian youth have in the church? 1 Tim. 4:12.

NOTE.—"*Example of the believers.* That is, a model of what every genuine Christian should be like. Compare Titus 2:7. The phrase may be rendered 'an example to the believers,' that is, a model of conduct to be imitated by those who believe."—*The Seventh-day Adventist Bible Commentary,* on 1 Tim. 4:12.

"In our Sabbath schools the Christian youth should be entrusted with responsibilities, that they may develop their abilities and gain spiritual power. . . . This work will bring their faculties into exercise and enable them to learn how to plan and and how to execute their plans for the good of their associates."—*Counsels on Sabbath School Work,* page 62.

12. How were young people included in a prophecy about the outpouring of the Holy Spirit? Joel 2:28, 29. Compare Acts 2:17.

NOTE. "*Upon all flesh.* This thought is further emphasized by the enumeration of the various age groups that would share the spiritual blessing. . . . The context makes clear that more than the reception of the Spirit, such as accompanies conversion and works transformation of life, is here spoken of. This special pouring out of the Spirit results in the display of supernatural gifts, such as prophesying. . . .

"The events of Pentecost were but a partial fulfillment of Joel's prediction. The prophecy is to 'reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel' (GC ix)."—*The Seventh-day Adventist Bible Commentary,* on Joel 2:28.

Questions for Meditation

1. Do I really love children and manifest a Christlike spirit toward them?
2. Do I faithfully do my part in fulfilling God's requirements that make for happy relationships in the home?
3. Do I recognize in the youth of today the leaders of the church of tomorrow?

Lesson 2, for October 14, 1961

A Study in Character Contrasts

MEMORY VERSE: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:14-16.

STUDY HELPS: "Patriarchs and Prophets," pages 71-79, 575-580, 727-745; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

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Wednesday: Questions 13-15; read from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The First Two Youths

1. Joy in the first-born. Gen. 4:1.
2. Occupations of the two brothers. Gen. 4:2.
3. Acceptable and unacceptable offerings. Gen. 4:3-7.
4. Fruits of disobedience. Gen. 4:8-13; 5:1, 3; 1 Chron. 1:1; Luke 3:38.

II. Samuel and the Sons of Eli

5. Dedication of the child Samuel. 1 Sam. 1:26-28; 2:11, 18, 20, 26.
6. Samuel's eagerness to obey. 1 Sam. 3:8-10, 19, 20.
7. Samuel honored by an important vision. 1 Sam. 3:11-14.
8. Characters of sons of Eli. 1 Sam. 2:12, 17.
9. Warnings and divine justice. 1 Sam. 2:29-36.

III. A King's Son and a Young King

10. Prophecy of tragedy. 2 Sam. 12:10.
11. Appearance and character of Absalom. 2 Sam. 14:25, 30; 15:4, 6, 10-12.
12. Result of evil ways. 2 Sam. 18:9, 10, 15, 33.
13. Family heritage of Josiah. 2 Kings 21:1, 2, 16, 19-22.
14. Characteristics of Josiah's reign. 2 Kings 22:1, 2, 11-13; 23:25.
15. Spared from wrath to come. 2 Kings 22:19, 20.

THE LESSON

Introduction

"Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall —indulging the desire for self-exaltation and questioning the divine justice and authority."—*Patriarchs and Prophets,* page 71.

The First Two Youths

1. To what expression did Eve give utterance when her first child was born? Gen. 4:1.

NOTE.—The Hebrew has no word for "from" in this passage. Eve said simply, "I have gotten a man—the Lord." (See *The Desire of Ages,* page 31.)

2. What occupations did Cain and Abel follow? Gen 4:2.

3. What offerings did Cain and Abel make to God, and with what result? Gen. 4:3-7.

NOTE.—"Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested.

"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; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned."—*Patriarchs and Prophets,* pages 72, 73.

4. What acts separated Cain from God, and who in his place became the progenitor of the Messiah? Gen. 4:8-13; 5:1-3; 1 Chron. 1:1; Luke 3:38.

NOTE.—"Cain's 'works were evil and his brother's righteous' (1 John 3:12). That is

why Cain killed his brother. Enmity between good and evil, predicted by God before the expulsion from the garden, was seen now for the first time in its most horrible form. Twice in this verse the words 'his brother' are added to the name of Abel to bring out clearly the horror of Cain's sin. In him the seed of the woman had already become the seed of the serpent. Cain's crime revealed the true nature of Satan as 'a murderer from the beginning' (John 8:44). Already there had sprung up that contrast of two distinct 'seeds' within the human race, a contrast that runs through the entire history of mankind."—*The Seventh-day Adventist Bible Commentary,* on Gen. 4:8.

Samuel and the Sons of Eli

5. Describe the circumstances of Samuel's dedication to the Lord. 1 Sam. 1:26-28; 2:11, 18, 20, 26.

NOTE.—"All are given an opportunity to develop character. All may fill their appointed places in God's great plan. The Lord accepted Samuel from his very childhood, because his heart was pure. He was given to God, a consecrated offering, and the Lord made him a channel of light. If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, 'O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works.' Psalm 71:17."—*Counsels to Parents, Teachers, and Students,* page 537.

6. What particular event shows Samuel's eagerness to obey both human and divine authority, and what was the result? 1 Sam. 3:8-10, 19, 20.

NOTE.—"Since it was a new experience for young Samuel, the Lord graciously manifested His presence in some definite way not described in detail. Ere a word was spoken, both the old priest and his young assistant had ample proof of the presence of a supernatural power, and like children instructed by their parents, both were brought by the Holy Spirit to the place where they were willing to listen and obey. Such would not have been true had the word of the Lord come to such as Hophni!"—*The Seventh-day Adventist Bible Commentary,* on 1 Sam. 3:10.

7. What important vision did God entrust to young Samuel? 1 Sam. 3:11-14.

NOTE.—"Another warning was to be given to Eli's house. God could not communicate with the high priest and his son; their sins, like a thick cloud, had shut out the presence of His Holy Spirit. But in the midst of evil the the child Samuel remained true to Heaven, and the message of condemnation to the house of Eli was Samuel's commission as a prophet of the Most High. . . . The Lord had passed by His chosen servant, the man of hoary hairs, to commune with a child. This in itself was a bitter yet deserved rebuke to Eli and his house."—*Patriarchs and Prophets,* page 581.

8. How are the characters of the sons of Eli described? 1 Sam. 2:12, 17.

9. To whom was the first warning of their evil characters given, and what consequences of the mounting iniquity were predicted? 1 Sam. 2: 29-36.

NOTE.—"God held Eli, as a priest and judge of Israel, accountable for the moral and religious standing of his people, and in a special sense for the character of his sons. He should first have attempted to restrain evil by mild measures; but if these did not avail, he should have subdued the wrong by the severest means. He incurred the Lord's displeasure by not reproving sin and executing justice upon the sinner. He could not be depended upon to keep Israel pure. Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may re-

sult from their neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own."—*Patriarchs and Prophets,* page 578.

A King's Son and a Young King

10. What judgment was pronounced on King David for his sin? 2 Sam. 12:10.

NOTE.—"As David had dealt unto others, so now he himself was to receive. The floodgates of evil that David had opened would engulf his posterity in misery and woe."—*The Seventh-day Adventist Bible Commentary,* on 2 Sam. 12:10.

11. How are the appearance and character of David's son Absalom described? 2 Sam. 14:25, 30; 15:4, 6, 10-12.

NOTE.—"Such a strategem certainly would secure action on the part of Joab, but it would be resorted to only on the part of an unscrupulous, irresponsible character."—*The Seventh-day Adventist Bible Commentary,* on 2 Sam. 14:30.

12. What rebellious course did Absalom pursue, and what were the results? 2 Sam. 18:9, 10 15, 33.

NOTE.—"David had neglected the duty of punishing the crime of Amnon, and because of the unfaithfulness of the king and father and the impenitence of the son, the Lord permitted events to take their natural course, and did not restrain Absalom. When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. His restraining power will be in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin."—*Patriarchs and Prophets,* page 728.

13. What was the family heritage of young King Josiah? 2 Kings 21:1, 2, 16, 19-22.

NOTE.—"Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Isreal. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had fallen. He 'turned not aside to the right hand or to the left.' "—*Prophets and Kings,* page 384.

Set yourself a worthy goal,
Steadfast aim of your own soul;
Make it your enduring rule—
Always be at Sabbath school.

14. Despite an unfavorable heritage, what course did Josiah pursue? 2 Kings 22:1, 2, 11-13; 23:25.

NOTE.—"The emissaries consisted of a number of Josiah's most trusted servants. The king sensed the seriousness of the issues at stake. Knowing how far the people had wandered from the paths of righteousness and to what extent they had forsaken the Lord, he knew the extreme dangers that faced the nation. He determined to do everything in his power to save his people." —*The Seventh-day Adventist Bible Commentary,* on 2 Kings 22:13.

15. What promise did God make to the devoted young king? 2 Kings 22:19, 20.

NOTE.—"There are times when even death is a blessing. In mercy God would allow Josiah to go to his grave before Judah was involved in final ruin. Josiah himself was slain in battle (ch. 23:29), but his death spared him from witnessing the terrible

calamity a few years later."—*The Seventh-day Adventist Bible Commentary,* on 2 Kings 22:20.

"Alas for the battle of Megiddo, and the arrow that struck down the heroic reformer while yet a young man! But, after all, years are not for such as he; they live in deeds and not in decades, and Josiah's life was a long one,—already more than two millenniums!"—Amos R. Wells, *Bible Miniatures,* page 156.

Questions for Meditation

1. Will God overlook willful disobedience and prevent the consequences because "I am young only once"?
2. As a parent, do I have the courage to do my part to assist God to mold the lives of my children?
3. Does delinquency necessarily indicate a "hopeless" character?

Lesson 3, for October 21, 1961

Triumph in the Supreme Test

MEMORY VERSE: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26:4.

STUDY HELPS: "Patriarchs and Prophets," pages 145-155; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

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Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Birth of Isaac Foretold

1. Promise to the childless. Gen. 15:1-6.
2. Human intervention in a divine plan. Gen. 16:1, 2, 11, 15.
3. The promise renewed. Gen. 17:15, 16.

II. The Child of Promise

4. The promise fulfilled. Gen. 21:1-3.
5. Rejoicing in the miracle birth. Gen. 21:5-8.
6. Future predicted for both sons of Abraham. Gen. 17:19-21.

III. The Supreme Test

7. God's amazing command. Gen. 22:1, 2.
8. Abraham's response. Gen. 22:3.
9. Isaac's attitude. Gen. 22:5-10.
10. God's intervention. Gen. 22:11, 12.
11. Blessing to father and son. Gen. 22:15-18; 26:1-4, 12, 13.

THE LESSON

Introduction

The approach in this lesson to a familiar story is from the viewpoint of the son, who was also tested personally. A careful search of his background and attitudes is rewarding. A paradoxical truth stands forth from this supreme example of faith: Human weakness becomes superhuman strength under God's control.

Birth of Isaac Foretold

1. How did God respond to Abraham's complaint about the lack of an heir? Gen. 15:1-6.

NOTE.—"Abram was a sinner and needed redemption, as does every other human being; but when righteousness was imputed to him, mercy and grace were also extended, effecting the pardon of his sin and bringing the rewards of righteousness. Here for the first time the full importance of faith is brought to view. Here also, for the first time, imputed righteousness is mentioned. From this point onward both fundamental concepts run through the Holy Scriptures, to find exhaustive and masterful treatment by the pen of the apostle Paul."—*The Seventh-day Adventist Bible Commentary,* on Gen. 15:6.

2. When the promise of an heir was delayed, what action did Sarah suggest? Gen. 16:1, 2, 11, 15.

NOTE.—"Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaids should be taken by Abraham as a secondary wife. Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace and 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. How did God later further emphasize His promise? Gen 17:15, 16.

NOTE.—"After the many years of waiting Abraham was given definite instructions to the effect that the promised seed would be Sarah's child and not the child of Hagar." —*The Seventh-day Adventist Bible Commentary,* on Gen. 17:16.

> "The object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work,* page 61.

The Child of Promise

4. How was the promise of a son fulfilled? Gen. 21:1-3.

NOTE.—"The birth of Isaac was contrary to the usual course of nature (Gal. 4: 23; Heb. 11:11). From time to time in God's dealings with the chosen people He gave them miraculous evidences of His divine power and leadership in order to inspire them with confidence in Him (see John 15:11). These miracles reached a climax in the great miracle of all time—the Incarnation, perfect life, vicarious death, glorious resurrection, and ascension of Jesus Christ." —*The Seventh-day Adventist Bible Commentary,* on Gen. 21:1.

5. How did Sarah express her joy over the miracle birth? Gen. 21:5-8.

NOTE.—"Sarah's laughter a year previously had reflected cynicism and incredulity, but now she laughed for joy. The steadfastness of Abraham and Sarah through what seemed to them long, dark years of disappointment and delay, was now rewarded. To them the birth of Isaac meant the dawn of a new day (see Ps. 30:5). It was the 'earnest,' or token, that the promise in its entirety—the coming of the Messiah, the gospel to all nations, and the eternal home in Canaan—would eventually be realized." —*The Seventh-day Adventist Bible Commentary,* on Gen. 21:6.

6. What future did God predict for both Ishmael and Isaac? Gen. 17: 19-21.

The Supreme Test

7. What command came to Abraham regarding this son in whom so much hope rested? Gen 22:1, 2.

NOTE.—"God had called Abraham to be the father of the faithful, and his life was to stand as an example of the faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. That he might reach the highest standard, God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him.

"At the time of receiving this command, Abraham had reached the age of a hundred and twenty years. He was regarded as an old man, even in his generation. In his earlier years he had been strong to endure hardship and to brave danger, but now the ardor of his youth had passed away. One in the vigor of manhood may with courage meet difficulties and afflictions that would cause his heart to fail later in life, when his feet are faltering toward the grave. But God had reserved His last, most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil."—*Patriarchs and Prophets,* page 147.

8. How promptly did Abraham obey? Gen 22:3.

NOTE.—"Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. The loss of such a son by accident or disease would have been heart-rending to the fond father; it would have bowed down his whitened head with grief; but he was commanded to shed the blood of that son with his own hand. It seemed to him a fearful impossibility. . . .

"In his doubt and anguish he bowed upon the earth, and prayed, as he had never prayed before, for some confirmation of the command if he must perform this terrible duty. . . . But none came to his relief. Darkness seemed to shut him in; but the command of God was sounding in his ears, 'Take now thy son, thine only son Isaac, whom thou lovest.' That command must be obeyed, and he dared not delay. Day was approaching, and he must be on his journey."—*Patriarchs and Prophets,* page 148.

9. What factors show that Isaac had learned both faith and obedience? Gen. 22:5-10.

NOTE.—"At the appointed place they built the altar and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate, but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourage his nervous hands to bind the cords that confine him to the altar."—*Patriarchs and Prophets,* page 152.

10. How did God spare father and son this supreme ordeal? Gen. 22:11, 12.

NOTE.—"Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering, but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with

wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, 'Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son, from Me.' God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—*Patriarchs and Prophets,* page 155.

11. How was the special blessing to Abraham later transferred to Isaac? Gen. 22:15-18; 26:1-4, 12, 13.

NOTE.—"The promises made to Abraham and confirmed to his son were held by Isaac and Rebekah as the great object of their desires and hopes."—*Patriarchs and Prophets,* page 177.

Questions for Meditation

1. Was the test equal for both father and son?

2. If I feel weak and dependent, does it mean that I would fail in a similar test?

3. What can I do to have a faith that will stand any test?

Lesson 4, for October 28, 1961

The Young Woman Who Became the Mother of Two Nations

MEMORY VERSE: "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

STUDY HELPS: "Patriarchs and Prophets," pages 171-176; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-9; begin reading Study Helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Journey to Nahor

1. Abraham's concern regarding Isaac's marriage. Gen. 24:1-9.
2. Prayerful approach. Gen. 24:10-17.
3. Courtesy and hospitality of Rebekah. Gen. 24:18-27.

II. In the Family Home

4. Reception of the guest. Gen. 24:28-33.
5. The message delivered. Gen. 24:48, 49.
6. Rebekah's decision. Gen. 24:50-61.

III. A New Home Established

7. Place of meeting. Gen. 24:62, 63.
8. A union blessed of God. Gen. 24:64-67.
9. Mother of two nations. Gen. 25:21-23.

IV. Parental Counsel

10. Rebekah's anxiety. Gen 27:46.
11. Isaac's counsel to his son. Gen. 28:1-5.
12. Similar circumstances of meeting. Gen. 29:1, 2, 9-13, 18.
13. Jacob, the chosen. Gen. 28:11-15.

THE LESSON

Introduction

An interesting pattern of readiness to do God's will may be discovered in the story of Rebekah and her family. Though human error mars the record, here is demonstrated most graphically that it is the trend in the life that counts. God gives victory and fulfills His promises, when the will is dedicated, though His children often make it necessary for Him to accomplish what they really desire by different providences. Here is strikingly portrayed the hopeful aspect of salvation. Though intermittent periods of apparent obedience to God will suffice nothing, yet in the dedicated life the way is ever upward and the final victory sure.

The Journey to Nahor

1. What great concern did Abraham express regarding the marriage of Isaac? Gen 24:1-9.

NOTE.—"The inhabitants of Canaan were given to idolatry, and God had forbidden intermarriage between His people and them, knowing that such marriages would lead to apostasy. The patriarch feared the effect of the corrupting influences surrounding his son. Abraham's habitual faith in God and submission to His will were reflected in the character of Isaac; but the young man's affections were strong, and he was gentle and yielding in disposition. If united with one who did not fear God, he would be in danger of sacrificing principle for the sake of harmony. 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. None were required to marry those whom they could not love; but in the bestowal of their affections the youth were guided by the judgment of their experienced, God-fearing parents. It was regarded as a dishonor to parents, and even a crime, to pursue a course contrary to this."—*Patriarchs and Prophets,* page 171.

2. What shows that Abraham made a good choice in his emissary, and how was the servant immediately rewarded? Gen. 24:10-17.

3. How did Rebekah show courtesy and hospitality? Gen 24:18-27.

NOTE.—"Hardly was the prayer uttered before the answer was given. Among the women who were gathered at the well, the courteous manners of one attracted his attention. As she came from the well, the stranger went to meet her, asking for some water from the pitcher upon her shoulder. The request received a kindly answer, with an offer to draw water for the camels also, a service which it was customary even for the daughters of princes to perform for their father's flocks and herds. Thus the desired sign was given. The maiden 'was very fair to look upon,' and her ready courtesy gave evidence of a kind heart, and an active, energetic nature. Thus far the divine hand had been with him. After acknowledging her kindness by rich gifts, the messanger asked her parentage, and on learning that she was the daughter of Bethuel, Abraham's nephew, 'he bowed down his head and worshiped the Lord.'" —*Patriarchs and Prophets,* pages, 172, 173.

In the Family Home

4. How was the guest received in Rebekah's home? Gen. 24:28-33.

5. After relating the providences of his journey, what request did the servant make? Gen. 24:48, 49.

6. What conversation ensued, and how was the matter settled? Gen. 24:50-61.

NOTE.—"After the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go to so great a distance from her father's house, to marry the son of Abraham. She believed, from what had taken place, that God had selected her to be Isaac's wife, and she said, 'I will go.' "—*Patriarchs and Prophets,* page 173.

What is your Sabbath school Investment project?

A New Home Established

7. What was Isaac doing as Rebekah and the caravan approached? Gen. 24:62, 63.

NOTE.—"Isaac may have been meditating upon, or praying for, Eliezer's safe return with his bride-to-be. He was, to be sure, anticipating their imminent return from Mesopotamia. His future happiness would depend in large measure upon the kind of wife Eliezer should bring back with him. Appropriate indeed it would be for Isaac to kneel and pray for the blessing of God upon his new home! Those husbands and wives whose union comes in answer to prayer will prove to be the greatest blessing to each other."—*The Seventh-day Adventist Bible Commentary,* on Gen. 24:63.

8. What statement shows that the marriage was successful? Gen. 24: 64-67.

NOTE.—"What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! 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. Long before they have reached manhood or womanhood they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often too late to prevent its baleful results. For the same lack of wisdom and self-control that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation becomes a galling yoke. 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.

9. For what did Isaac entreat the Lord? With what result? Gen. 25: 21-23.

NOTE.—"Like his father, Isaac was to learn that children of the promise were not to be simply the fruit of nature, but manifestly the gift of grace as well. When Isaac and Rebekah had been married for 19 years (vs. 20, 26), and were still childless, Isaac made the matter a subject of prayer. . . . His confidence in God was not exercised in vain, nor did he have long to wait before faith became fact."—*The Seventh-day Adventist Bible Commentary,* on Gen. 25:21.

Parental Counsel

10. What great concern did Rebekah express for one of her sons? Gen 27:46.

NOTE.—"Fathers and mother should feel that a duty devolves upon them to guide the affections of the youth, that they may be placed upon those who will be suitable companions. They should feel it a duty, by their own teaching and example, with the assisting grace of God, to so mold the character of the children from their earliest years that they will be pure and noble and will be attracted to the good and true. Like attracts like; like appreciates like. Let the love for truth and purity and goodness be

early implanted in the soul, and the youth will seek the society of those who possess these characteristics."—*Patriarchs and Prophets,* page 176.

11. What counsel, spoken earlier concerning himself, did Isaac repeat to his son regarding a vital matter? Gen. 28:1-5.

NOTE.—"The official family line was to be perpetuated through Jacob. Consequently, the blessings repeatedly promised to Abraham were now committed to Jacob (see chs. 17:2-8; 22:16-18). He left home burdened with guilt, but also with his father's blessing."—*The Seventh-day Adventist Bible Commentary,* on Gen. 28:4.

12. In what way was Rachel's experience similar to that of Rebekah's? Gen. 29:1, 2, 9-13, 18.

NOTE.—"Apparently it was not the custom for young women to be kept at home until the time of their marriage approached. Nor was it beneath the dignity of girls from wealthy families to carry water from the well, as Rebekah did, or to tend sheep, as Rachel did in this instance. Honest labor, far from being a discredit, is an honor to both high and low. Every son and daughter should learn that work is not humiliating, but that it is a privilege to contribute to the needs of the family."—*The Seventh-day Adventist Bible Commentary,* on Gen. 29:9.

13. How was God's promise to Abraham and Isaac renewed to Rebekah's son? Gen. 28:11-15.

NOTE.—"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome."—*The Desire of Ages,* pages 311, 312.

Questions for Meditation

1. Consider how different the story might have been if human inclination alone had been the guide in choosing a life companion.
2. What gave Rebekah courage to leave home and friends and go with a stranger into a far country?
3. When God delays, is it ever advisable to take things into our own hands?
4. Is it possible to know when we are running ahead of God?

Lesson 5, for November 4, 1961

The Youthful Dreamer

MEMORY VERSE: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

STUDY HELPS: "Patriarchs and Prophets," pages 209-240; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3; begin reading from Study Helps.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11-14.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Early Life of Joseph

1. His birth, parental partiality. Gen. 30:25, 26; 33:1, 2; 37:3.
2. Two similar dreams. Gen. 37:4-11.
3. Hatred breeds a murderous plot. Gen. 37:18-24, 26-28, 34-36.

II. Triumph in Bondage

4. Responsibility and honor in Egypt. Gen. 39:1-6.
5. Temptation resisted. Gen. 39:7-12.
6. In prison for righteousness. Gen. 39:19-23.
7. Restored to greater honor. Gen. 41:37-44, 46.

III. The Dream Fulfilled

8. The desperate mission of Joseph's brothers. Gen. 41:54-57; 42:1, 2.
9. Testing and remorse. Gen. 42:6-23.
10. Joseph's real feelings. Gen. 42:24.

IV. Despair Gives Place to Joyful Reunion

11. The second visit. Gen. 43:8, 9, 16, 29-31.
12. Further testing, and revelation. Gen. 44:2, 12, 16; 45:1-11.
13. Reunion of father and son. Gen. 46:29, 30; 47:1, 2, 5, 7, 12.
14. Complete forgiveness and recognition of God's leading. Gen. 50:15, 18-21.

THE LESSON

Introduction

How many times has the classic story of Joseph been told and retold! How many youth have gained from it courage to pick up again the broken threads of life, faith to see a glimmer of light in the utter darkness of seemingly hopeless situations! This is one of the epic biographies of the word of God that are timeless. Could the odds against an inexperienced, overprotected youth have been more fiercely arrayed? But it is a story of uninterrupted victory in struggles that originated from within and from without. The high lights of the detailed account of Joseph's life have been combined in this lesson to show God's power in watching over the fires of affliction and in bringing triumph, regardless of the circumstances.

Early Life of Joseph

1. Where was Joseph born, and what was the attitude of his parents toward him? Gen. 30:25, 26; 33:1, 2; 37:3.

NOTE.—"Jacob unwisely manifested his preference for Joseph, and this excited the jealousy of his other sons. As Joseph witnessed the evil conduct of his brothers, he was greatly troubled; he ventured gently to remonstrate with them, but only aroused still further their hatred and resentment. He could not endure to see them sinning against God, and he laid the matter before his father, hoping that his authority might lead them to reform. . . .

"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.

2. What incited the jealousy of Joseph's brothers? What element in two dreams that Joseph dreamed especially angered them? Gen. 37:4-11.

NOTE.—"As the lad stood before his brothers, his beautiful countenance lighted up with the Spirit of Inspiration, they could not withhold their admiration; but they did not choose to renounce their evil ways, and they hated the purity that reproved their sins. The same spirit that actuated Cain was kindling in their hearts." —*Patriarchs and Prophets,* page 210.

"One dollar now is of more value to the work than ten dollars will be at some future period."—*Counsels on Sabbath School Work,* page 134.

3. What plot was devised, and how was the plot changed into a lesser tragedy, and with what results? Gen. 37:18-24, 26-28, 34-36.

Triumph in Bondage

4. What honors came to Joseph in bondage, and why? Gen. 39:1-6.

NOTE.—"The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the believer in God should appear in marked contrast to the worshipers of idols—that thus the light of heavenly grace might shine forth amid the darkness of heathenism."—*Patriarchs and Prophets,* pages 214, 217.

5. How did Joseph show his firmness in resisting temptation? Gen. 39:7-12.

NOTE.—"Joseph knew well what would be the consequence of resistance. On the one hand were concealment, favor, and rewards; on the other, disgrace, imprisonment, perhaps death. His whole future life depended upon the decision of the moment. Would principle triumph? Would Joseph still be true to God? With inexpressible anxiety, angels looked upon the scene."—*Patriarchs and Prophets,* page 217.

6. What was Joseph's experience as he suffered unjust punishment? Gen. 39:19-23.

NOTE.—"But 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. He had the peace that comes from conscious innocence, and he trusted his case with God. He did not brood upon his own wrongs, but forgot his sorrow in trying to lighten the sorrows of others. He found a work to do, even in the prison. God was preparing him, in the school of affliction, for greater usefulness, and he did not refuse the needful discipline." —*Patriarchs and Prophets,* page 218.

7. After interpreting a series of dreams, with what higher position and greater responsibility was Joseph honored? Gen. 41:37-44, 46.

The Dream Fulfilled

8. What caused Joseph's brothers to visit Egypt? Gen. 41:54-57; 42:1, 2.

NOTE.—"Joseph's wisdom as an administrator now became apparent to all. If anyone had had doubt as to his policy of hoarding tremendous quantities of grain year after year, none questioned the prudence of the policy now. What would Pharaoh, a foreign ruler, have done with a famishing population? How could he have averted the overthrow of his own dynasty, except for the forethought of Joseph? This young Hebrew, a former house slave, had become the savior of the throne, of all Egypt, and of surrounding nations as well." —*The Seventh-day Adventist Bible Commentary,* on Gen. 41:56.

9. As Joseph saw the dream of his youth being fulfilled, how did he prove his brothers? How did they express remorse for their evil deed? Gen. 42:6-23.

NOTE.—"During the years since Joseph had been separated from his brothers, these sons of Jacob had changed in character. Envious, turbulent, deceptive, cruel, and revengeful they had been; but now, when tested by adversity, they were shown to be unselfish, true to one another, devoted to their father, and, themselves middle-aged men, subject to his authority."—*Patriarchs and Prophets,* page 225.

10. What revealed Joseph's real feelings toward his brothers? Gen. 42:24.

Despair Gives Place to Joyful Reunion

11. On the occasion of the brothers' second visit, how did Joseph receive them, and how did he conceal his inner emotions? Gen 43:8, 9, 16, 29-31.

12. After further testing his brothers, how did Joseph show his gracious, forgiving spirit? Gen. 44:2, 12, 16; 45:1-11.

13. Upon the arrival of his aged father, in what ways did Joseph honor him? Gen. 46:29, 30; 47:1, 2, 5, 7, 12.

NOTE.—"Upon reaching Egypt the company proceeded directly to the land of Goshen. Thither came Joseph in his chariot of state, attended by a princely retinue. The splendor of his surroundings and the dignity of his position were alike forgotten; one thought alone filled his mind, one longing thrilled his heart. As he beheld the travelers approaching, the love whose yearnings had for so many long years been repressed, would no longer be controlled. He sprang from his chariot and hastened forward to bid his father welcome. 'And he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.' . . .

"Not long after their arrival Joseph brought his father also to be presented to the king. The patriarch was a stranger in royal courts; but amid the sublime scenes of nature he had communed with a mightier Monarch; and now, in conscious superiority, he raised his hands and blessed Pharaoh."—*Patriarchs and Prophets,* page 233.

14. Following the death of Jacob, how did Joseph show forgiving love for his brothers and his understanding of God's providences? Gen. 50:15, 18-21.

NOTE.—"The life of Joseph illustrates the life of Christ. It was envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater than themselves. And when he was carried to Egypt, they flattered themselves that they were to be no more troubled with his dreams, that they had removed all possibility of their fulfillment. But their own course was overruled by God to bring about the very event that they designed to hinder. So the Jewish priests and elders were jealous of Christ, fearing that He would attract the attention of the people from them. They put Him to death, to prevent Him from becoming king, but they were thus bringing about this very result."—*Patriarchs and Prophets,* page 239.

Questions for Meditation

1. How does parental indulgence or partiality make it necessary for God at times to use seemingly harsh means in shaping youthful character?
2. Though in a worldly environment, what makes the difference between success and failure in a Christian life?
3. Am I conscious of God's overruling power for good in the misfortunes that befall me?

Lesson 6, for November 11, 1961

A Youth Chosen for Great Leadership

MEMORY VERSE: "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32:4.

STUDY HELPS: "Patriarchs and Prophets," pages 241-272, 411-421; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-10.	☐
Sunday: Questions 1-3; begin reading from Study Helps.	☐	Wednesday: Questions 11-14.	☐
Monday: Questions 4-6; read further from Study Helps.	☐	Thursday: Read from Study Helps.	☐
		Friday: Finish reading Study Helps; review entire lesson.	☐

Lesson Outline:

Introduction

I. The Cry of Oppression

1. Moses' birth and adoption. Ex. 2:1-10.
2. His impulsive deed. Ex. 2:11-22.
3. God hears Israel's cry. Ex. 2:23-25.

II. The Call to Leadership

4. The burning bush. Ex. 3:1-4.
5. God's call. Ex. 3:5, 6, 10.
6. Moses' doubts and fears. Ex. 3:11-22; 4:1-17.

III. Acceptance of God's Call

7. Preliminary events. Ex. 4:18-21, 27-31.
8. Moses faces Pharaoh. Ex. 5:1, 22, 23.
9. Repeated appeals rejected. Ex. 6:11, 29, last part; 9:1, 13; 10:1.
10. Deliverance. Ex. 15:1-18.

IV. God's Lessons Learned

11. Special honor. Ex. 19:20; 31:18; 34:1, 2, 27-30.
12. Disobedience meets punishment. Num. 20:10-12; 27:12-14.
13. Resignation and victory. Num. 27:15-23.
14. The greatest prophet. Deut. 34:1-6, 10; Matt. 17:1-3; Heb. 3:1, 2; 11:24, 25.

THE LESSON

Introduction

In Egypt, the land to which they had come and in which they had made their home through such a strange turn of events, the children of Israel prospered and multiplied, "and the land was filled with them." Ex. 1:7. The generation of Jacob's sons passed on, and with the coming of new generations a new king arose to power "which knew not Joseph." Verse 8. He looked upon the nation of Israel as a threat, and enslaved them. The cruel afflictions of their bondage to a heathen nation were reflected in great, agonizing cries to God. Such circumstances do not readily develop great leaders, but from these forbidding circumstances God brought forth the greatest earthly leader of all time. Thus we have recorded for our study, our encouragement, and our profit a most outstanding demonstration of the fact that neither environment nor human characteristics can prevent God from accomplishing mighty things through a submissive human instrument.

The Cry of Oppression

1. Describe the circumstances surrounding Moses' birth, protection, and early training. Ex. 2:1-10.

NOTE.—"Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother."—*Patriarchs and Prophets*, page 244.

2. What impulsive act did Moses commit, and how did it change the course of his life? Ex. 2:11-22.

NOTE.—"In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes. Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises."—*Patriarchs and Prophets,* page 247.

3. What was God's special concern at this time? Ex. 2:23-25.

The Call to Leadership

4. Through what supernatural event did God reveal Himself to Moses? Ex. 3:1-4.

5. How did God identify Himself, and what call did He extend? Ex. 3:5, 6, 10.

NOTE.—"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces."—*Patriarchs and Prophets,* page 252.

6. How did the ensuing conversation reveal Moses' presistent doubts and fears, and God's great forbearance? Ex. 3:11-22; 4:1-17.

NOTE.—"A man will gain power and efficiency as he accepts the responsibilities that God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity. Had Moses relied upon his own strength and wisdom, and eagerly accepted the great charge, he would have evinced his entire unfitness for such a work. The fact that a man feels his weakness is at least some evidence that he realizes the magnitude of the work appointed him, and that he will make God his counselor and his strength." —*Patriarchs and Prophets,* page 255.

Acceptance of God's Call

7. Name the events preceding Moses' first appearance before the king of Egypt. Ex. 4:18-21, 27-31.

8. What complaint did Moses lodge after his visit to Pharaoh served only to increase Israel's afflictions? Ex. 5:1, 22, 23.

NOTE.—"Moses' words did not reflect a spirit of displeasure or insubordination, but of perplexity and inquiry. The question and complaint proceeded from a faith that could not understand the dealings of God. At the same time he appealed for help in this hour of need and for the removal of what seemed contrary to God's nature and His will."—*The Seventh-day Adventist Bible Commentary,* on Ex. 5:22.

9. What are the consequences of repeated rejection of God's appeals? Ex. 6:11, 29, last part; 9:1, 13; 10:1.

NOTE.—"The hardening of Pharaoh's heart was in no way an act of God, but rather a deliberate choice on his own part (see PP 268). By repeated warnings and displays of divine power God sent light designed to point out to Pharaoh the error of his ways, to soften and subdue his heart, and to lead him to co-operate with His will (see DA 322). But each successive manifestation of divine power left him more determined to do as he pleased. Refusing to be corrected, he despised and rejected the light, until he became insensitive to it, and the light was finally withdrawn."—*The Seventh-day Adventist Bible Commentary,* on Ex. 4:21.

10. In what way was gratitude for deliverance expressed? Ex. 15:1-18.

God's Lessons Learned

11. What high honor was Moses alone privileged to receive? Ex. 19:20; 31:18; 34:1, 2, 27-30.

NOTE.—"While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor."—*Patriarchs and Prophets,* page 330.

You need the Sabbath school and the Sabbath school needs you.

12. How did God deal with His chosen leader because of his disobedient act? Num. 20:10-12; 27:12-14.

NOTE.—"Moses was not guilty of a great crime, as men would view the matter; his sin was one of common occurrence. The psalmist says that 'he spake unadvisedly with his lips.' Psalm 106:33. To human judgment this may seem a light thing; but if God dealt so severely with this sin in His most faithful and honored servant, He will not excuse it in others. The spirit of self-exaltation, the disposition to censure our brethren, is displeasing to God. Those who indulge in these evils cast doubt upon the work of God, and give the skeptical an excuse for their unbelief. The more important one's position, and the greater his influence, the greater is the necessity that he should cultivate patience and humility."—*Patriarchs and Prophets,* page 420.

13. How did Moses show his spirit of submission to God's justice and reveal his own personal victory? Num. 27:15-23.

NOTE.—"He [Moses] knew that he must die. Yet he had not for a moment faltered in his care for Israel. He had faithfully sought to prepare the congregation to enter upon the promised inheritance. . . .

The work of Moses as leader of Israel was ended. Still he forgot himself in his interest for his people. . . .

"The severest trial was his separation from the people of his care and love—the people with whom his interest and his life had so long been united. But he had learned to trust in God, and with unquestioning faith he committed himself and his people to His love and mercy."—*Patriarchs and Phophets,* pages 469-471.

14. How did God honor Moses at the close of his life, and subsequent to his death? Deut. 34:1-6, 10; Matt. 17:1-3; Heb. 3:1, 2; 11:24, 25. Compare Jude 9.

NOTE.—"Upon the mount of transfiguration Moses was present with Elijah, who had been translated. They were sent as bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon 'the goodly mountain,' within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Heaven."—*Patriarchs and Prophets,* page 479.

Questions for Meditation

1. Do I consult my doubts and fears even when I know the way of faith?

2. Would I have chosen Moses in his youth as a potentially great leader?

3. Does my attitude toward my mistakes lead me to continuous victory?

Lesson 7, for November 18, 1961

The Youth Who Wanted His Own Way

MEMORY VERSE: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

STUDY HELPS: "Patriarchs and Prophets," pages 560-568; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10; begin reading from Study Helps.	☐
Wednesday: Questions 11-13.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Samson Chosen as Israel's Deliverer

1. Reason for bondage. Judges 13:1.
2. Announcement of a deliverer. Judges 13:2-5.
3. Anxiety of parents. Judges 13:8-14.
4. The promise fulfilled. Judges 13:24, 25.

II. Spiritual Immaturity

5. Demand for a wife. Judges 14:1-3.
6. God's overruling purpose. Judges 14:4.
7. The wedding feast. Judges 14:5-14.

III. The Fruit of Self-Gratification

8. Trouble begins promptly. Judges 14:15-18.
9. Revenge and loss. Judges 14:19, 20; 15:1, 2.
10. Destruction. Judges 15:3-8.

IV. The Tragic Finale

11. Israel deserts its leader. Judges 15:9-16.
12. The deceitfulness of sin. Judges 16: 1-5, 16, 17, 20, last sentence.
13. Capture, mockery, and death. Judges 16:21-31.

THE LESSON

Introduction

One of the saddest examples in all the Bible of failure to achieve God's purposes is the tragic story of Samson. Before he was born, Christ Himself personally visited Samson's parents. (See *The Seventh-day Adventist Bible Commentary,* Ellen G. White Comments, on Judges 13:2-23, vol. 2, p. 1006.)

"God's providential care had been over Samson, that he might be prepared to accomplish the work which he was called to do. At the very outset of life he was surrounded with favorable conditions for physical strength, intellectual vigor, and moral purity. But under the influence of wicked associates he let go that hold upon God which is man's only safeguard, and he was swept away by the tide of evil. Those who in the way of duty are brought into trial may be sure that God will preserve them; but if men willfully place themselves under the power of temptation, they will fall, sooner or later."—*Patriarchs and Prophets,* page 568.

Samson might have won a great personal and national victory, bringing glory and honor to God's name; instead, he fulfilled his mission finally in "defeat, bondage, and death."—*Ibid.,* p. 567. The story of the youth who had great physical strength, but chose his own way and thus dwarfed his soul, remains forever a poignant revelation of the love of God that will not force the good way of life upon one who persists in choosing the way of many sorrows.

Samson Chosen as Israel's Deliverer

1. What was the cause of Israel's forty-year bondage to the Philistines? Judges 13:1.

NOTE.—"As His people returned to their evil ways, the Lord permitted them to be still oppressed by their powerful enemies, the Philistines. For many years they were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in pleasure and in worship, until they seemed to be one with them in spirit and interest. Then these professed friends of Israel became their bitterest enemies, and sought by every means to accomplish their destruction."—*Patriarchs and Prophets,* pages 558, 559.

2. Through whom did God promise to begin to deliver His people? What was to be the symbol of the deliverer's dedication? Judges 13:2-5.

NOTE.—"A person under the Nazirite vow was not to cut his hair during the time of the vow. When the vow expired, he was to cut off all his hair and present it at the tabernacle (Num. 6:18). The unshorn hair of the Nazirite was the visible token of his consecration, reminding both himself and the people of the sacred vows he had assumed. The long hair was thus the mark of the Nazirite as the linen garment was of the Levite."—*The Seventh-day Adventist Bible Commentary,* on Judges 13:5.

3. What revealed the attitude of the parents-to-be? Judges 13:8-14.

NOTE.—"The inquiry of every father and mother should be, 'What shall we do unto the child that shall be born unto us?' The effect of prenatal influences has been by many lightly regarded; but the instruction

sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how this matter is looked upon by our Creator.

"And it was not enough that the promised child should receive a good legacy from the parents. This must be followed by careful training and the formation of right habits. God directed that the future judge and deliverer of Israel should be trained to strict temperance from infancy. He was to be a Nazarite from his birth, thus being placed under a perpetual prohibition against the use of wine or strong drink. The lessons of temperance, self-denial, and self-control are to be taught to children even from babyhood."—*Patriarchs and Prophets,* pages 561, 562.

4. What evidences of the child's calling were early seen? Judges 13: 24, 25.

Spiritual Immaturity

5. During his youth what attitude revealed Samson's lack of spiritual growth? How did he show a petulant desire to please himself? Judges 14: 1-3.

NOTE.—"Had Samson obeyed the divine commands as faithfully as his parents had done, his would have been a nobler and happier destiny. But association with idolaters corrupted him. . . . Thus in his youth intimacies sprang up, the influence of which darkened his whole life. . . .

"Just as he was entering upon manhood, the time when he must execute his divine mission—the time above all others when he should have been true to God—Samson connected himself with the enemies of Israel. He did not ask whether he could better glorify God when united with the object of his choice, or whether he was placing himself in a position where he could not fulfill the purpose to be accomplished by his life. To all who seek first to honor Him, God has promised wisdom; but there is no promise to those who are bent upon self-pleasing."—*Patriarchs and Prophets,* pages 562, 563.

How many Branch Sabbath Schools does your Sabbath school operate?

6. How did God overrule Samson's disobedience? Judges 14:4.

NOTE.—"*An occasion.* Literally, 'a meeting,' that is, perhaps an opportunity to provoke hostilities. It may be that Samson had neglected to take up his life assignment when the proper time came, and some event was needed to stir him to activity. God used the incidents connected with the marriage as the 'occasion.' "—*The Seventh-day Adventist Bible Commentary,* on Judges 14:4.

Although it is evident that God can use both good and bad people and deeds to promote His purposes, we must ever remember that for our individual good and happiness we must always follow the plain instruction of the Lord.

"Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God." —*Testimonies,* vol. 5, p. 363.

7. At the wedding feast, what riddle did Samson propose? Judges 14: 5-14.

The Fruit of Self-Gratification

8. How soon did marital troubles begin, and what caused them? Judges 14:15-18.

NOTE.—"At his marriage feast Samson was brought into familiar association with those who hated the God of Israel. Whoever voluntarily enters into such relations will feel it necessary to conform, to some degree, to the habits and customs of his companions. The time thus spent is worse

than wasted. Thoughts are entertained and words are spoken that tend to break down the strongholds of principle and to weaken the citadel of the soul.

"The wife, to obtain whom Samson had transgressed the command of God, proved treacherous to her husband before the close of the marriage feast."—*Patriarchs and Prophets,* page 563.

9. What impulsive action did Samson take, and what did he lose as a result? Judges 14:19, 20; 15:1, 2.

NOTE.—"The experience of Samson indicates that God does not immediately forsake His servants when they fall into sin. He may continue to bless their efforts, even though they are living in conscious disregard of some specific requirement of God. Inasmuch as no one is without fault, God would be unable to use human instrumentalities in His work, if He could bless only the efforts of the sinless. Since this is true, no one should interpret the blessings of heaven as proof that God approves of all his deeds."—*The Seventh-day Adventist Bible Commentary,* on Judges 14:20.

10. Upon learning that his wife had been given to another, how did Samson give vent to his anger? Judges 15:3-8.

The Tragic Finale

11. Despite Samson's failure, what victory did God grant him over the Philistines? Judges 15:9-16.

12. What action on Samson's part led to the withdrawal of God's blessing? Judges 16:1-5, 16, 17, 20, last sentence.

NOTE.—"Samson had many times violated his Nazirite vow by partaking of wine (PP 565) and by defiling himself in other ways, but in it all, by keeping his long hair, he indicated at least some interest in maintaining his consecration for God's service. There was no virtue in the hair itself, but since it was a token of his loyalty to God, its sacrifice to the whim of a lawless woman caused God to withdraw the gift of supernatural strength. God had borne long with Samson's folly, but now that he had broken the vow in every way, the Lord withdrew His blessing and protection."—*The Seventh-day Adventist Bible Commentary,* on Judges 16:20.

13. Upon the withdrawal of God's blessing and protection, what tragic events followed? What indicates Samson's final repentance? Judges 16: 21-31.

NOTE.—"In suffering and humiliation, a sport for the Philistines, Samson learned more of his own weakness than he had ever known before; and his afflictions led him to repentance. . . .

"God's promise that through Samson he would 'begin to deliver Israel out of the hand of the Philistines' was fulfilled; but how dark and terrible the record of that life which might have been a praise to God and a glory to the nation! Had Samson been true to his divine calling, the purpose of God could have been accomplished in his honor and exaltation. But he yielded to temptation and proved untrue to his trust, and his mission was fulfilled in defeat, bondage, and death."—*Patriarchs and Prophets,* pages 566, 567.

Questions for Meditation

1. Should Israel have marshaled behind their chosen leader, regardless of his personal life? Might his life have been different had they done so?

2. In what kind of circumstances did Samson pray? Judges 15:18; 16:28.

3. Do I understand and practice the prayer life, or do I pray most fervently when I am in difficulty?

4. What is my spiritual development in comparison with my age?

Lesson 8, for November 25, 1961

The Unforgettable Friendship

MEMORY VERSE: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head: . . . as the dew of Hermon, and as the dew that descended upon the mountains of Zion." Ps. 133:1-3.

STUDY HELPS: "Patriarchs and Prophets," pages 637-659; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-9.	☐
Tuesday: Questions 10-14.	☐
Wednesday: Begin reading Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Two Heroic Youths

1. Jonathan's courage and reliance on God. 1 Sam. 14:6, 23.
2. David's first anointing. 1 Sam. 16:1, 11-13.
3. Saul's love for David. 1 Sam. 16:18, 19, 21-23.
4. David's character. 1 Sam. 17:15-20, 26, 31, 32, 37, 45, 47, 50.

II. No Greater Love

5. Friendship begins in the king's court. 1 Sam. 18:1, 3, 4.
6. Responsibilities and jealousy. 1 Sam. 18:2, 5, 7-9, 11-13.
7. David's behavior. 1 Sam. 18:14, 16, 18.
8. The plot to kill and the plan to save. 1 Sam. 19:1-3.
9. Jonathan's risk in David's behalf. 1 Sam. 19:4-7.

III. Parting of the Ways

10. A solemn covenant. 1 Sam. 20:1-3, 11-17.
11. The king's wrath and warning. 1 Sam. 20:30-33, 42.
12. David proves his worthiness. 1 Sam. 24:9-20; 26:7-11, 25.
13. Last meeting with Jonathan. 1 Sam. 23:15-18.
14. David's lament. 2 Sam. 1:11, 12, 19-27.

THE LESSON

Introduction

Friendship is one of heaven's greatest blessings. Next to parents, no earthly influence upon one's life matches that of a true friend. The classic story of David and Jonathan reveals the basis of perfect friendship. The intent of this lesson is to show the lifelong influence of friendship formed between two kindred spirits under the guiding hand of God. The choice of friends in one's youth is a vitally important matter, but two can love as did David and Jonathan only when both love God first.

Two Heroic Youths

1. In what incident is Jonathan's courage and reliance upon God first revealed? 1 Sam. 14:6, 23.

NOTE.—"Here is a noteworthy example of divine power co-operating with human effort. Jonathan longed for deliverance from the incursions of the Philistines. Events of the day leave no doubt but that his aspiration was born of the Holy Spirit. Jonathan saw the impulsive fit of depression that afflicted his father, but this only inspired him with greater confidence in the divine Ruler, who had called Saul in the first place. With every advance step Jonathan felt a surge of power, born of faith, that strengthened him for the next. That day he was proving Jehovah to be a covenant-keeping God—One who was able to make the wrath of man to praise Him."—*The Seventh-day Adventist Bible Commentary,* on 1 Sam. 14:23.

2. To what responsible position was David called? 1 Sam. 16:1, 11-13.

NOTE.—"The great honor conferred upon David did not serve to elate him. Notwithstanding the high position which he was to occupy, he quietly continued his employment, content to await the development of the Lord's plans in His own time and way. As humble and modest as before his anointing, the shepherd boy returned to the hills and watched and guarded his flocks as tenderly as ever."—*Patriarchs and Prophets,* page 641.

3. Having heard of David's valor, wisdom, and musical ability, what did King Saul request? 1 Sam. 16:18, 19, 21-23.

4. Name the traits of David's character revealed in the following references: 1 Sam. 17:15-20, 26, 31, 32, 37, 45, 47, 50.

No Greater Love

5. How is the depth of love experienced by David and Jonathan expressed? 1 Sam. 18:1, 3, 4.

NOTE.—"Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David's life at the peril of his own; steadfast at his father's side through the dark days of his declining power, and at his side falling at the last—the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love."—*Education,* page 157.

6. What honors were given David? How was the tide of events turned, and with what result? 1 Sam. 18:2, 5, 7-9, 11-13.

7. How did David react to the trying and dangerous situation? 1 Sam. 18:14, 16, 18.

NOTE.—"Through years of waiting and peril, David learned to find in God his comfort, his support, his life. He learned that only by God's power could he come to the throne; only in His wisdom could he rule wisely. It was through the training in the school of hardship and sorrow that David was able to make the record—though afterwards marred with his great sin—that he 'executed judgment and justice unto all his people.' 2 Sam. 8:15."—*Education,* page 152.

8. What action did the king in desperation take, and who stepped in to help David? 1 Sam. 19:1-3.

NOTE.—"Adversity proves the sincerity of true friendship. Jonathan well knew that David had no thought of usurping the

throne, but was unable to convince Saul of that fact. Jonathan's position was not easy, for he would be in the role of opposing the desire of a tyrant, and would be thought disloyal to his own father. However, as a true friend, Jonathan told David the truth about Saul, not to frighten, but to forewarn and assure him of a true friend's allegiance. This was a real test for Jonathan. Jonathan had to decide between loyalty to his father and loyalty to David. It was impossible longer to be loyal to both. He demonstrated good judgment by conducting himself in such a way as to retain influence over his father and yet at the same time save David from certain death."—*The Seventh-day Adventist Bible Commentary,* on 1 Sam. 19:3.

Have you given your Birthday Thank Offering yet?

9. What risk did Jonathan take to save David? 1 Sam. 19:4-7.

NOTE.—"Bound to his friend by ties even closer than those of blood relationship, with a love 'passing the love of women' (2 Sam. 1:26), and knowing the innermost thoughts of David's heart, Jonathan was ideally fitted to mediate between him and Saul. In Jonathan's plea to his father, respect for authority and strict regard for principle were both manifested. As Saul's son, he knew the arguments that would have the most weight with the king—David's victory over Goliath and his continued, loyal service to the king personally on all occasions."—*The Seventh-day Adventist Bible Commentary,* on 1 Sam. 19:4.

Parting of the Ways

10. In what conversation is David's innocence and the steadfast love between the two friends made plain? 1 Sam. 20:1-3, 11-17.

11. During an outburst of rage what particular point, intended to impress Jonathan, did Saul make? What was Jonathan's reaction? 1 Sam. 20:30-33, 42.

NOTE—"It was Saul's determination to maintain his dynasty, regardless of any question of right or wrong. In pursuing this course Israel's king was following the example of neighboring kings who held their thrones by force and fought and died to maintain their dynasties. Saul was unwilling to acknowledge God as the supreme ruler of Israel."—*The Seventh-day Adventist Bible Commentary,* on 1 Sam. 20:31.

12. On two occasions how did David show his nobility of character, and what admission did his actions evoke from Saul? 1 Sam. 24:9-20; 26:7-11, 25.

13. What took place at the last recorded meeting between Jonathan and David? 1 Sam. 23:15-18.

NOTE.—"At this time, when there were so few bright spots in the path of David, he was rejoiced to receive an unexpected visit from Jonathan, who had learned the place of his refuge. Precious were the moments which these two friends passed in each other's society. They related their varied experiences, and Jonathan strengthened the heart of David, saying, 'Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.' As they talked of the wonderful dealings of God with David, the hunted fugitive was greatly encouraged. 'And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.' "—*Patriarchs and Prophets,* page 660.

14. Upon news of Jonathan's tragic death, how did David express his grief? 2 Sam. 1:11, 12, 19-27.

NOTE.—"In spite of Jonathan's friendship with David, and Saul's rash attempts at the life of his son, Jonathan had remained with his father as a dutiful prince, and was with him fighting the battles of the realm when death overtook them both."—*The Seventh-day Adventist Bible Commentary,* on 2 Sam. 1:23.

"*Passing the love of women.* By this touching expression David showed the depth and sincerity of Jonathan's love. Jonathan suffered the loss of crown and kingdom because of his love for David.

"True love consists in thinking of others, caring for others, and doing for others. Selfishness consists in requiring of others what one is unwilling to do himself. To Jonathan, the friendship of David meant more than fame and fortune."—*Ibid.,* on 2 Sam. 1:26.

Questions for Meditation

1. How well did Jonathan exemplify loyalty to both parent and friend?
2. Have I learned how to give myself truly in friendship?
3. Am I careful to choose my friends from among those who love God above all?
4. How far would I go to help a friend in need?

Lesson 9, for December 2, 1961

The Youth Who Dared to Be Different

MEMORY VERSE: "Blessed be the name of God forever and ever: for wisdom and might are His: . . . He giveth wisdom unto the wise, and knowledge to them that know understanding." Dan. 2:20, 21.

STUDY HELPS: "Prophets and Kings," pages 479-502, 514-548; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11; begin reading from Study Helps.	☐
Wednesday: Questions 12-14; read from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Captivity Brings Problems

1. The conqueror. Dan. 1:1, 2.
2. The king's plan. Dan. 1:3-7.
3. Daniel's decision. Dan. 1:8-14.
4. His courage rewarded. Dan. 1:15-20.

II. In a King's Court

5. Dreams and distress. Dan. 2:1-6, 10-13.
6. Daniel's faith. Dan. 2:16-23.
7. His public witnessing. Dan. 2:27, 28, first part.
8. Rewards and remembrance. Dan. 2:46-49.

III. Adviser to Kings

9. Further interpretations. Dan. 4:18, 24-28; 5:17, 22, 23, 30.
10. Greater honors. Dan. 6:1-3, 28.
11. Intrigue and condemnation. Dan. 6:4, 13-16, 19-22, 25, 26.

IV. An Honored Servant

12. Prophetic revelation. Dan. 7:1; 8:1; 9:3, 16-18.
13. Heavenly ambassador. Dan. 8:16; 9:21-23; 10:11, 12, 14, 18, 19, 21.
14. Message of hope. Dan. 2:44; 7:27; 12:1-3.

Introduction

"Daniel" and "dare" have been synonyms through the ages since this young man of God risked everything for integrity. From a human viewpoint, surely it was no more pleasant for Daniel to be different from all those with whom he was associated than such a course is for youth today. Moreover, we can only imagine the pressure to conform in Daniel's particular situation. But Daniel's behavior shows that he had a fine discernment between right and wrong that allowed no compromise. *He did not choose his environment,* but he did choose to obey God regardless of the consequences. He thus became the timeless example of what God can do for any youth when simple faith holds the life steadfast for God. As Daniel's unquestioning obedience led through fearful trial to victory after victory, he was being prepared to receive fullness of ability, wisdom, and honor, all gifts of God to a youth who chose His way.

Captivity Brings Problems

1. What circumstances brought Daniel into captivity? Dan. 1:1, 2.

NOTE.—"Among those who maintained their allegiance to God were Daniel and his three companions—illustrious examples of what men may become who unite with the God of wisdom and power. From the comparative simplicity of their Jewish home, these youth of royal line were taken to the most magnificent of cities and into the court of the world's greatest monarch."—*Prophets and Kings,* page 480.

2. What special plan, affecting some of the captives, did Nebuchadnezzar devise? Dan. 1:3-7.

3. What decision did Daniel make, and with what proposal did he meet the opposition? Dan. 1:8-14.

NOTE.—"What if Daniel and his companions had made a compromise with those heathen officers and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.

"God has said, 'Them that honor Me I will honor' (1 Sam. 2:30). While Daniel clung to his God with unwavering trust, the Spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days."—*The Sanctified Life,* 1956 ed., pp. 23, 24.

4. How was Daniel's courage rewarded? Dan. 1:15-20.

In a King's Court

5. What events caused the king to decree the death of the wise men of Babylon, including Daniel and his companions? Dan. 2:1-6, 10-13.

NOTE.—"The Lord in His providence gave Nebuchadnezzar this dream. God had a message for the king of the Babylonian realm. There were representatives in the palaces of Nebuchadnezzar through whom God could communicate a knowledge of Himself. God is no respecter of men or of nations. His object is to save as many as are willing, of whatever tribe or nation. He was as anxious to save the ancient Babylonians as He was to save Israel."—*The Seventh-day Adventist Bible Commentary,* on Dan. 2:1.

6. By what procedure did Daniel again reveal his courage, faith, and gratitude? Dan. 2: 16-23.

NOTE.—"Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty. In times of perplexity and danger they had always turned to Him for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need. And they did not plead in vain. The God whom they had honored, now honored them. The Spirit of the Lord rested upon them, and to Daniel, 'in a night vision,' was revealed the king's dream and its meaning.

"Daniel's first act was to thank God for the revelation given him."—*Prophets and Kings,* pages 493, 494.

"Every day some portion of the time should be appropriated to the study of the lessons."—*Counsels on Sabbath School Work,* page 53.

7. How did Daniel unreservedly honor God before the king? Dan. 2: 27, 28, first part.

8. What was the king's reaction to the interpretation of his dream? What request did Daniel make for his friends? Dan. 2:46-49.

NOTE.—"Nebuchadnezzar was himself a man of superior intelligence and wisdom, as his provision for the professional training of court officials (ch. 1:3, 4) and his ability to evaluate their 'wisdom and understanding' (vs. 18-20) make clear. Imperfect as was Nebuchadnezzar's concept of the true God, he now had irrefutable proof that Daniel's God was infinitely wiser than either the wise men or the god's of Babylon. Later experiences were to convince King Nebuchadnezzar with respect to additional attributes of the God of heaven. . . .

"Daniel did not become intoxicated by the great honors that had been conferred upon him. He remembered his comrades. They had shared in the prayer (v. 18); they shared also in the reward."—*The Seventh-day Adventist Bible Commentary,* on Dan. 2:47, 49.

Adviser to Kings

9. Under what other circumstances did Daniel fearlessly interpret divine messages to kings? Dan. 4:18, 24-28; 5:17, 22, 23, 30.

NOTE.—"Before that terror-stricken throng, Daniel, unmoved by the promises of the king, stood in the quiet dignity of a servant of the Most High, not to speak words of flattery, but to interpret a message of doom."—*Prophets and Kings,* page 529.

10. What was Darius's attitude toward Daniel? Dan. 6:1-3, 28.

NOTE.—"This was not the first time that royal observers had noticed a unique 'spirit' in Daniel. . . . A brief acquaintance with this elderly statesman, a survivor of the golden age of imperial Babylonia, was sufficient to convince Darius that Daniel would be a wise choice as chief administrator of the new empire and counselor of the crown."—*The Seventh-day Adventist Bible Commentary,* on Dan. 6:3.

11. How did intrigue bring great trial to Daniel and provide him another opportunity to glorify God? Dan. 6:4, 13-16, 19-22, 25, 26.

NOTE.—"From the story of Daniel's deliverance we may learn that in seasons of trial and gloom God's children should be just what they were when their prospects were bright with hope and their surround-

ings all that they could desire. Daniel in the lions' den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities."—*Prophets and Kings,* page 545.

An Honored Servant

12. For what important role did God choose Daniel? Dan. 7:1; 8:1; 9:3, 16-18.

NOTE.—"Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God."—*Prophets and Kings,* page 546.

13. Who was God's special messenger to Daniel, and for what purpose was he sent to Daniel? Dan. 8:16; 9:21-23; 10:11, 12, 14, 18, 19, 21.

NOTE.—"The words of the angel, 'I am Gabriel, that stand in the presence of God' [Luke 1:19], show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Dan. 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' Rev. 1:1. And to John the angel declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Rev. 22:9, R.V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men."—*The Desire of Ages,* page 99.

14. How did Daniel express the glorious message of hope for all children of God to the end of time? Dan. 2:44; 7:27; 12:1-3.

Questions for Meditation

1. Do I gain strength by consistently basing my decisions on faith rather than feeling, or do I weaken my character by occasionally choosing the easy way?
2. Is it necessary to completely overcome fear of consequences in order to fully obey God?
3. How does wisdom differ from knowledge? Does ability depend solely upon heredity and environment, or are there other factors?

Lesson 10, for December 9, 1961

From Persecutor to Apostle

MEMORY VERSE: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

STUDY HELPS: "The Acts of the Apostles," pages 112-130; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-13.	☐
Sunday: Questions 1-4.	☐	Thursday: Finish reading Study Helps.	☐
Monday: Questions 5-7; begin reading from Study Helps.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

Lesson Outline:

Introduction

I. God's Wondrous Ways

1. The young religious zealot. Acts 7:58-60; 8:1-3.
2. Saul is changed. Acts 9:3-6, 9, 13-16.
3. His immediate response. Acts 9:20, 22, 29.
4. His deliverance never forgotten. 1 Cor. 15:9; Gal. 1:13, 15, 16; 1 Tim. 1:13, 15.

II. High Lights of Paul's Christian Career

5. Preached Christ on Mars' Hill. Acts 17:22-31.
6. Miracles associated with Paul's ministry. Acts 14:8-10.
7. Persecution and hardship. Rom. 8:18; 2 Cor. 4:17; 11:24-28, 30; 12:7-10.

III. Paul Trains a Co-Worker

8. Timothy as Paul's "son in the faith." Acts 16:1-5.
9. Training through responsibility. Phil. 2:19; 1 Thess. 3:2; 1 Tim. 1:1-3.
10. The mantle of leadership. 1 Tim. 1:18, 19; 2:1-6; 4:13-16.

IV. Legacy to the World

11. Life in Christ. Gal. 2:20.
12. Christian philosophy. Rom. 8:1-4; 12:1, 2; 1 Cor. 13; Phil. 4:13.
13. Triumphant finality. 2 Tim. 4:7, 8.

THE LESSON

Introduction

When we contemplate the conversion of Saul, we can only exclaim, in Paul's own words, that God's judgments are "unsearchable" and "His ways past finding out!" Rom. 11:33. The barriers to this young man's heart were the most formidable: brilliance, position, fame, and worst of all, fanatical religious intolerance based on sincerity. The youth whom God chose to be the greatest exponent of the Christian faith in the early church was probably regarded by the believers as the topmost "impossible." Yet God saw something that the eyes of man are not quick to discern, and this merciless youthful religious zealot became the greatest preacher of all time, except Christ. How many volumes have been written based upon his epistles! How many sermons have found their strength in his writings! How many times have centuries of everyday life re-echoed his phrasings in the word of God! How many lives have been remade by the Spirit of God speaking through this man whose life was hid in Christ! Yet in his youth he was anti-Christian, intent upon destruction of the very faith for which he was soon to give all his ability and at last to yield his life. In our restudy of this dynamic Christian personality we may gain new faith, courage, and determination as we today press on toward "the high calling of God in Christ Jesus."

God's Wondrous Ways

1. In connection with what event is young Saul introduced? Acts 7: 58-60; 8:1-3.

2. What were the circumstances of his conversion? Acts 9:3-6, 9, 13-16.

NOTE.—"In that hour of heavenly illumination Saul's mind acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding. He saw that the rejection of Jesus by the Jews, His crucifixion, resurrection, and ascension, had been foretold by the prophets and proved Him to be the promised Messiah. Stephen's sermon at the time of his martyrdom was brought forcibly to Saul's mind, and he realized that the martyr had indeed beheld 'the glory of God,' when he said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' Acts 7:55, 56. The priests had pronounced these words blasphemy, but Saul now knew them to be truth."—*The Acts of the Apostles,* pages 115, 116.

3. To what work did God call Saul, and with what result? Acts 9:20, 22, 29.

NOTE.—"Paul had formerly been known as a zealous defender of the Jewish religion and an untiring persecutor of the followers of Jesus. Courageous, independent, persevering, his talents and training would have enabled him to serve in almost any capacity. He could reason with extraordinary clearness, and by his withering sarcasm could place an opponent in no enviable light. And now the Jews saw this young man of unusual promise united with those whom he formerly persecuted, and fearlessly preaching in the name of Jesus."—*The Acts of the Apostles,* page 124.

4. What expressions reveal that Paul never forgot his past experience? 1 Cor. 15:9; Gal. 1:13, 15, 16; 1 Tim. 1:13, 15.

High Lights of Paul's Christian Career

5. What illustration do we have of Paul's taking advantage of every opportunity to preach Christ? Acts 17:22-31.

"Well, says one, the calls keep coming to give to the cause. I am weary of giving. Are you? Then let me ask, Are you weary of receiving from God's beneficent hand?"—*Counsels on Sabbath School Work,* page 133.

6. In what besides his preaching was the power of God manifested in Paul's ministry? Acts 14:8-10.

7. How did Paul summarize the hardships that befell him in the course of his Christian ministry, and what was his attitude toward them? Rom. 8:18; 2 Cor. 4:17; 11:24-28, 30; 12:7-10.

NOTE.—"Ransomed by the sacrifice of Christ, washed from sin in His blood, and clothed in His righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to His trust. His mind grasps the Saviour's promise, 'I will raise him up at the last day.' John 6:40. His thoughts and hopes are centered on the second coming of his Lord."—*The Acts of the Apostles,* pages 512, 513.

Paul Trains a Co-Worker

8. What youth joined Paul in his ministry? Acts 16:1-5.

NOTE.—"It was at Lystra that Paul had been stoned, yet we find him again on the scene of his former danger. He was anxious to see how those who through his labors

had accepted the gospel were enduring the test of trial. He was not disappointed, for he found that the Lystrian believers had remained firm in the face of violent opposition.

"Here Paul again met Timothy, who had witnessed his sufferings at the close of his first visit to Lystra, and upon whose mind the impression then made had deepened with the passing of time until he was convinced that it was his duty to give himself fully to the work of the ministry. His heart was knit with the heart of Paul, and he longed to share the apostle's labors by assisting as the way might open."—*The Acts of the Apostles,* pages 202, 203.

9. What responsibilities did Paul give Timothy, and how did Paul express his confidence in the young man? Phil. 2:19; 1 Thess. 3:2; 1 Tim. 1:1-3.

10. Review some of the counsel given Timothy, whom Paul was training to wear the mantle of Christian leadership. 1 Tim. 1:18, 19; 2:1-6; 4:13-16.

NOTE.—"Paul and Timothy were bound together by an affection unusually deep and strong. Since his conversion, Timothy had shared Paul's labors and sufferings, and the friendship between the two had grown stronger, deeper, and more sacred, until all that a son could be to a loved and honored father, Timothy was to the aged, toil-worn apostle."—*The Acts of the Apostles,* pages 498, 499.

Legacy to the World

11. In what language did Paul describe the life of victory in Christ? Gal. 2:20.

12. In what familiar passages of Scripture did Paul give expression to his Christian faith? Rom. 8:1-4; 12:1, 2; 1 Cor. 13; Phil. 4:13.

NOTE.—"The principles that guided Paul in his Christian life and warfare should be the guiding principles for Christians today. For those who wish to refresh their memories and dedicate themselves anew to the application of these principles in their own lives, here is a further list of familiar gems from the writings of the great apostle: Gal. 6:9; Eph. 3:20; Col. 3:1-3; 1 Thess. 5:21; 2 Tim. 2:19.

13. With what ring of triumphant finality did Paul express his own faith? 2 Tim. 4:7, 8.

Questions for Meditation

1. Did Paul have any strength of character that is not possible for me?
2. Is sincerity always a safe guide in human behavior?
3. How can repeated trials and continuing joy be compatible in the Christian life?
4. How much did Paul "give up" when he became a Christian?

Lesson 11, for December 16, 1961

The Prodigal and His Brother

MEMORY VERSE: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

STUDY HELPS: "Christ's Object Lessons," pages 198-211 (chapter, "Lost, and Is Found"); "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6; begin reading from Study Helps.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. A Youth Chooses the Wrong Way

1. Parable answers an accusation. Luke 15:2.
2. Younger son's request. Luke 15:11-13.
3. Famine and awakening. Luke 15:14-19.

II. Joy in the Prodigal's Return

4. The father's greeting. Luke 15:20.
5. True repentance. Luke 15:21.
6. Reason for rejoicing. Luke 15:22-24.

III. The Elder Son

7. Elder son's inquiry. Luke 15:25-27.
8. Another kind of wastefulness. Luke 15:28-30.
9. The father's reply. Luke 15:31, 32.

IV. The Christian Attitude

10. Christ accused as "Friend of sinners." Matt. 9:10-13; 11:19.
11. Two classic examples. Luke 7:37-48; John 8:1-7.
12. The sinner's proper attitude. Luke 18:9-14.
13. Mission of the converted. James 5:19, 20.

THE LESSON

Introduction

"This, perhaps the most famous of all the parables of Jesus, consists of two parts. The first part (vs. 11-24) emphasizes the emotions of the father of the lost son, his love for the boy, and his joy when the prodigal returned. The second part (vs. 25-32) is a rebuke to those who, like the elder son, resented the father's love and joy. This latter section was probably Christ's answer to the murmuring of the scribes and Pharisees (see v. 2). Whereas the parables of the Lost Sheep and the Lost Coin stress God's part in the work of redemption, the parable of the Lost Son emphasizes man's part in responding to the love of God and acting in harmony with it. The Jews had completely misconstrued the nature of divine love. . . . In the parable the younger son represents the publicans and the sinners, the older son, the scribes and the Pharisees."—*The Seventh-day Adventist Bible Commentary,* on Luke 15:11.

A Youth Chooses the Wrong Way

1. In the parable of the prodigal son, what accusation did Christ answer? Luke 15:2.

NOTE.—"The parables of the lost sheep, the lost coin, and the prodigal son, bring out in distinct lines God's pitying love for those who are straying from Him. Although they have turned away from God, He does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe.

"In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—*Christ's Object Lessons,* page 198.

2. In the parable, what request did the younger of two sons make of his father? Upon receiving his inheritance, what did he do? Luke 15:11-13.

NOTE.—"The Bible tells of men who 'professing themselves to be wise' 'became fools' (Rom. 1:22); and this is the history of the young man of the parable. The wealth which he has selfishly claimed from his father he squanders upon harlots. The treasure of his young manhood is wasted. The precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations—all are consumed in the fires of lust."—*Christ's Object Lessons,* pages 199, 200.

3. What circumstances brought him to his senses, and what decision did he make? Luke 15:14-19.

NOTE.—"What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the 'far country,' so do sinners seek happiness in forgetfulness of God."—*Christ's Object Lessons,* page 200.

Joy in the Prodigal's Return

4. When he returned home, how was he greeted? Luke 15:20.

NOTE.—"The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance, saying, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' The father holds him close to his side, and brings him home. No opportunity is given him to ask a servant's place. He is a son, who shall be honored with the best the house affords, and whom the waiting men and women shall respect and serve."—*Christ's Object Lessons,* pages 203, 204.

5. What revealed the son's sincere repentance? Luke 15:21.

6. How did the father further show his joy, and what reason did he give for his action? Luke 15:22-24.

NOTE.—"In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear Him.' Ps. 103:13."—*Christ's Object Lessons,* page 204.

The Elder Son

7. Who arrived on the scene, and what did he wish to know? Luke 15: 25-27.

NOTE.—"In the parable nothing more is said directly concerning the younger son. His restoration is now complete, and the lesson of the parable in so far as he is concerned—the gracious welcome Heaven accords the returning and repentant sinner —is clear. Thus far Jesus has justified His friendly attitude toward 'publicans and sinners.' . . . The remainder of the parable (vs. 25-32) deals with the attitude of the Pharisees and scribes toward 'sinners,' . . .

as represented by the attitude of the elder brother toward the younger. This part of the parable was set forth as a rebuke to these self-righteuos hypocrites for their 'murmuring' at the way Jesus treated the outcasts of society."—*The Seventh-day Adventist Bible Commentary,* on Luke 15:25.

8. What complaint did the elder brother lodge? Luke 15:28-30.

NOTE.—"This elder brother has not been sharing in his father's anxiety and watching for the one that was lost. He shares not, therefore, in the father's joy at the wanderer's return. The sounds of rejoicing kindle no gladness in his heart. He inquires of a servant the reason of the festivity, and the answer excites his jealousy. He will not go in to welcome his lost brother. The favor shown the prodigal he regards as an insult to himself."—*Christ's Object Lessons,* page 207.

9. What poignant reply did the father make? Luke 15:31, 32.

NOTE.—"In the parable the father's remonstrance with the elder son was Heaven's tender appeal to the Pharisees. 'All that I have is thine'—not as wages, but as a gift. Like the prodigal, you can receive it only as the unmerited bestowal of the Father's love.

"Self-righteousness not only leads men to misrepresent God, but makes them cold-hearted and critical toward their brethren." —*Christ's Object Lessons,* pages 209, 210.

The Christian Attitude

10. What did the Pharisees fail to understand with respect to Christ's mission? Matt. 9:10-13; 11:19.

NOTE.—"In stating the profound truth of the purpose of His mission to earth Christ revealed the hypocrisy and fallacy of the Pharisees and their attitude toward Christ's association with tax collectors. If these men were such sinners as the Pharisees claimed, they must be in greater need than other men. Were they not then the very ones for whom Christ should put forth His best efforts? He had come to 'save' men (Matt. 1:21), but if He were able only to save those who were already righteous, He could not be truly a Saviour. The test of His mission as the Saviour of men turned on the point of what He could do for sinners."—*The Seventh-day Adventist Bible Commentary,* on Mark 2:17.

> "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work,* page 10.

11. What two timeless examples did Christ give to clarify His relationship to sinners? Luke 7:37-48; John 8:1-7.

NOTE.—"It is not Christ's follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein."—*The Desire of Ages,* page 462.

12. How did Christ further illustrate the principle of true repentance? Luke 18:9-14.

NOTE.—"*Justified.* That is, accepted by God and declared righteous before Him. The Pharisee thought himself righteous (see v. 9), but God did not think so. The publican knew himself to be a sinner (see v. 13), and this realization opened the way for God to pronounce him sinless—

a sinner justified by divine mercy. . . . It was the attitudes of the two men toward themselves and toward God that made the difference."—*The Seventh-day Adventist Bible Commentary,* on Luke 18:14.

13. What obligation and privilege is associated with belief in Christ? James 5:19, 20.

Questions for Meditation

1. Am I ever guilty of squandering the gifts of God?

2. Am I ever guilty of a self-righteous attitude?

3. Why is it important to receive wholeheartedly one who professes conversion?

Lesson 12, for December 23, 1961

A Youth Who Fulfilled His Mission

MEMORY VERSE: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

STUDY HELPS: "The Desire of Ages," pages 97-113, 178-182, 214-225; "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Read from Study Helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Read further from Study Helps.	☐
Monday: Questions 4-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-12.	☐		

Lesson Outline:

Introduction

I. Birth and Childhood of John the Baptist

1. Prophecies of John the Baptist's appearance. Isa. 40:3; Mal. 4:5; Luke 1:5-17.
2. His father prophesies. Luke 1:67-70, 76-79.
3. His childhood environment. Luke 1:80.

II. Message of John the Baptist

4. Where he began preaching. Matt. 3:1; Mark 1:4.
5. Why he was great in the sight of Heaven. Luke 1:14; Matt. 3:11, 12; John 3:30.
6. Nature of his message. Matt. 3:1, 2, 7-10.
7. "Behold the Lamb." John 1:29, 35-37, 40, 41.
8. Results of his work. Matt. 3:5, 6; Mark 1:5.

III. His Mission Completed

9. Baptism of Christ. Matt. 3:13-15; Mark 1:9.
10. Prison, doubts, accusation. Matt. 11:2, 3.
11. Christ's testimony. Matt. 11:7-11, 14.
12. End of a noble life. Matt. 14:1-10.

THE LESSON

Introduction

God chose a youth for the greatest task ever assigned to a human being—introducing His Son as the Saviour of the world. The story of John the Baptist is an impressive example of the ultimate in self-discipline, unreserved dedication, and complete acceptance of the will of God. One spark of selfish desire cherished by

this chosen youth might have changed the whole story. But it is evident that John believed God does all things well, and he thus made it possible for God to stamp him as the greatest. Matt. 11:11; *The Desire of Ages,* page 219. No higher honor in the nature of his work or his personal status could be bestowed upon a human being, yet all this was given to one who lived simply and was happy to serve in second place.

Birth and Childhood of John the Baptist

1. In what prophecies was the coming of John the Baptist foretold? Isa. 40:3; Mal. 4:5; Luke 1:5-17.

NOTE.—"God had called the son of Zacharias to a great work, the greatest ever committed to men."—*The Desire of Ages,* page 100.

2. Under inspiration what did Zacharias declare concerning the mission of John the Baptist? Luke 1: 67-70, 76-79.

NOTE.—"The song of Zacharias is priestly in tenor and appropriate to a son of Aaron, as the song of Mary is regal and appropriate to a daughter of David. The phrases suggest that Zacharias had spent the time preceding John's birth in diligent study of what the prophets had written of the Messiah and the work of His forerunner."—*The Seventh-day Adventist Bible Commentary,* on Luke 1:67.

3. In what environment did John the Baptist grow up? Luke 1:80. Compare Matt. 3:4; Mark 1:6.

NOTE.—"In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. . . .

"But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him."—*The Desire of Ages,* pages 101, 102.

Message of John the Baptist

4. Where did John begin his preaching? Matt. 3:1; Mark 1:4.

NOTE.—"Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: 'Repent ye; for the kingdom of heaven is at hand.' With a new, strange power it moved the people. Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. John's singular appearance carried the minds of his hearers back to the ancient seers. In his manner and dress he resembled the prophet Elijah. With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. His words were plain, pointed, and convincing. Many believed him to be one of the prophets risen from the dead. The whole nation was stirred. Multitudes flocked to the wilderness."—*The Desire of Ages,* page 104.

5. What principles of character made John great in the estimation of Heaven? Luke 1:14; Matt. 3:11, 12; John 3:30.

NOTE.—"In the estimation of Heaven, what is it that constitutes greatness? Not that which the world accounts greatness; not wealth, or rank, or noble descent, or

intellectual gifts, in themselves considered. If intellectual greatness, apart from any higher consideration, is worthy of honor, then our homage is due to Satan, whose intellectual power no man has ever equaled. But when perverted to self-serving, the greater the gift, the greater curse it becomes. It is moral worth that God values. Love and purity are the attributes He prizes most. John was great in the sight of the Lord, when, before the messengers from the Sanhedrin, before the people, and before his own disciples, he refrained from seeking honor for himself, but pointed all to Jesus as the Promised One. His unselfish joy in the ministry of Christ presents the highest type of nobility ever revealed in man."—*The Desire of Ages,* page 219.

6. What was the message preached by John? Matt. 3:1, 2, 7-10.

NOTE.—"John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom."—*The Desire of Ages,* page 104.

7. To whom did John direct his followers? What was an immediate result of his testimony regarding Christ? John 1:29, 35-37, 40, 41.

NOTE.—"John alone uses this designation for Christ, though Luke (Acts 8:32) and Peter (1 Peter 1:19) have similar comparisons (cf. Isa. 53:7). John the Baptist introduced Jesus as 'the Lamb of God' to John the evangelist (see on John 1:35, 36), and for the disciple this title must have held deep significance. The figure, which stresses Jesus' innocence and perfection of character, and thus the vicarious nature of His sacrifice, . . . is reminiscent of the paschal lamb of Egypt, which typified deliverance from the bondage of sin. 'Christ our Passover is sacrificed for us' (1 Cor. 5:7). By the figure of a lamb John identifies the suffering Messiah as the one in whom the sacrificial system of OT times reaches reality and has meaning. In the divine foreknowledge and purpose He was 'the Lamb slain from the foundation of the world."—*The Seventh-day Adventist Bible Commentary,* on John 1:29.

"After the tithe is set apart, let gifts and offerings be apportioned, 'as God hath prospered' you."—*Counsels on Sabbath School Work,* page 130.

8. What success attended John's ministry? Matt. 3:5, 6; Mark 1:5.

NOTE.—"Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. For a time the solemn warning from God alarmed them. Many were brought to repentance, and received baptism. Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced." —*The Desire of Ages,* page 105.

His Mission Completed

9. What particular honor came to John, and how did he relate himself to it? Matt. 3:13-15; Mark 1:9.

NOTE.—"How could he, a sinner, baptize the Sinless One? And why should He who needed no repentance submit to a rite that was a confession of guilt to be washed away? . . .

"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us."—*The Desire of Ages,* pages 110, 111.

10. In prison, what question did John ask? Matt. 11:2, 3.

NOTE.—"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. . . .

"But the Baptist did not surrender his faith in Christ. The memory of the voice from heaven and the descending dove, the spotless purity of Jesus, the power of the Holy Spirit that had rested upon John as he came into the Saviour's presence, and the testimony of the prophetic scriptures—all witnessed that Jesus of Nazareth was the Promised One."—*The Desire of Ages,* pages 215, 216.

11. What exalted testimony did Christ give concerning John the Baptist? Matt. 11:7-11, 14.

12. His mission completed, how did John's noble life end? Matt. 14: 1-10.

NOTE.—"Jesus did not interpose to deliver His servant. He knew that John would bear the test. Gladly would the Saviour have come to John, to brighten the dungeon with His own presence. But He was not to place Himself in the hands of enemies and imperil His own mission. Gladly would He have delivered His faithful servant. But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience!"—*The Desire of Ages,* page 224.

Questions for Meditation

1. Was John as free to make his own choices as anyone else?
2. Which influences have the most to do with a child's character: the Spirit of God? heredity? home training? general environment?
3. What is the best procedure when doubt arises?
4. Is there anything I would not forsake, if necessary, to follow Christ?

Lesson 13, for December 30, 1961

The Youth Who Redeemed the World

MEMORY VERSE: "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Num. 24:17.

STUDY HELPS: "The Desire of Ages," pages 68-74, 114-131, 298-314, 569-579, 741-764, 818-828 (chapters 7, 12, 13, 31, 63, 78, 79, 86); "The Seventh-day Adventist Bible Commentary," on lesson texts; the "Seventh-day Adventist Bible Dictionary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3; begin reading from Study Helps.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9-12.	☐
Wednesday: Questions 13, 14; read from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Early Recognition of Jesus' Mission

1. His life began in trial. Matt. 2:12-14, 19-23.
2. Recognition by Simeon. Luke 2:25-32.
3. The boy Christ understood His mission. Luke 2:42-52.

II. A Life With Every Test and Problem

4. Three masterful temptations. Matt. 4:1-4, 5-7, 8-11.
5. Hypocritical opposition. Matt. 12:1, 2, 10, 14, 24.
6. Spiritual blindness. Matt. 13:15; 16:21, 22; 23:27, 28, 37, 38.
7. Man's woes. Matt. 8:2, 3, 5, 6, 13-17, 28, 32; 14:35, 36.
8. The supreme test. Matt. 26:39, 42, 44; 27:46.

III. His Way of Teaching

9. By parables. Matt. 13:34.
10. By individual instruction. John 3:1-21; 4:7-15.
11. By preaching to groups. Matt. 5:1-12.
12. By training others. Matt. 10:1, 7, 8.

IV. His Final Triumph

13. Previews of Christ's Kingship. Matt. 17:1, 2, 5; 21:8-11.
14. Victory over the cross and tomb. John 19:30; Matt. 28:5, 6.

THE LESSON

Introduction

"None will ever be called to perfect Christian character under more unfavorable circumstances than that of our Saviour. The fact that Christ lived thirty years in Nazareth, from which many thought it a wonder if any good thing could come, is a rebuke to the youth who consider that their religious character must conform to circumstances. If the surroundings of youth are unpleasant and positively bad, many make this an excuse for not perfecting Christian character. The example of Christ would rebuke the idea that His followers are dependent upon place, fortune, or prosperity, in order to live blameless lives. Christ would teach them that their faithfulness would make any place or position, where the providence of God called them, honorable, however humble."—*Messages to Young People,* page 79.

Early Recognition of Jesus' Mission

1. What trials came to the family of Jesus in His infancy? Matt. 2:12-14, 19-23.

NOTE.—"Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps was watching over His beloved Son. He who had rained manna from heaven for Israel and had fed Elijah in the time of famine provided in a heathen land a refuge for Mary and the Child Jesus. And through the gifts of the Magi from a heathen country the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers."—*The Desire of Ages,* page 65.

2. When Jesus was dedicated in the temple what recognition was given Him, and by whom? Luke 2:25-32.

NOTE.—"As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul."—*The Desire of Ages,* page 55.

3. What experience revealed that as a boy Jesus understood His mission to the world? Luke 2:42-52.

NOTE.—"Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. . . . From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature."—*The Desire of Ages,* page 70.

Are you a soldier of the cross,
Counting worldly gain but loss?
Take your Bible, Sabbath day,
That's the good old advent way.

A Life With Every Test and Problem

4. Describe the three comprehensive temptations that came to Jesus after His baptism. Matt. 4:1-4, 5-7, 8-11.

NOTE.—"Not without a struggle could Jesus listen in silence to the archdeceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, Show me a sign that I may believe you to be the Son of God. Evidence would have been worthless to break the power of rebellion in his heart. And Christ was not to exercise divine power for His own benefit. . . . Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others."—*The Desire of Ages,* page 119.

5. What type of oppositon did Jesus meet repeatedly? Matt. 12:1, 2, 10, 14, 24.

NOTE.—"Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. 'If any man willeth to do His will, he shall know of the teaching.' John 7:17, R.V."—*The Desire of Ages,* page 459.

6. Mention others who shared the spiritual blindness of the opponents of Jesus. Matt. 13:15; 16:21, 22; 23: 27, 28, 37, 38.

7. What chain of events shows how fully Jesus was identified with the woes of mankind? Matt. 8:2, 3, 5, 6, 13-17, 28, 32; 14:35, 36.

NOTE.—"Physical disease, however malignant and deep-seated, was healed by the power of Christ; but the disease of the soul took a firmer hold upon those who closed their eyes against the light. Leprosy and palsy were not so terrible as bigotry and unbelief."—*The Desire of Ages,* page 271.

8. As Jesus met the supreme test of His life, what heart-rending cries ascended to the Father? Matt. 26:39, 42, 44; 27:46.

NOTE.—"It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*The Desire of Ages,* pages 755, 756.

His Way of Teaching

9. To bring spiritual truth to the hearts of His hearers, what method of teaching did Jesus use? Matt. 13:34.

10. Name two incidents that illustrate Jesus' attention to individual needs. John 3:1-21; 4:7-15.

NOTE.—"Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction."—*Education,* page 231.

11. What method of teaching did Jesus employ in giving the Sermon on the Mount? Matt. 5:1-12.

NOTE.—For a study of Christ's method of preaching, it would be well to read again the whole Sermon on the Mount as contained in Matthew 5; 6; 7.

"Christ seldom gathered His disciples alone to receive His words. He did not choose for His audience those only who knew the way of life. It was His work to reach the multitudes who were in ignorance and error. He gave His lessons of truth where they could reach the darkened understanding. He Himself was the Truth, standing with girded loins and hands ever outstretched to bless, and in words of warning, entreaty, and encouragement, seeking to uplift all who would come unto Him.

"The Sermon on the Mount, though given especially to the disciples, was spoken in the hearing of the multitude."—*The Desire of Ages,* page 298.

12. Explain how Jesus multiplied His own efforts by training others. Matt. 10:1, 7, 8.

NOTE.—"The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. . . . They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone. They were still in need of much instruction, great patience and tenderness. Now, while He was personally with them, to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives."—*The Desire of Ages,* page 349.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education,* page 271.

His Final Triumph

13. By what two events were important truths concerning Christ's coming kingdom illustrated? Matt. 17:1, 2, 5; 21:8-11.

NOTE.—"Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' Heb. 9:28; Mark 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*The Desire of Ages,* page 422.

14. What three words uttered on the cross marked the climax of Christ's redemptive work on earth? With what words did the angel announce Christ's victory over death? John 19: 30; Matt. 28:5, 6.

NOTE.—"To the angels and unfallen worlds the cry, 'It is finished,' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory."—*The Desire of Ages,* page 758.

Questions for Meditation

1. What evidence have I shown that I really believe God's power can give me every needed victory?

2. Do I really want to be like Jesus, or am I more concerned about what others think of me?

3. Is a youth, because he is young, less accountable for his ways than others?

4. Do I fully understand that Heaven offers to me every power upon which Christ relied when He lived on the earth?

THIRTEENTH SABBATH OFFERING
December 23, 1961, Far Eastern Division

The overflow from the Thirteenth Sabbath Offering this quarter has been dedicated to three specific projects in the Far Eastern Division. They are: an evangelistic center for the nearly 4,000,000 people in the city of Djakarta, Indonesia; a Voice of Prophecy headquarters building at Bangkok, Thailand; and buildings at the Ayer Manis Training School in Sarawak, where national workers can be trained to carry the gospel to the tribal peoples of North Borneo and Sarawak.

The Thirteenth Sabbath Offering has meant much to this division over the years, for the overflow has helped to start many new projects and to strengthen many that had already been started. Today the work is going very rapidly in every part of this great mission field.

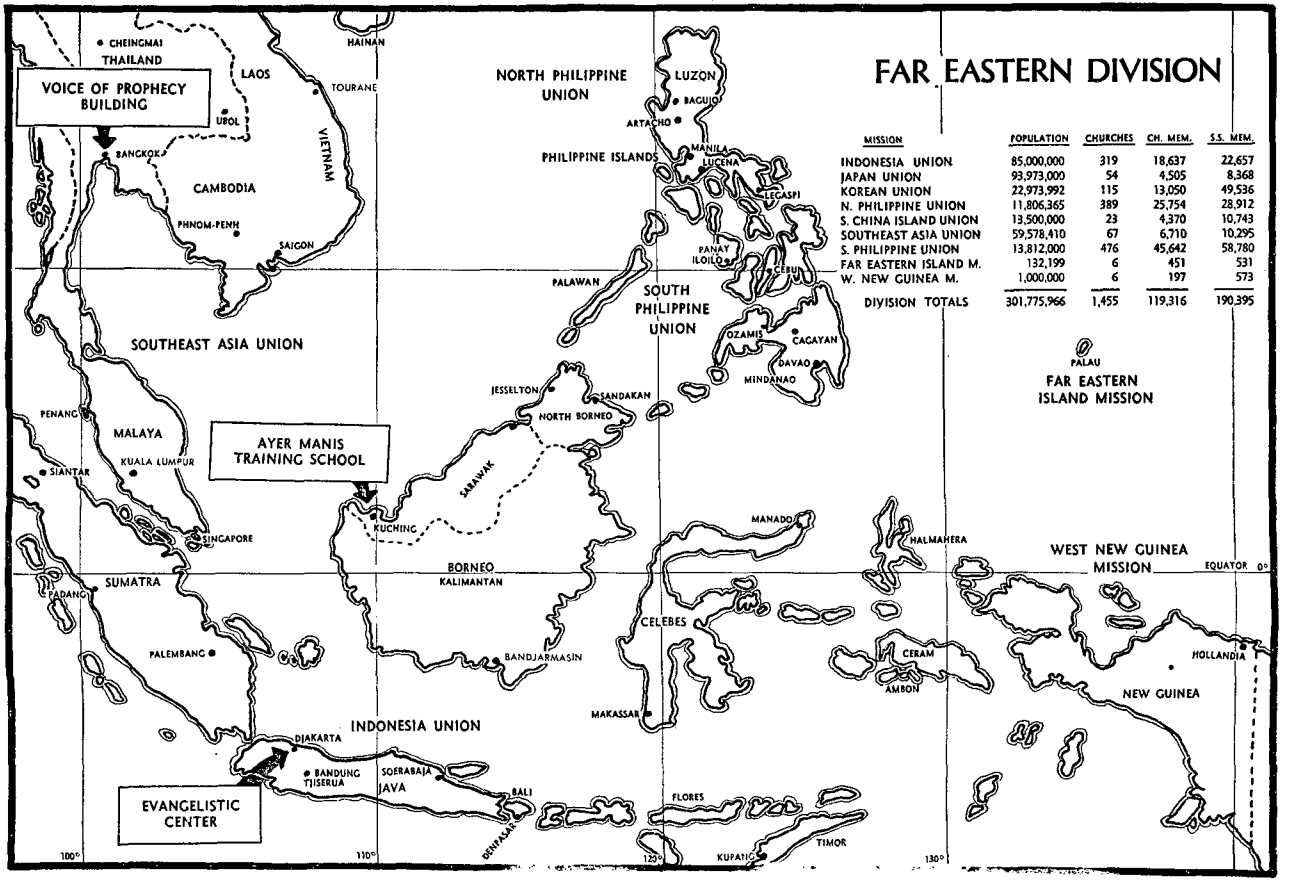
Let us make a real Christmas gift to missions by giving our Thirteenth Sabbath Offering on December 23.

LESSONS FOR THE FIRST QUARTER OF 1962

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1962 will be helped by the following outline in studying the first lesson. The title of the series is "The Christian and His Neighbors." The title of the first lesson is, "The Members of the Godhead." The Memory Verse is John 14:9. The texts to be studied are:

Ques. 1. Matt. 28:19.
Ques. 2. 1 Peter 1:2.
Ques. 3. John 3:16; 2 Cor. 5:19.
Ques. 4. Acts 4:12; 1 Tim. 2:5; John 5:22; Gal. 2:20.
Ques. 5. John 14:26; 2 Peter 1:21.
Ques. 6. John 5:19-23, 30, 31; 8:28, 14:10; 17:22.
Ques. 7. Col. 1:19; 2:9.
Ques. 8. Matt. 28:19.
Ques. 9. 1 John 4:9.
Ques. 10. Rom. 8:26, 27.
Ques. 11. 1 John 4:10, 11.

FAR EASTERN DIVISION



MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
INDONESIA UNION	85,000,000	319	18,637	22,657
JAPAN UNION	93,973,000	54	4,505	8,368
KOREAN UNION	22,973,992	115	13,050	49,536
N. PHILIPPINE UNION	11,806,365	389	25,754	28,912
S. CHINA ISLAND UNION	13,500,000	23	4,370	10,743
SOUTHEAST ASIA UNION	59,578,410	67	6,710	10,295
S. PHILIPPINE UNION	13,812,000	476	45,642	58,780
FAR EASTERN ISLAND M.	132,199	6	451	531
W. NEW GUINEA M.	1,000,000	6	197	573
DIVISION TOTALS	301,775,966	1,455	119,316	190,395