A. V. Wallenkampf

SABBATH SCHOOL LESSON QUARTERLY

LESSONS FOR TODAY FROM THE MINOR PROPHETS

SENIOR DIVISION No. 273. THIRD QUARTER 1963

THE BLESSING OF DAILY STUDY

"There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul."—*Counsels on Sabbath School Work,* page 36.

Let us resolve to be more diligent in the study of His word and "set apart a little time each day for the study of the Sabbath school lesson."—*Counsels on Sabbath School Work,* page 41.

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. God's Vineyard
2. Hosea—The Prophet of Love
3. Joel—The Prophet of the Day of the Lord
4. Amos—The Layman Prophet
5. Obadiah—The Prophet of Doom
6. Jonah—The Wayward Prophet
7. Micah—The Prophet to the Remnant
8. Nahum—Prophet of Consolation to the Oppressed
9. Habakkuk—Prophet of Faith and Patience
10. Zephaniah—Proclaimer of the Day of the Lord
11. Haggai—Prophet of Courage, Action, and Victory
12. Zechariah—Prophet of Glorious Possibilities
13. Malachi—Prophet to a Self-Righteous People

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Sabbath School Lesson Quarterly

LESSONS FOR TODAY FROM THE MINOR PROPHETS

GENERAL INTRODUCTION

The overall subject for the quarter is "Lessons for Today From the Minor Prophets." There has been no attempt to cover all the writings of the minor prophets; instead, lessons have been gleaned that should prove helpful to our Sabbath school members.

Most of the so-called minor prophets are preexilic—that is, the messages were written prior to the Babylonian captivity that befell Judah in 586 B.C. Some preceded the Assyrian captivity of Israel in 723/722 B.C. To Israel and Judah these national calamities represented the day of the Lord, or the day of God's judgment upon them because of their infidelity to Him and their divergence from His expressed will.

The prophets Haggai, Zechariah, and Malachi were postexilic. These prophets were mouthpieces of God in the days when, for the second time, God set His hand to recover the remnant of His people, who had been scattered abroad among the heathen. Their messages show that even after the restoration, Israel failed to learn God's lessons and to fulfill His plans.

Today God is gathering His people out of every kindred, tongue, and nation. They should learn to avoid the blunders of Israel of old so that they may succeed where the ancient people failed, finish the task assigned them, and be prepared to meet Jesus at His second coming.

Thus we should study the minor prophets, not merely as books of history, noticing the failures of ancient Israel and condemning them for their incorrigibility, but as divinely inspired records preserved for our admonition. Only thus may these prophetic messages be instrumental in guiding us and in helping us to prepare for salvation.

Lesson 1, for July 6, 1963

God's Vineyard

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

STUDY HELPS: Deuteronomy 28; "Prophets and Kings," pages 15-22; "Christ's Object Lessons," chapter "The Lord's Vineyard;" "Education," pages 173-184; "The S.D.A. Bible Commentary," vol. 4, pp. 26-33, and comments on Scripture references.

LESSON AIM: To point out that ancient Israel was to have been a marvel of wisdom, well-being, prosperity, and power through their allegiance to God's plan for them, but that deviation from this plan spelled disaster.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-3; begin reading study helps.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9, 10; read further from study helps.	☐
Wednesday: Questions 11-14.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

I. God's Purpose for Israel

1. His plan for them. Ex. 19:5, 6; Deut. 7:6.
2. Conditions of fulfillment. Deut. 26:17-19.
3. The plan illustrated. Isa. 5:1, 2 (first part), 7 (first part).

II. Blessings Promised to Obedient Israel

4. Good health. Ex. 15:26; Deut. 7:15.
5. Good reputation. Deut. 4:6, 7; 28:10.
6. Agricultural prosperity. Deut. 7:13; 28:3-5.
7. Military success. Lev. 26:7, 8.
8. General advancement. Deut. 28:13.

III. Examples of the Fulfillment of God's Promises

9. Solomon and Daniel. 1 Kings 10:1, 6, 7; Dan. 1:19, 20; 5:10-12.
10. Extent of material prosperity. 2 Chron. 1:15.

IV. Israel's and Judah's National Failure

11. Illustrated. Isa. 5:4.

V. For Our Learning

12. Recorded for our learning. Rom. 15:4.
13. A warning to us. Rom. 11:21; Heb. 2:1-3.
14. God's counsel to believers. 2 Cor. 13:5.

THE LESSON

God's Purpose for Israel

1. When God delivered Israel from Egyptian bondage, what was His purpose for them? Ex. 19:5, 6; Deut. 7:6.

NOTE.—"Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man."—*Christ's Object Lessons,* page 286.

2. Upon what condition was the fulfillment of that purpose based? Deut. 26:17-19.

NOTE.—"God surrounded Israel with every facility, gave them every privilege, that would make them an honor to His name and a blessing to surrounding nations. If they would walk in the ways of obedience, He promised to make them 'high above all nations which He hath made, in praise, and in name, and in honor.' "—*Education,* page 40.

3. Under what symbol did the prophet Isaiah represent Israel built up as an established nation in the Promised Land? Isa. 5:1, 2 (first part), 7 (first part).

NOTE.—"To this people were committed the oracles of God. They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices. And as the tower in the vineyard, God placed in the midst of the land His holy temple."—*Christ's Object Lessons,* pages 287, 288.

Blessings Promised to Obedient Israel

4. Healthwise, what did God promise Israel? Ex. 15:26; Deut. 7:15.

NOTE.—"Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength."—*Patriarchs and Prophets,* page 378.

5. How would the surrounding nations regard Israel's intellectual attainments? Deut. 4:6, 7; 28:10.

NOTE.—"If obedient to His requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for 'all nations of the earth' might be fulfilled."—*Prophets and Kings,* pages 368, 369.

6. What did God promise Israel regarding their efforts in agriculture and animal husbandry? Deut. 7:13; 28:3-5.

NOTE.—"If they would keep His commandments, God promised to give them the finest of the wheat, and bring them honey out of the rock. . . . If God's people followed His instruction, their land would be restored to fertility and beauty. God Himself gave them directions in regard to the culture of the soil, and they were to cooperate with Him in its restoration. Thus the whole land, under God's control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshiped the living God."—*Christ's Object Lessons,* page 289.

7. From a military point of view, what was God's promise to Israel? Lev. 26:7, 8. Compare Deut. 32:30.

8. Generally, what was Israel's position to be among the nations? Deut. 28:13.

NOTE.—"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth."—*Christ's Object Lessons,* page 288.

Examples of the Fulfillment of God's Promises

9. How was God's promise to bestow wisdom upon Israel fulfilled? 1 Kings 10:1, 6, 7; Dan. 1:19, 20; 5: 10-12.

NOTE.—"In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. . . . They sought to acquire knowledge for one purpose—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism they must have clearness of intellect and must perfect a Christian character. And God Himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch."—*Prophets and Kings,* page 486.

10. In the early part of Solomon's reign, what evidence of material prosperity existed? 2 Chron. 1:15.

Israel's and Judah's National Failure

11. How was Israel's failure to fulfill the divine purpose set forth in the parable of the vineyard? Isa. 5:4. Compare Jer. 2:21.

NOTE.—"As a people, the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others."—*Christ's Object Lessons,* page 296.

"When God has chosen a nation or called a man, the truth of His government is made real through the nation or through the man, either by failure or by success. If the nation be obedient, there follows the revelation to other nations of the grace and tenderness of the divine government in the realization of life at its highest and best; such realization resulting from such obedience. Had Israel fulfilled the purpose of God in the midst of the nations they would have seen in her prosperity, in her blessing, how good and gracious a thing the government of God is. Israel failed to bear that testimony to the nations."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Micah," page 244.

For Our Learning

12. Why are the failures of Israel and Judah recorded in Holy Writ? Rom. 15:4. Compare 1 Cor. 10:11; 2 Tim. 3:16, 17.

NOTE.—"In every age, for the sake of those who have remained true, as well as because of His infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil and return to Him. 'Precept upon precept; line upon line, . . . here a little, and there a little,' through men of His appointment, He has taught transgressors the way of righteousness."—*Prophets and Kings,* pages 324, 325.

13. If ancient Israel did not escape the result of their sins, what will be the fate of the church today if it disregards God's expressed will? Rom. 11:21; Heb. 2:1-3.

> "Christ will not permit one selfish person to enter the courts of heaven."—*Counsels on Stewardship,* page 26.

14. What pertinent counsel did the apostle Paul give Christians? 2 Cor. 13:5.

NOTE.—"Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans.

"Satan will insinuate himself by little wedges, that widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time."—Ellen G. White Comments, *The S.D.A. Bible Commentary,* vol. 6, p. 1107.

The teacher's edition of the "Sabbath School Lesson Quarterly" is a valuable aid to every Sabbath school teacher because every other page is blank, providing space for writing out texts, notes, comments, etc. Ask your Sabbath school secretary to secure one for you along with the order for regular "Quarterlies."

Hosea—The Prophet of Love

MEMORY VERSE: "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14:4.

STUDY HELPS: Hosea 1 to 3; "Prophets and Kings," pages 279-285; "S.D.A. Bible Dictionary," "Hosea, Book of;" "The S.D.A. Bible Commentary," Introduction to Hosea and comments on Scripture references.

LESSON AIM: To show that our God of love is willing to accept and restore any repentant sinner, provided he responds to the wooing of the Holy Spirit and consents to renounce his sinful ways.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-9.	☐
Tuesday: Questions 10, 11; begin reading study helps.	☐
Wednesday: Questions 12-14; read further from study helps.	☐
Thursday: Finish reading study helps; begin review.	☐
Friday: Finish reviewing entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Hosea's Marital Experience

1. The command to marry. Hosea 1:2.
2. Gomer's children. Hosea 1:3, 4, 6, 8, 9.
3. Gomer's unfaithfulness. Hosea 2:2, 5.
4. Hosea redeems Gomer. Hosea 3:1, 2.
5. Marriage relationship reestablished. Hosea 3:3.

II. Israel's Spiritual Adultery

6. Alliances with heathen nations. Hosea 5:13; 7:11; 12:1.
7. Idolatry and adultery. Hosea 4:12-14.

III. God's Yearning for Israel

8. Reluctant to let her perish. Hosea 11:8.
9. Desires to be her King. Hosea 10: 12; 13:9, 10; 14:1.

IV. Israel's Nature

10. Wayward. Hosea 4:16; 6:4; 11:7.
11. Joined to idols. Hosea 4:17.

V. God's Plan for Repentant Israel

12. To heal her backsliding. Hosea 14:4.
13. To make her flourish. Hosea 14:5, 6, 8.
14. To teach her lessons. Hosea 14:9.

THE LESSON

Historical Setting and Theme

"The prophet Hosea was a citizen of the northern kingdom of Israel, whose ruler, Jeroboam II, is called by the prophet, 'our king' (chs. 1:1; 7:5). A comparison between some of his prophecies and those of Amos indicates that Hosea was a younger

contemporary of Amos. . . . However, all his messages were addressed to the northern nation.

"The book makes no reference to the fall of Samaria, which took place in 723/22 B.C., and it can therefore be concluded that the prophet's last message was given prior to Samaria's destruction. For these reasons his ministry can be dated from about 755 (or earlier) to about 725 B.C."—*The S.D.A. Bible Commentary,* vol. 4, p. 20.

"The dominant theme of the book of Hosea is the love of God for His erring children. The experiences through which the prophet passed in his family life, and the feelings of his own heart toward his faithless wife, gave him a glimpse into the boundless depths of the Father's love for His people."—*Ibid.,* p. 886.

Hosea's Marital Experience

1. What kind of woman was Hosea commanded to marry? Hosea 1:2.

NOTE.—Certain commentators "observe that the narrative by no means establishes that Gomer was of questionable character when Hosea married her, since the phrase 'of whoredoms' may simply describe her ancestry, not necessarily her personal character, or may proleptically [in anticipation] describe the woman's future status. That she later became unfaithful appears clear (ch. 3:1-3). However, the precise time of her fall is not clearly pointed out."—*The S.D.A. Bible Commentary,* on Hosea 1:2.

"I can quite believe that in this age when we are afraid to handle things as they ought to be handled, there are those who dislike the prophecy of Hosea. Nevertheless its message is a living one, and needs emphatic statement. He declared to the people of God that the relation existing between them and God was most perfectly symbolized in the sacred relationship of marriage; and therefore that their sin against God was that of infidelity, unfaithfulness to love. The prophet learned the truth through the tragic and awful experience of his own domestic life."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Hosea," page 168.

2. How many children were born to Gomer? What were their names and the meaning of their names? Hosea 1:3, 4, 6, 8, 9.

NOTE.—The meaning of the names of Gomer's children is as follows: Jezreel, "God will scatter;" Loruhamah, "pitied" or "not having received a companion;" Loammi, "not My people."

3. What experience of Gomer did Hosea use as an illustration of Israel's waywardness? Hosea 2:2, 5.

NOTE.—"Of the three children born, only of the first, Jezreel, is it said that he was born to 'him,' that is, to Hosea."—*The S.D.A. Bible Commentary,* on Hosea 1:2.

"The prophet is believed to have used throughout ch. 2 the actual experiences of his unfaithful wife as a representation of unfaithful Israel. Since Israel had committed spiritual adultery with idols, she had naturally ceased to be the spouse of God. She was no longer united to Him by faith and love, and so God disowned her. Hosea depicts in ch. 2 God's deep sorrow because of Israel's unfaithfulness."—*Ibid.,* on Hosea 2:2.

4. After a time, what did the Lord command Hosea to do? Hosea 3:1, 2.

NOTE.—"Though not specifically stated here, the reference is undoubtedly to Hosea's former wife. Only by regarding the narrative in this light does the experience become an effective illustration of God's love for wayward Israel and His willingness to renew His covenant with her."—*The S.D.A. Bible Commentary,* on Hosea 3:1.

5. After Gomer's return to Hosea, what was their marital relationship? Hosea 3:3.

"In the Bible the sacred and enduring character of the relation that exists between

Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares, 'I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.' " —*The Great Controversy,* page 381.

> "God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor."—*Education,* page 226.

Israel's Spiritual Adultery

6. What did Israel do in an attempt to remedy its spiritual impotence? Hosea 5:13; 7:11; 12:1.

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

7. To what condition did Israel descend? Hosea 4:12-14.

God's Yearning for Israel

8. How does Hosea reveal God's reluctance to let Israel reap the result of her sins? Hosea 11:8. Compare Gen. 19:24, 25; Deut. 29:23.

NOTE.—"Despite the efforts of Satan to thwart God's purpose for Israel, nevertheless even in some of the darkest hours of their history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed Himself. He spread before Israel the things that were for the welfare of the nation. 'I have written to him the great things of My law,' He declared through Hosea, 'but they were counted as a strange thing.' "—*Prophets and Kings,* page 296.

9. What was God willing to do for sinful Israel? Hosea 10:12; 13:9, 10; 14:1.

NOTE.—"The prophet makes one last appeal to his people to forsake their iniquity and turn to the Lord. It was not yet too late. But the day of opportunity was fast slipping away. The war clouds were darkening on the eastern horizon. Assyria was at the zenith of its power and its imperialistic ambitions were soon to engulf the idol-mad, vice-intoxicated nation of Israel. Inasmuch as the prophetic ministry of Hosea extended to the reign of Hezekiah (ch. 1:1) and the fall of Samaria came in the 6th year of that king's reign (2 Kings 18:9, 10), it is possible that this final message was delivered shortly before the final day of doom."—*The S.D.A. Bible Commentary,* on Hosea 14:1.

Israel's Nature

10. How does Hosea describe Israel's wayward nature? Hosea 4:16; 6:4; 11:7.

NOTE.—"Rather than follow the commandments of God, the people obeyed those of men. . . . It is likely that this specifically refers to the command of Jeroboam I to worship the calves, when he revolted from Judah."—*The S.D.A. Bible Commentary,* on Hosea 5:11.

"Through the man of God that had appeared before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, the Lord had repeatedly set before

the ten tribes the evils of disobedience. But notwithstanding reproof and entreaty, Israel had sunk lower and still lower in apostasy. 'Israel slideth back as a backsliding heifer,' the Lord declared; 'My people are bent to backsliding from Me.' . . .

" 'Hear the word of the Lord, ye children of Israel,' was the message that finally came to them: 'Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against Me: therefore will I change their glory into shame. . . . I will punish them for their ways, and reward them their doings.' "—*Prophets and Kings,* page 281.

11. If Israel persisted in disobedience, what would God finally be obliged to do? Hosea 4:17.

NOTE.—"What the sin of Israel meant to God, Hosea learned by the tragedy in his own home and in his own heart; and with fierce, hot anger he denounced kings, priests, and people alike. Thus while he dealt with the incidental manifestations of sin, the real message of the prophet had to do with the central sin of infidelity to the covenant based upon love. This book, therefore, brings us to the consciousness that the deepest and most awful thing in the realm of sin is that of doing despite to love."—*Living Messages of the Books of the Bible,* "Hosea," page 168.

God's Plan for Repentant Israel

12. What would God have done for Israel if they had returned to Him? Hosea 14:4.

13. What glorious prospect was held before God's people? Hosea 14: 5, 6, 8.

NOTE.—"Yet the permanent message is of love. Though the pathway of love's triumph lies through suffering, of which no man can ever know the measure; though the cost of the restoration of the faithless lover be that of the bearing of judgment by the faithful lover, still love moves right onward, singing ever the song of the victory that is to be. We must never forget how this book of Hosea ends. Ephraim says at last, 'What have I to do anymore with idols?' When that word is uttered, the victory of love is won."—*Living Messages of the Books of the Bible,* "Hosea," page 172.

14. What lesson is to be learned from the book of Hosea? Hosea 14:9.

Lesson 3, for July 20, 1963

Joel—The Prophet of the Day of the Lord

MEMORY VERSE: "And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2:13.

STUDY HELPS: Book of Joel; "S.D.A. Bible Dictionary," "Joel, Book of;" "The S.D.A. Bible Commentary," Introduction to Joel and comments on Scripture references.

LESSON AIM: To show that disaster awaits the impenitent sinner, but that repentance before God will avert disaster and restore sinners to the approbation of God, who will protect His own in the crisis hour prior to His imminent return.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8, 9; begin reading from study helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Israel at the Time of the Locust Invasion

1. Extent of the devastation. Joel 1:4, 7, 9, 12, 16, 18.
2. A condition of drunkenness. Joel 1:5.
3. A state of dire calamity. Deut. 28:15, 38-40.
4. A call to repentance. Joel 1:14; 2:12, 13.
5. A message for all. Joel 2:15, 16.

II. Deliverance in Response to Repentance

6. Removal of locust plague. Joel 2:18-20, 22.
7. Restoration of past losses. Joel 2:23-26.

III. A Righteous People

8. God in the midst of His people. Joel 2:27.
9. Outpouring of God's Spirit. Joel 2:28, 29.

IV. God and His People

10. He protects against assailing enemies. Joel 3:1, 2, 7.
11. The nations gather for war. Joel 3:9-12.
12. God brings judgment upon the nations. Joel 3:13-16.
13. Restoration follows judgment. Joel 3:17-21.

THE LESSON

Historical Setting and Theme

"Nothing is known of the prophet Joel beyond the fact that he was the son of Pethuel (ch. 1:1). His work is characterized by skill in the use of language, a well-balanced syntax, and a lively and impressive poetry. Yet the book contains no clear indication of the time in which the prophet lived. It is impossible to date the devasting plague of locusts that the prophet so vividly describes and compares with the terrors of the coming day of judgment. Scholars differ widely in their views concerning the time of Joel's ministry."—*The S.D.A. Bible Commentary,* vol. 4, pp. 20-21.

"The prophet's message appears in the form of a sermon or a series of sermons addressed to all Israel. . . . The theme is reformation. The message opens with a stark picture of gloom, but closes with a brief glimpse of glory."—*S.D.A. Bible Dictionary,* page 583.

Israel at the Time of the Locust Invasion

1. How completely had locusts and worms devastated the land and ruined the crops? Joel 1:4, 7, 9, 12, 16, 18.

NOTE.—"The meat offering" mentioned in verse 9 was a cereal offering and might in today's language rather be called a meal or flour offering. The locust plague was apparently accompanied by drought. See verses 10, 20. Therefore neither a cereal offering nor a drink offering could be presented to the Lord. Compare verse 13.

2. What were the social conditions of God's people at the time of the locust plague? Joel 1:5.

3. What had God foretold would befall His ancient people if they failed to heed His admonitions? Deut. 28:15, 38-40.

4. To stay the plague and avert further destruction, what did the prophet admonish his people to do? Joel 1:14; 2:12, 13.

NOTE.—"For a Jew to rend his garment was a sign of great grief. It signified that he had encountered some terrible calamity (Gen. 37:34; Lev. 13:45; 2 Chron. 34:27; Jer. 36:24). Since, however, it was possible to exhibit such external signs of grief without any real inward feeling of sorrow, the people were commanded to avoid such pretense by rending, instead, their hearts." —*The S.D.A. Bible Commentary,* on Joel 2:13.

"In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' "—*The Great Controversy,* page 311.

5. How comprehensive was the call for revival? Joel 2:15, 16.

NOTE.—This was a time for heart-searching and repentance before God on the part of everyone. Those who would normally be excepted, such as newlyweds and infants, were not even excluded from this summons.

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above."—*Testimonies,* vol. 6, p. 195.

Deliverance in Response to Repentance

6. When the people showed a contrite spirit, what did God graciously do for man and beast? Joel 2:18-20, 22. Compare Jonah 4:11.

NOTE.—"The clause reads literally, 'Then Jehovah became jealous.' It is assumed that the repentance enjoined had taken place. Verses 18-32 constitute God's merciful response to the urgent appeal of the priests in the preceding verse. The promises were conditional, and because the Israelites never wholeheartedly responded to Joel's appeal, those promises were never fulfilled for them. However, certain features of the promises will be fulfilled in principle in connection with the Christian church."—*The S.D.A. Bible Commentary,* on Joel 2:18.

7. How fully and graciously was God to restore the past losses of His people in response to their repentance? Joel 2:23-26.

NOTE.—"Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant. Joel 2:23."—*The Desire of Ages,* page 827.

A Righteous People

8. In view of this material prosperity, what were God's people to realize? Joel 2:27. Compare Deut. 8:18.

NOTE.—"The wondrous workings of God in the restoration of Israel would give evidence to those who had been tempted to believe that God had forsaken His people, that God was indeed working for their good. Even in the plague God had overruled for purposes of mercy to bring about a much-needed repentance and reform. Some had interpreted the successes of the enemy as evidence that the gods of the heathen were more powerful than Jehovah. With Israel victorious over her foes, all would know that Jehovah was indeed God and 'none else.' "—*The S.D.A. Bible Commentary,* on Joel 2:27.

9. What spiritual gifts did God promise to bestow upon His obedient people? Joel 2:28, 29.

NOTE.—"Because of the failure of the people, and the consequent rejection of the Jewish nation, . . . the promises were not fulfilled to literal Israel. These promises were transferred to spiritual Israel. Peter identified the events on the Day of Pentecost as a partial fulfillment of Joel's prophecy (Acts 2:16-21). Instead of 'afterward' Peter used the phrase 'in the last days' (v. 17)."—*The S.D.A. Bible Commentary,* on Joel 2:28.

"If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people that they will become a light amid the moral darkness; and great light will be reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people."—Ellen G. White comments, *The S.D.A. Bible Commentary,* vol. 4, p. 1175.

God and His People

10. When the enemies of God's people would assail them, what would God do? Joel 3:1, 2, 7.

NOTE.—"A spiritually revived people of Israel, cooperating with God's plan, would have enjoyed the favor and protection of Heaven. The blessings promised at the time of the Exodus (Deut. 28:1-14) would have met belated fulfillment. The Jewish nation would have become a marvel of prosperity and would have converted multitudes to the true God. As the numbers increased, Israel would have enlarged its borders until it embraced the world (see COL 290). Naturally such a program would have excited the anger of the heathen nations. Under the leadership of Satan these nations would have banded together to crush the thriving state, and God would have intervened. . . .

"'As he [Satan] influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God' (9T 231; cf. 5T 524; GC 656; 6T 18, 19, 395). Again God will intervene in behalf of His people, and at the second coming of Christ will destroy the wicked (Rev. 19:19-21), and 1,000 years later annihilate them (Rev. 20:9-15)."—*The S.D.A. Bible Commentary,* on Joel 3:2.

11. How is the marshaling of the nations further described? Joel 3: 9-12.

12. What will God do with the nations that assemble in "the valley of decision"? Joel 3:13-16.

13. What will be the glorious experience of God's people after divine judgment is meted out to the nations? Joel 3:17-21.

> "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God."—*The Ministry of Healing,* page 159.

Lesson 4, for July 27, 1963

Amos—The Layman Prophet

MEMORY VERSE: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

STUDY HELPS: Book of Amos; "Prophets and Kings," pages 286-300; "S.D.A. Bible Dictionary," "Amos, Book of;" "The S.D.A. Bible Commentary," Introduction to Amos and comments on Scripture references.

LESSON AIM: To awaken us to our responsibility, for, like Israel of old, we are God's depositories of truth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐	Tuesday: Questions 6-8.	☐
Sunday: Questions 1, 2; begin reading study helps.	☐	Wednesday: Questions 9-11.	☐
Monday: Questions 3-5.	☐	Thursday: Questions 12, 13; Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. God's Love and Care for Israel

1. In making her a nation. Amos 2:9, 10.
2. In relation to other nations. Amos 3:1, 2.

II. Social and Moral Condition of Israel

3. Oppression of the poor. Amos 2:6, 7 (first part); 4:1; 5:11, 12.
4. Immorality and drunkenness. Amos 2:7 (last part), 8, 12; 6:4, 6.
5. Adjustment to legal injustice. Amos 5:7; 6:3, 12 (last part); 5:10, 13.

III. Israel's Ritual Righteousness

6. Faulty Sabbath observance. Amos 8:5.
7. Desired "the day of the Lord." Amos 5:18-20.
8. Ceremonial formalism. Amos 5:21-23.

IV. God's Efforts to Arouse His People

9. By drought and famine. Amos 4:6-9.
10. By other calamities. Amos 4:10-12.
11. By the prophet Amos. Amos 1:1; 7:10-15.

V. Cause and Effect

12. Punishment follows sin. Amos 3:1, 2; 8:7-10; 9:8, 10.
13. Mercy and salvation offered the repentant. Amos 5:4, 14, 15; 9:9-15.

THE LESSON

Historical Setting and Theme

"Amos presents himself to his readers as a 'herdman' and a 'gatherer of sycamore fruit' (chs. 1:1; 7:14). In the introduction to his book he declares that he worked under the kings Uzziah of Judah and Jeroboam II of Israel. Since only these two kings are mentioned, Amos seems to have prophesied during the time when both kings

were sole rulers in their respective kingdoms. Uzziah was sole king over Judah from 767 to 750 [B.C.], and Jeroboam over Israel from 782 to 753 [B.C.]. The ministry of Amos may therefore have fallen in the years 767-753 B.C."—*The S.D.A. Bible Commentary,* vol. 4, p. 21.

"The chief purpose of Amos was to call the attention of God's people to their sins, and if possible to bring them to repentance."—*Ibid.,* p. 954.

God's Love and Care for Israel

1. In their early history how had God manifested His love and care for Israel? Amos 2:9, 10. Compare Josh. 9:9, 10; Gen. 15:16.

2. What had been Israel's peculiar relationship to God, as compared with that of other nations? Amos 3:1, 2. Compare Ex. 19:5; Deut. 4:20.

Social and Moral Condition of Israel

3. In the time of Amos, what was the attitude of prosperous Israelites toward the poor? Amos 2:6, 7 (first part); 4:1; 5:11, 12.

NOTE.—"Against the marked oppression, the flagrant injustice, the unwonted luxury and extravagance, the shameless feasting and drunkenness, the gross licentiousness and debauchery, of their age, the prophets lifted their voices; but in vain were their protests, in vain their denunciation of sin."—*Prophets and Kings,* page 282.

4. To what other practices were they addicted, indicating their low moral standing? Amos 2:7 (last part), 8, 12; 6:4, 6.

NOTE.—"With the defenses of the soul broken down, the misguided worshipers had no barrier against sin and yielded themselves to the evil passions of the human heart."—*Prophets and Kings,* page 282.

"The iniquity in Israel during the last half century before the Assyrian captivity was like that of the days of Noah, and of every other age when men have rejected God and have given themselves wholly to evil-doing."—*Ibid.,* p. 281.

5. At what level was legal justice at this time, and how had prudent Israelites apparently adjusted themselves to the prevailing conditions? Amos 5:7; 6:3, 12 (last part); 5:10, 13.

NOTE.—"The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind."—*Prophets and Kings,* page 279.

Israel's Ritual Righteousness

6. How did their avarice cause them to violate the Sabbath commandment? Amos 8:5.

NOTE.—"Here is a striking example of a formal observance of sacred institutions, with no true spirit of devotion. In their selfishness these apostates begrudged the time their religious formalism demanded of them. Such worship becomes a curse instead of a blessing."—*The S.D.A. Bible Commentary,* on Amos 8:5.

"When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. . . . God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. Every

deviation from right brings us into bondage and condemnation. . . .

"Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh."—*Testimonies,* vol. 2, pp. 702, 703.

7. Despite their sinful deeds, for what did the people apparently hope? Amos 5:18-20.

NOTE.—"He spoke . . . to the people who were always talking about 'the day of the Lord' and sighing for it. These he told that they did not know 'the day of the Lord,' for it would be to them a day of vengeance, of punishment, of judgment."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Amos," page 205.

8. How did God look upon their ceremonial formalism? Amos 5:21-23.

NOTE.—"Faithfulness in the mere externals of religion will not win divine favor in the time of judgment. Worship can no more be evaluated merely by the order and beauty of its outward form than can the dietary value of a fruit be determined merely by its size and color.

"In view of their evil lives, these feasts were but an expression of Israel's hypocrisy."—*The S.D.A. Bible Commentary,* on Amos 5:21.

God's Efforts to Arouse His People

9. In an appeal to Israel, how had God used conditions in nature? Amos 4:6-9. Compare Deut. 28:23, 24.

NOTE.—"God had permitted famine, drought, blight, pestilence, and disaster, but Israel 'yet' refused to return to the true God. When the words of God prove insufficient, they are followed by acts of chastisement. However, these afflictions have brought no good results."—*The S.D.A. Bible Commentary,* on Amos 4:6.

10. What other calamities had God permitted to afflict them so as to awaken them to their dire need? Amos 4:10-12. Compare Deut. 28:21, 27, 60.

NOTE.—"God tries every means possible to save us before He proceeds to extreme measures. If benefits are not recognized, He sends chastisements. These aim, not at destruction, but at opening the eyes of the transgressors so men may see God, and repent. Therefore, God's judgments are as much tokens of His grace as they are proofs of His wrath."—*The S.D.A. Bible Commentary,* on Amos 4:12.

11. What was Amos's background, and who tried to prevent him from fulfilling God's mission? Amos 1:1; 7:10-15.

NOTE.—"So contrary to the evil desires of the impenitent were the words of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.' "—*Prophets and Kings,* page 284.

Cause and Effect

12. Despite God's special favor to Israel, what would be the inevitable result of their sin? Amos 3:1, 2; 8:7-10; 9: 8, 10.

NOTE.—"Because of their high privileges and the abundant light that the Lord had permitted to shine upon their pathway, He would particularly punish Israel for their iniquities. The more clearly we know our spiritual kinship with God, the more rep-

rehensible it is to reject God, and the more deserving the consequences for such action. Great privileges must not be abused, else they will bring upon us great penalties."—*The S.D.A. Bible Commentary,* on Amos 3:2.

13. Although punishment would come to unrepentant sinners, what did God promise to do for those who would heed His message? Amos 5:4, 14, 15; 9:9-15.

NOTE.—"The prophecies of judgment delivered by Amos and Hosea were accompanied by predictions of future glory. . . .

"In symbolic language Hosea set before the ten tribes God's plan of restoring to every penitent soul who would unite with His church on earth, the blessings granted Israel in the days of their loyalty to Him in the Promised Land. . . .

" 'In that day.' . . . From 'every nation, and kindred, and tongue, and people' there will be some who will gladly respond to the message, 'Fear God, and give glory to Him; for the hour of His judgment is come.' They will turn from every idol that binds them to earth, and will 'worship Him that made heaven, and earth, and the sea, and the fountains of waters.' They will free themselves from every entanglement and will stand before the world as monuments of God's mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept 'the commandments of God, and the faith of Jesus.' "—*Prophets and Kings,* pages 298-300.

"God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches."—*Counsels on Stewardship,* page 22.

Lesson 5, for August 3, 1963

Obadiah—The Prophet of Doom

MEMORY VERSE: "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Obad. 15.

STUDY HELPS: Book of Obadiah; Jer. 49:7-22; Ezekiel 35; "S.D.A. Bible Dictionary," "Obadiah, Book of;" "The S.D.A. Bible Commentary," Introduction to Obadiah and comments on Scripture references.

LESSON AIM: To show that pride, haughtiness, and mercilessness toward the unfortunate will ultimately result in the same to the perpetrator of these deeds, and that the downtrodden, if true to God, will eventually be vindicated.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5, 6; begin reading study helps.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-13; Read further from study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Edom's Historic Hatred Toward Judah

1. Conflict foreshadowed. Gen. 25: 21-23.
2. How hatred was manifested. Num. 20:14-21; Amos 1:11.

II. Edom's Attitude at Time of Judah's Overthrow

3. Violence against Judah. Obad. 12.
4. Cruelty to fleeing Jews. Obad. 10, 11, 13, 14; Ezek. 35:5; Ps. 137:7.

III. Pride and Its Results Upon the Edomites

5. The cardinal sin. Obad. 3, 4.
6. The source and results of pride. Isa. 14:12-14; Matt. 23:12; Prov. 16:18.

IV. Doom Upon Edom

7. Heathen summoned to the battle. Obad. 1, 2.
8. Compared with other calamities. Obad. 5.
9. Complete. Obad. 6, 9, 18.
10. Attitude of her former allies. Obad. 7.

V. Ultimate Reward

11. Accounts balanced. Obad. 15.
12. Judgments on all heathen. Obad. 16.
13. Zion's experience. Obad. 17, 19-21.

THE LESSON

Historical Setting and Theme

"The short book of Obadiah, consisting of only 21 verses, is not dated and its chronological setting is uncertain. Obadiah's prophecy, directed against Edom, presupposes that a looting of Jerusalem and a carrying away of many Jews into captivity had recently taken place. Some believe that the prophet refers to the conquest of Jerusalem at the time of King Jehoram (2 Kings 8:20-22; 2 Chron. 21:8-10, 16, 17) in the 9th century; others believe that the prophet is speaking of Jerusalem's destruction by Nebuchadnezzar in 586 B.C."—*The S.D.A. Bible Commentary,* vol. 4, p. 22.

"The similarity of Obadiah's denunciation of Edom to that of Jeremiah (Jer. 49: 7-22) and that of Ezekiel (Eze. 25:12-14; 35; cf. Ps. 137:7) has been urged as supporting the later date. . . .

"The book describes the punishment that is to come upon Edom for its cruel attitude toward Judah in a time of crisis, and the ultimate triumph of God's people and kingdom."—*Ibid.,* p. 987.

Edom's Historic Hatred Toward Judah

1. How was the conflict between the descendants of Esau and Jacob foreshadowed before their birth? Gen. 25:21-23.

NOTE.—"Jacob and Esau, the twin sons of Isaac, present a striking contrast, both in character and in life. This unlikeness was foretold by the angel of God before their birth. When in answer to Rebekah's troubled prayer he declared that two sons would be given her, he opened to her their future history, that each would become the head of a mighty nation, but that one would be greater than the other, and that the younger would have the preeminence." —*Patriarchs and Prophets,* page 177.

2. How did this hatred between the descendants of Esau and Jacob manifest itself? Num. 20:14-21; Amos 1:11.

NOTE.—"It is Edom's unbrotherly attitude toward the descendants of Jacob, from the time of Esau till the time of Amos, rather than any specific acts, that the prophet condemns (Num. 20:14-21; cf. Deut. 2:2-8; 23:7; 2 Kings 8:20-22; 2 Chron. 28:16, 17). The whole prophecy of Obadiah is against Edom (see also Eze. 25:12-14; 35; Joel 3:19). It is bad to hate an enemy, worse to hate a friend, and still worse to hate a brother."—*The S.D.A. Bible Commentary,* on Amos 1:11.

Edom's Attitude at Time of Judah's Overthrow

3. What was the attitude of the Edomites in the day of Judah's military adversity? Obad. 12.

NOTE.—"When the day of Jacob's calamity came, when Jacob was being scourged, chastised, Edom was glad; and crossed over and entered into the gate, and joined in unholy opposition, and snatched the substance from his brother."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Obadiah," page 220.

"As we partake of His [Jesus'] Spirit, we shall regard all men as brethren, with similar temptations and trials, often falling and struggling to rise again, battling with discouragements and difficulties, craving sympathy and help."—*The Ministry of Healing,* page 165.

4. What active measures did the Edomites take to hurt individual Jews in the day of Judah's calamity? Obad. 10, 11, 13, 14; Ezek 35:5; Ps. 137:7.

NOTE.—"It would seem that when the Babylonians took Jerusalem the Edomites assisted them, occupying the gates and stationing themselves at roads leading into the country so as to prevent the escape of fugitives (Obadiah 11-14). In the day of Jerusalem's calamity the Edomites had fiendishly exclaimed, 'Rase it, rase it, even to the foundation thereof' (Ps. 137:7)."—*The S.D.A. Bible Commentary,* on Eze. 35:5.

Pride and Its Results Upon the Edomites

5. What character weakness had Edom manifested? Obad. 3, 4.

NOTE.—"The difficulty of dealing with the declaration, 'The pride of thine heart hath deceived thee,' is due to the fact that we have lost our sense of proportion when we deal with sin. There has been so much dealing with specific sins that we have ceased to tremble when essential sin is described. If we speak of drunkenness, of lust, of theft, of lying, men pause for a moment awed by the consciousness of the sinfulness of such things. Yet, as a matter of fact, these are none other than the necessary, natural outcome of something far more deadly. In this sentence the sin of sins is named, 'The pride of thine heart hath deceived thee.' Pride of heart is that attitude of life which declares its ability to do without God."—*Living Messages of the Books of the Bible,* "Obadiah," pages 217, 218.

"There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons,* page 154.

6. With whom did this sin originate, and what will be its final results? Isa. 14:12-14; Matt. 23:12; Prov. 16:18.

Doom Upon Edom

7. Whom does God summon to battle against Edom and how has He made Edom to appear among the nations? Obad. 1, 2.

8. When thieves come to steal and grape gatherers to gather, what do they usually do? Obad. 5.

9. How would the destruction befalling Edom differ from the calamity brought to a victim of a robber or a thief? Obad. 6, 9, 18.

NOTE.—"God sets before man life and death. He can have his choice. Many desire life, but still continue to walk in the

broad road. They choose to rebel against God's government, notwithstanding His great mercy and compassion in giving His Son to die for them. Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied."—*Early Writings,* page 221.

10. What was the attitude of Edom's former allies in the day of her visitation? Obad. 7.

NOTE.—"By the cooperation of the very forces in which Edom takes pride, God is working for Edom's destruction. Edom declares: I can do without God. I will be confederate with other men, will enter into political arrangements with them, and international treaties shall exist between us, and thus I shall be safe. God replies: I will bring thee to the dust, and I will do it through the men in whom you are putting your trust. The very forces on which you depend are working together with Me, not for your making, but for your destruction." —*Living Messages of the Books of the Bible,* "Obadiah," pages 221, 222.

Ultimate Reward

11. On what basis would accounts be balanced? Obad. 15.

NOTE.—"In the word of God . . . it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God's purpose."— —*Prophets and Kings,* page 502.

12. Who would share Edom's fate? Obad. 16.

13. What would be the experience of the people of Zion during the calamities that would befall Edom? Obad. 17, 19-21.

NOTE.—"Obadiah closes his prophecy on a triumphant note with the assurance of full and complete redemption for Zion. Mt. Zion is contrasted with the mount of Esau, God's holy mount with the mountains of human pride. . . .

"*Shall be the Lord's.* A fitting climax to Obadiah's prophetic message as indeed to the record of human history. The day is coming when the pronouncement will go forth, 'The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever' (Rev. 11:15)."—*The S.D.A. Bible Commentary,* on Obad. 21.

> "The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption."—*Education,* page 190.

PREPARE NOW FOR THIRTEENTH SABBATH

ON SEPTEMBER 28

Jonah—The Wayward Prophet

MEMORY VERSE: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33:11.

STUDY HELPS: Book of Jonah; "Prophets and Kings," pages 265-278; "S.D.A. Bible Dictionary," "Jonah, Book of;" "The S.D.A. Bible Commentary," Introduction to Jonah and comments on Scripture references.

LESSON AIM: To show that salvation is the result of humble repentance before a merciful God.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8, 9; begin reading study helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Jonah's Commission

1. God's need of messengers. Rom. 10:14, 15, 17.
2. Jonah as God's mouthpiece. Jonah 1:1, 2 (first part); 3:1, 2.
3. Size of city and moral character of Ninevites. Jonah 4:11; 3:3 (last part); 1:2 (last part).

II. God's Long-Suffering With Wayward Jonah

4. Jonah's first response. Jonah 1:3, first part.
5. Circumstances favoring flight. Jonah 1:3, last part.
6. Jonah's disobedience. Jonah 1:4-7.
7. Jonah miraculously preserved. Jonah 1:11-17; 2:10; 3:3.

III. Results of Jonah's Preaching

8. Repentance of Ninevites. Jonah 3:4-9.
9. God's gracious acceptance. Jonah 3:10.

IV. God's Patient Attempt to Change Jonah's Attitude

10. Jonah's petulance. Jonah 4:1, 3.
11. Jonah's grief over the withered gourd. Jonah 4:5-9.
12. God's solicitousness for Nineveh. Jonah 4:10, 11.
13. God's desire for every sinner. Ezek. 33:11; 18:23; 2 Peter 3:9; 1 Tim. 2:4.

THE LESSON

Historical Setting and Theme

"The prophet Jonah was a Galilean from Gath-hepher. His book contains no direct data to establish the time of his mission to Nineveh. However, 2 Kings 14:25 states that Jonah also pronounced a prophecy concerning the expansion of Israel that was fulfilled by Jeroboam II. This prophecy must have been pronounced either before

Jeroboam came to the throne (approximately 793 B.C.) or during the early years of his reign. Hence, Jonah was probably the earliest of the prophets under discussion."—*The S.D.A. Bible Commentary,* vol. 4, p. 22.

"Among the lessons taught by Jonah's prophecy is the truth that God's grace brings salvation to all (Titus 2:11), that it was indeed not confined to the Jews, but was also to be revealed among the heathen. God has 'also to the Gentiles granted repentance unto life' (Acts 11:18)." —*Ibid.,* p. 996.

Jonah's Commission

1. In order to fulfill His purpose for mankind, what does God need? Rom. 10:14, 15, 17.

2. Whom did God commission to carry His message of mercy to Nineveh? Jonah 1:1, 2 (first part); 3:1, 2.

NOTE.—"The lesson is for God's messengers today, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God as were the Ninevites of old. Christ's ambassadors are to point men to the nobler world, which has largely been lost sight of."—*Prophets and Kings,* page 274.

3. What kind of city was Nineveh with reference to population and the moral character of its inhabitants? Jonah 4:11; 3:3 (last part); 1:2 (last part).

NOTE.—"Many commentators have interpreted the reference in Jonah 4:11 to the 120,000 persons who could not discern between their right hand and their left, as applying to small children only. . . . It may be best to interpret ch. 4:11 as referring to the people who were unable to distinguish between right and wrong."—*The S.D.A. Bible Commentary,* vol. 4, p. 1001.

"Among the cities of the ancient world in the days of divided Israel one of the greatest was Nineveh, the capital of the Assyrian realm. Founded on the fertile bank of the Tigris, soon after the dispersion from the Tower of Babel, it had flourished through the centuries until it had become 'an exceeding great city of three days' journey.' "—*Prophets and Kings,* page 265.

God's Long-Suffering With Wayward Jonah

4. How did Jonah respond to the call of God? Jonah 1:3, first part.

NOTE.—"As the prophet thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint it seemed as if nothing could be gained by proclaiming such a message in that proud city."—*Prophets and Kings,* page 266.

5. How did circumstances initially favor Jonah's wayward plan? Jonah 1:3, last part. Compare Jer. 23:24; Ps. 139:7-10.

NOTE.—"When he went out from the presence of the Lord, he went down to Joppa and found a ship waiting (it is remarkable how accommodating circumstances seem to be sometimes when we are trying to escape responsibility), then he paid his own fare. There is a fine touch of honesty about that. We have not always been so honest. Do not forget, however, that if we are really commanded by God the fortuitous concurrence of circumstances, Joppa, the ship, and the fine independence of paying our own fare, will not ensure our reaching Tarshish. The hand of God is still upon us, and we thank Him that it is so." —G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Jonah," pages 238, 239.

6. How did Jonah's disobedience jeopardize the lives of others? Jonah 1:4-7.

NOTE.—Although Jonah had been called by God to be a messenger unto salvation, by refusing to comply with God's command he almost became a means of death to his mariner companions. Compare how the saving purpose of God was fulfilled in the experience of Daniel and Paul: Dan. 2:24; Acts 27:23, 24, 37.

7. When Jonah was miraculously preserved alive, what lesson did he learn? Jonah 1:11-17; 2:10; 3:3.

NOTE.—"At last Jonah had learned that 'salvation belongeth unto the Lord.' Psalm 3:8. With penitence and a recognition of the saving grace of God, came deliverance." —*Prophets and Kings,* page 269.

Results of Jonah's Preaching

8. When Jonah finally delivered his warning to Nineveh, how did the inhabitants respond? Jonah 3:4-9.

NOTE.—"The message was not in vain. The cry that rang through the streets of the godless city was passed from lip to lip until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart and caused multitudes to tremble because of their sins and to repent in deep humiliation. . . . Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride."—*Prophets and Kings,* pages 270, 271.

9. What did God do when the Ninevites responded to the divine message? Jonah 3:10.

NOTE.—"When Nineveh repented, God repented, and repented because He cannot change. The Hebrew word here has more in it than the suggestion of change of mind. It suggests a sob, a sigh, a breathing of agony. Yet it does also suggest change, and therefore what he said He would do, He did it not. In the moment when Nineveh turned from its evil to Him, He straightway changed His purpose of judgment. Nineveh fulfilled its responsibility by obedience to Him; and His attitude was changed because He cannot deny Himself, He cannot be untrue to the central fact of His nature. Whenever we read that God repented, and we study the context, we shall find such statement either followed or preceded by a declaration of the cause, and the cause is always man's repentance. So that when a man turns from or repents of his wickedness, God turns from His purpose of judgment which in itself was love-inspired."—*Living Messages of the Books of the Bible,* "Jonah," page 232.

God's Patient Attempt to Change Jonah's Attitude

10. How did Jonah react to Nineveh's repentance? Jonah 4:1, 3.

11. What development now caused Jonah grief? Jonah 4:5-9.

12. How did God use this experience to impress a lesson upon the prophet? Jonah 4:10, 11.

NOTE.—God tried to show Jonah that as he had "pity" on the gourd, so God had pity on the great city of Nineveh.

"Should not I cover Nineveh? The thought perfectly harmonizes with the revelation of God suggested in the words which Jesus uttered over Jerusalem: 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.' The idea is that of covering them, and so shielding them from danger. Should not I cover Nineveh, . . . shield it from destroying forces? In that word we have His attitude towards sinning cities. That is the source of missionary endeavor in all the centuries,

'Should not I have pity?' "—*Living Messages of the Books of the Bible,* "Jonah," page 231.

13. What is God's desire for every sinner? Ezek. 33:11; 18:23; 2 Peter 3:9; 1 Tim. 2:4.

NOTE.—"The Lord seeks to save, not to destroy. He delights in the rescue of sinners. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' Ezekiel 33:11. By warnings and entreaties He calls the wayward to cease from their evil-doing, and to turn to Him and live. He gives His chosen messengers a holy boldness, that those who hear may fear and be brought to repentance."—*Prophets and Kings,* page 105.

Do you have several "Investment" projects? Remember that 100 percent participation is our goal. We are counting on you.

Lesson 7, for August 17, 1963

Micah—The Prophet to the Remnant

MEMORY VERSE: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7:18.

STUDY HELPS: Book of Micah; "Prophets and Kings," pages 325, 326; "S.D.A. Bible Dictionary," "Micah, Book of;" "The S.D.A. Bible Commentary," Introduction to Micah and comments on Scripture references.

LESSON AIM: To show that God's threatenings are matched with promises of forgiveness to the repentant and His judgments are mingled with mercy.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8, 9; begin reading study helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Depravity of God's People

1. Devising iniquity. Micah 2:1, first part.
2. Following man's commandments. Micah 6:16.
3. Acts of theft and violence. Micah 2:1 (last part), 2.
4. Man's unprofitable efforts. Micah 6:13-15.

II. The Example of the Leaders

5. Leaders of Judah hate good. Micah 3:1, 2, first part.
6. Their addiction to sin. Micah 3:2 (last part), 3, 9-11.
7. Responsibility for the people. Micah 3:5.
8. Perverse leadership punished. Micah 3:6, 7, 12.
9. Micah's position. Micah 3:8.

III. God's Ultimate Plan for a Faithful Remnant

10. Micah's confidence in God. Micah 7:7-9.
11. God forgives and receives. Micah 7:18, 19.
12. Character traits. Micah 6:8.
13. A glorious future. Micah 4:6-8.

THE LESSON

Historical Setting and Theme

"Micah states that his ministry fell in the time of the kings Jotham, Ahaz, and Hezekiah (ch. 1:1). Since Jotham's sole reign began after the death of his father Uzziah in 740/39, the initial date for Micah's prophetic ministry should probably be placed after that date. He was therefore a somewhat younger contemporary of Isaiah, to whose vocabulary and terminology his prophecies show great similarity (Micah 4:1-4; cf. Isa. 2:2-4). Also, Jeremiah (ch. 26:18), quoting Micah (ch. 3:12), testifies that Micah ministered during Hezekiah's time. All this leads to the conclusion that Micah prophesied from about 740 to about 700 B.C."—*The S.D.A. Bible Commentary,* vol. 4, p. 22.

"Two main themes predominate: (1) the condemnation of the sins of the people and the consequent chastisement in captivity, and (2) the deliverance of Israel and the glory and gladness of the Messianic kingdom. Throughout the book of Micah threatening and promise, judgment and mercy, alternate."—*Ibid.,* p. 1012.

The Depravity of God's People

1. How deep-seated was the depravity of God's professed people in Micah's day? Micah 2:1, first part. Compare Gen. 6:5.

NOTE.—There are deliberate or premeditated as well as spontaneous sins. A person may lose his temper and thus commit a sin of passion on the spur of the moment. Both alike are sin, but sin of a momentary passion may not reflect so intrinsically evil a character as would a deliberate sin.

"The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, 'I have written to him the great things of My law.' 'Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.' Hosea 8:12; Jeremiah 33:3."—*Education,* pages 126, 127.

2. What statement reveals how they disregarded God's commandments? Micah 6:16. Compare 1 Kings 16:25, 26.

NOTE.—"From a worldly standpoint Omri was a successful ruler. He did a great deal to bring peace and prosperity to his troubled land. His name occurs on the famous Moabite Stone, which records Omri's occupation of Moab. . . . Israel came to be known to the Assyrians as 'the land of Omri,' while even Jehu, the extirpator of the house of Omri, is termed a 'son of Omri.' . . . But in the Lord's sight Omri did worse than all the evil kings before him. In addition to an acceptance of the old idolatry, he probably went further, and introduced and encouraged the worship of the Sidonian Baal. The 'statutes of Omri' are referred to by Micah (Micah 6:16), in connection with the 'works of the house of Ahab,' as symbols of hardened and hopeless apostasy."—*The S.D.A. Bible Commentary,* on 1 Kings 16:25.

3. How were their covert desires transformed into acts of sin? Micah 2:1 (last part), 2.

4. What would be the result of their sinful waywardness? Micah 6: 13-15.

The Example of the Leaders

5. What was the character of the leaders in Israel at this time? What should they rather have done? Micah 3:1, 2, first part. Compare Amos 5: 14, 15.

NOTE.—"I was shown how important it is that the ministers who engage in the solemn, responsible work of proclaiming the third angel's message be right. The Lord is not straitened for means or instruments with which to do His own work. He can speak at any time, by whom He will, and His word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, made pure and clean, the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him."—*Testimonies,* vol. 1, p. 261.

6. What social evils were found among the leaders? Micah 3:2 (last part), 3, 9-11.

7. Who were partially responsible for the sins of the people of God at this time? Micah 3:5. Compare Luke 17:1, 2.

NOTE.—"Micah recognizes the place of delegated authority in the economy of God, and he spoke to princes, priests, and prophets as to the representatives of the divine authority. 'The powers that be are ordained of God,' declared the Christian apostle, and so also taught the Hebrew prophet; and that conception of God's sovereignty as delegated and exercised through appointed rulers is discoverable throughout the prophecy. He traced the sin and corruption, the sighing and crying, the agony and tears of the people, to the misrule of the men in authority."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Micah," page 246.

8. What would be the result of the leaders' misuse of their authority? Micah 3:6, 7, 12.

9. What position did Micah take at this time of apostasy? Micah 3:8. Compare 2 Tim. 1:7.

NOTE.—"But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. 'Reprove, rebuke, exhort,' the Lord says, 'with all long-suffering and doctrine.' 2 Tim. 4:2. Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath breaking, stealing, idolatry, and every other evil. 'They which do such things shall not inherit the kingdom of God.' Gal. 5:21. If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself."—*The Desire of Ages,* pages 805, 806.

God's Ultimate Plan for a Faithful Remnant

10. What was the prophet Micah's experience in the midst of the prevailing apostasy? Micah 7:7-9.

NOTE.—"It is Satan's special device to lead man into sin and then leave him there,

helpless and hopeless, fearing to seek for pardon. But God invites, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.' Isaiah 27:5. In Christ every provision has been made, every encouragement offered."—*Prophets and Kings,* page 326.

11. What is God's attitude toward a repentant sinner? Micah 7:18, 19.

12. What are the characteristics of a true child of God? Micah 6:8.

NOTE.—"God desires His people to place themselves in right relation to Him, that they may understand what He requires of them above all things else. They are to reveal to every struggling soul in the world what it means 'to do justly, and to love mercy, and to walk humbly' with their God. Wherever they are, at home or abroad, they are to be His commandment-keeping people."—*Testimonies to Ministers,* pages 458, 459.

13. What glorious future might have been Israel's if the people had fully turned to God? Micah 4:6-8.

NOTE.—The promises to Israel were conditional on obedience. "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. . . . To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon."—*Prophets and Kings,* pages 713, 714.

> "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress."—*Education,* page 18.

Lesson 8, for August 24, 1963

Nahum—The Prophet of Consolation to the Oppressed

MEMORY VERSE: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Nahum 1:7.

STUDY HELPS: Book of Nahum; Isaiah 36; 37; "Prophets and Kings," pages 349-366; "S.D.A. Bible Dictionary," "Nahum, Book of;" "The S.D.A. Bible Commentary," Introduction to Nahum and comments on Scripture references.

LESSON AIM: To show that destruction came to Nineveh because of her pride, idolatry, oppression, and defiance of God.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5, 6; begin reading study helps.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-14.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Assyria Once the Favored of God

1. Assyria's position. Ezek. 31:3-9.
2. Nineveh's judgment once averted. Jonah 1:2; 3:1-10.

II. Assyria's Sins

3. Assyria's exaltation. Isa. 37:4-6, 17, 23, 24.
4. Nineveh's wickedness. Nahum 3:1, 4.

III. Principles of God's Government

5. The result of unrighteousness. Nahum 1:2, 3.
6. Thebes an example. Nahum 3:8-10.

IV. Prophetic Description of Nineveh's Destruction

7. Destruction of Nineveh and Assyria. Nahum 2:13.
8. Destruction depicted. Nahum 2:1, 4; 3:15.
9. Assyria's reaction to God's visitation. Nahum 3:12, 13, 18.
10. Completeness of God's judgment. Nahum 3:19 (first part); 1:8-10.

V. The Judgments of God and His Care

11. Reaction of Nineveh's acquaintances. Nahum 3:7.
12. Reaction of the other nations. Nahum 3:19, last part.
13. Effect on Judah. Nahum 1:15.
14. God protects His own. Nahum 1:7.

THE LESSON

Historical Setting and Theme

"An indication of the time of Nahum's prophetic ministry is found in the reference to the fall of No (ch. 3:8). This city (known by the Greeks as Thebes, later as Diospolis) was destroyed by Ashurbanipal, king of Assyria, in 663 B.C. Thus at least a portion of Nahum's ministry must have been after that time."—*The S.D.A. Bible Commentary,* vol. 4, p. 1035.

"On the other hand, the destruction of Nineveh is described as an event still future (ch. 3:7). The Assyrian capital city of Nineveh was captured and destroyed by the combined forces of Media and Babylonia in 612 B.C., which is, accordingly, the latest possible date for Nahum. . . . Hence, 640 B.C., about midway between the two limits, marked by the destruction of Thebes and the fall of Nineveh, would seem to be a reasonable conjectural date for Nahum's prophetic ministry."—*Ibid.,* p. 23.

"The book has one supreme theme, the coming fate of Nineveh. Because of this the prophecy is complementary to the message of Jonah. Jonah preached repentance to Nineveh, and because its inhabitants humbled themselves before God, the city was saved. However, Assyria again lapsed into iniquity, and it was Nahum's burden to predict the divine sentence of its destruction."—*Ibid.,* p. 1035.

Assyria Once the Favored of God

1. What position did God once allow Assyria to occupy? Ezek 31:3-9.

NOTE.—"The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees."—*Prophets and Kings,* pages 362, 363.

2. When and how had the judgment of God upon Nineveh once been averted? Jonah 1:2; 3:1-10.

NOTE.—"When does God become a God of wrath towards a nation or towards a man? The answer to this question reveals the principle of the divine judgment. God destroyed Nineveh after long patience. One hundred years before He had sent a reluctant prophet [Jonah] to foretell its doom. Nineveh repented, but afterwards repented of its repentance."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Nahum," page 268.

Assyria's Sins

3. On one occasion how had Assyria exalted herself against God and His people? Isaiah 37:4-6, 17, 23, 24.

NOTE.—"The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name of God was no longer feared among the nations, but had become a subject for continual reproach." —*Prophets and Kings,* page 352.

4. A century after the destruction of Nineveh was averted by the preaching of Jonah, to what level of sinfulness had Nineveh again sunk? Nahum 3:1, 4.

NOTE.—"Thus, there are two sins calling for the anger of God: the Godward sin of pride and rebellion, expressed finally by Sennacherib as he went forth and challenged God; the manward sin of cruelty and oppression. These two are interrelated. We never find one without the other. A people proud and lifted up in rebellion against God is a people cruel in its treatment of men. The interrelation is inevitable and invariable. Jesus summarized all the law in the words, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.' " —*Living Messages of the Books of the Bible,* "Nahum," pages 267, 268.

Principles of God's Government

5. How will God eventually punish unrighteousness? Nahum 1:2, 3.

NOTE.—"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."—*Education,* pages 176, 177.

6. Prior to the fall of Nineveh, what other city had perished because of her sin? Nahum 3:8-10.

NOTE.—No was Thebes in Upper Egypt, which was destroyed by Ashurbanipal, king of Assyria, in 663 B.C.

Prophetic Description of Nineveh's Destruction

7. In what words does Nahum foretell the destruction of Nineveh and Assyria? Nahum 2:13.

NOTE.—"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."—*Prophets and Kings,* page 364.

8. In what colorful language is the destruction depicted? Nahum 2:1, 4; 3:15.

NOTE.—"Nineveh's destruction was made complete. All that remains today of the ancient city are two great mounds. . . . So complete, indeed, were Nineveh's ruins that Zenophon scarcely recognized the site; Alexander the Great marched by, 'not knowing that a world-empire was buried under his feet.' Lucian wrote, 'Nineveh is

perished, and there is no trace left where once it was.' Gibbon records that as early as A.D. 62, 'the city and even the ruins of the city, had long disappeared.' The traveler Niebuhr in 1766 passed over the site without knowing it. Only since Layard and Botta identified the site in 1842 has the city begun to be recognized by the modern world."—George L. Robinson, *The Twelve Minor Prophets,* page 111.

9. How would her strongholds appear and her defenders act in the day of God's visitation? Nahum 3:12, 13, 18.

10. How complete and irreversible was the judgment of God on Nineveh? Nahum 3:19 (first part); 1:8-10.

NOTE.—The archaic word "bruit" used in the King James Version has the meaning of "news" or "report" in present parlance.

"The pride of Assyria and its fall are to serve as an object lesson to the end of time. . . . 'The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.' Zechariah 10:11. This is true not only of the nations that arrayed themselves against God in ancient times, but also of nations today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall 'sift the nations' (Isaiah 30:28), and those that have kept the truth shall be permitted to enter the City of God, heaven's arches will ring with the triumphant songs of the redeemed."—*Prophets and Kings,* page 366.

The Judgments of God and His Care

11. What was the reaction of Nineveh's neighboring lands when God's judgments fell upon her? Nahum 3:7. Compare Rev. 18:9-16.

NOTE.—"Now at last, Jehovah becomes a God that avengeth. When God proceeds in judgment, man, observing from the standpoint of essential right, is in absolute agreement with Him."—*Living Messages of the Books of the Bible,* "Nahum," page 268.

12. How was Nineveh's final fate at the hand of God greeted by other nations? Nahum 3:19, last part.

NOTE.—" 'The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.' Nahum 1:3. O that men might understand the patience and long-suffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world's perversity and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?" —*Counsel to Parents, Teachers, and Students,* pages 415, 416.

13. How would Judah receive the tidings of Nineveh's destruction? Nahum 1:15.

14. At the time divine judgment falls on the wicked, what will God be to those who trust in Him? Nahum 1:7.

NOTE.—"There is one final note in the message. It is that of the absolute justice of God, for His wrath is forevermore discriminative. 'Jehovah is good, a stronghold in the day of trouble; and He knoweth them that put their trust in Him. But with an overrunning flood He will make a full end of the place thereof, and will pursue His enemies into darkness.' "—*Living Messages of the Books of the Bible,* "Nahum," page 271.

Lesson 9, for August 31, 1963

Habakkuk—Prophet of Faith and Patience

MEMORY VERSE: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

STUDY HELPS: Book of Habakkuk; "Prophets and Kings," pages 384-391; "S.D.A. Bible Dictionary," "Habakkuk, Book of;" "The S.D.A. Bible Commentary," Introduction to Habakkuk and comments on Scripture references.

LESSON AIM: To know that even though wrongs may be perpetrated, justice will ultimately triumph; therefore as Christians we ought to exercise patience and faith.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-9.	☐
Tuesday: Questions 10, 11; begin reading study helps.	☐
Wednesday: Questions 12-14.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Conditions in Judah

1. Rampant wickedness. Hab. 1:3, 4.
2. Habakkuk's impatience. Hab. 1:2.

II. God's Instrument of Punishment

3. The Chaldeans. Hab. 1:5-7.
4. Habakkuk questions. Hab. 1:12-14.

III. Habakkuk's Reaffirmation of God's Justice

5. Habakkuk waits. Hab. 2:1; 1:12.
6. God's assurance to Habakkuk. Hab. 2:2, 3.
7. The just shall live. Hab. 2:4.
8. Babylonians to be punished. Hab. 2:5, 6, 8, 9, 12, 18, 19.
9. God still in control. Hab. 2:20.

IV. Habakkuk's Vision

10. He prays for mercy. Hab. 3:2.
11. Of coming judgment. Hab. 3:3-10.

V. Habakkuk's Climactic Expression of Faith

12. Habakkuk inspired with awe. Hab. 3:16.
13. God's providential protection. Hab. 3:11-15.
14. The prophet's faith. Hab. 3:18, 19.

THE LESSON

Historical Setting and Theme

"At the time Josiah began to rule, and for many years before, the truehearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view the divine purpose for the chosen nation seemed almost impossible of accomplishment. . . . In the face of the long-continued persecution of the righteous, and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days?

"These anxious questionings were voiced by the prophet Habakkuk."—*Prophets and Kings,* pages 384, 385.

King Josiah reigned from 640/39 to 609/08 B.C., and Habakkuk's ministry thus falls in the latter half of the seventh century B.C. and precedes the first Jewish captivity under Jehoiakim by several decades.

"The book of Habakkuk is the story of a believer's conflict of faith, and of the ultimate triumph of faith."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Habakkuk," page 273.

Conditions in Judah

1. What conditions did Habakkuk see in Judah? Hab. 1:3, 4.

NOTE.—"The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only the tribes of Judah and Benjamin remained, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from His avowed purpose of bringing deliverance to those who should put their trust in Him?"—*Prophets and Kings,* pages 384, 385.

2. What, apparently, did Habakkuk think God should do in the midst of this? Hab. 1:2.

God's Instrument of Punishment

3. Because of Judah's sins, what scourge would God permit in due time to fall upon her? Hab. 1:5-7.

NOTE.—"God answered the cry of His loyal children. Through His chosen mouthpiece He revealed His determination to bring chastisement upon the nation that had turned from Him to serve the gods of the heathen. Within the lifetime of some who were even then making inquiry regarding the future, He would miraculously shape the affairs of the ruling nations of earth and bring the Babylonians into the ascendancy. These Chaldeans, 'terrible and dreadful,' were to fall suddenly upon the land of Judah as a divinely appointed scourge. . . . The princes of Judah and the fairest of the people were to be carried captive to Babylon; the Judean cities and villages and the cultivated fields were to be laid waste; nothing was to be spared."—*Prophets and Kings,* pages 385, 386.

4. When Habakkuk perceived what God was about to do, how was he affected? Hab. 1:12-14. Compare Isa. 10:5, 12.

NOTE.—"Since the sinless nature of God cannot tolerate 'evil' (see Ps. 5:4-6) and cannot countenance 'iniquity' (see Ps. 145:17), the prophet is perplexed as to why God should permit the Chaldeans to 'deal treacherously' against His people. They are idolaters, and far worse—at least from Habakkuk's point of view—than Judah. How, then, can God in justice use them to punish Judah?"—*The S.D.A. Bible Commentary,* on Hab. 1:13.

Habakkuk's Reaffirmation of God's Justice

5. Although perplexed at God's means of punishment, what shows that Habakkuk had faith in the ultimate justice of God? Hab. 2:1; 1:12.

NOTE.—"Confident that even in this terrible judgment the purpose of God for His people would in some way be fulfilled, Habakkuk bowed in submission to the revealed will of Jehovah. 'Art Thou not from everlasting, O Lord my God, mine Holy One?' he exclaimed. And then, his faith reaching out beyond the forbidding prospect of the immediate future, and laying fast hold on the precious promises that reveal God's love for His trusting children, the prophet added, 'We shall not die.' . . . With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God."—*Prophets and Kings,* page 386.

6. As Habakkuk rested his case in God, what assurance did God give him? Hab. 2:2, 3.

NOTE.—"Every worker will have a precious experience and will possess faith and power that will rise superior to circumstances."—*Testimonies,* vol. 7, p. 193.

7. What great fundamental principle is presented with reference to the righteous and the unrighteous? Hab. 2:4.

8. Although the Babylonians had been used by God as the sword of His anger, what sins would ultimately bring retribution upon them? Hab. 2:5, 6, 8, 9, 12, 18, 19. Compare Isa. 14:4-6, 13, 17.

9. Although Habakkuk could not understand why wickedness was sometimes permitted to go unpunished, what conviction did he express? Hab. 2:20.

NOTE.—"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will." —*Prophets and Kings,* pages 499, 500.

Habakkuk's Vision

10. As Habakkuk was granted a vision of the coming judgment on the wicked, for which he had verily prayed, what petition did he offer? Hab. 3:2.

NOTE.—"At last he trembles as he watches God's judgment. He who had thought God was doing nothing to punish evil, now prays that in the midst of wrath He will remember mercy. He who had imagined that God had forsaken the faithful, and left them to their fate, at last breaks out into the great psalm with which the book ends." —*Living Messages of the Books of the Bible,* "Habakkuk," page 283.

11. How does Habakkuk describe the majestic appearance of God in judgment? Hab. 3:3-10.

Habakkuk's Climactic Expression of Faith

12. What feelings did this vision of God produce in the prophet? Hab. 3:16.

13. How does Habakkuk refer to God's past providences of protection and deliverance of His people in the past? Hab. 3:11-15.

14. With what shout of triumph did Habakkuk close his message? Hab. 3:18, 19.

NOTE.—"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time."—*The Great Controversy,* page 621.

How many Branch Sabbath Schools does your Sabbath school have in operation at the present time?

Zephaniah—Proclaimer of the Day of the Lord

MEMORY VERSE: "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. 3:16, 17.

STUDY HELPS: Book of Zephaniah; "Prophets and Kings," pages 389-391; "S.D.A. Bible Dictionary," "Zephaniah, Book of;" "The S.D.A. Bible Commentary," Introduction to Zephaniah and comments on Scripture references.

LESSON AIM: To show that God will be the protector and refuge of His people in the day of His final visitation on the wicked.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5, 6; begin reading study helps.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-12.	☐
Thursday: Questions 13, 14; finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. The Day of the Lord

1. Its nearness. Zeph. 1:7, 14.
2. Its nature. Zeph. 1:15; 2:2 (last part); 3:8.

II. Impending Judgment

3. Upon foreign nations. Zeph 2:4, 8, 12, 13.
4. Upon Judah. Zeph. 1:4, first part.

III. Classes of People Punished

5. Specific groups mentioned. Zeph. 1:4 (last part), 6, 8, 9, 11, 12.
6. Possessions then of no value. Zeph. 1:13, 18.

IV. God's Professed People

7. Characteristics. Zeph. 3:1, 2.
8. Description of leaders. Zeph. 3:3, 4.
9. Admonition to the meek. Zeph. 2:1-3.

V. The Remnant

10. God gathers His own. Zeph. 3:9-11, 18, 20.
11. Character qualifications. Zeph. 3:12, 13.
12. Punishment of her afflicters. Zeph. 3:19.

VI. God as King

13. Ruler of the remnant. Zeph. 3:14, 15.
14. Rejoices over the redeemed. Zeph. 3:16, 17.

THE LESSON

Historical Setting and Theme

"He [Zephaniah] states that he ministered under King Josiah (ch. 1:1), who reigned from 640/39 to 608 B.C. Nineveh's destruction, which came in 612, is referred to as a future event, indicating that Zephaniah's work preceded this date. Furthermore the repeated mention of Judah's wickedness, described as enormous in his day (see

chs. 1:4-6, 8, 9, 12; 3:1-3, 7), points to the time before Josiah's reform, which began in 622/21. These observations seem to place Zephaniah in the early years of Josiah's reign, perhaps about 630 B.C., as a contemporary of Habakkuk."—*The S.D.A. Bible Commentary,* vol. 4, p. 23.

"The book of Zephaniah . . . focuses on 'the day of the Lord.' "—*Ibid.*, p. 1061.

The Day of the Lord

1. What urgent warning did the prophet give to the people with regard to the day of the Lord? Zeph. 1:7, 14.

NOTE.—"The key to the book of Zephaniah is the phrase 'the day of the Lord.' . . . Zephaniah used this phrase more frequently than any other prophet. It was his burden." —G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Zephaniah," page 289.

" 'The great day of the Lord is near, it is near, and hasteth greatly;' but where do we behold the true advent spirit? Who are preparing to stand in that time of temptation which is just before us? The people to whom God has entrusted the sacred, solemn, testing truths for this time are sleeping at their post. They say by their actions: We have the truth; we are 'rich, and increased with goods, and have need of nothing;' while the True Witness declares: Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' "—*Testimonies,* vol. 5, p. 101.

2. To the unprepared, what is the nature of the day of the Lord? Zeph. 1:15; 2:2 (last part); 3:8.

NOTE.—Zephaniah's "prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ."—*Prophets and Kings,* page 389.

Impending Judgment

3. Upon which heathen nations were judgments about to fall? Zeph. 2:4, 8, 12, 13.

NOTE.—"The Lord specifies the judgments that He will bring upon evildoers." —*Testimonies,* vol. 9, p. 95.

"God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places."—*Ibid.,* p. 96.

4. Which nation or people would be definitely punished at the day of God's wrath? Zeph. 1:4, first part. Compare 1 Peter 4:17.

Classes of People Punished

5. What various groups of people would especially suffer punishment by God's judgments? Zeph. 1:4 (last part), 6, 8, 9, 11, 12.

NOTE.—"Men settled on their lees in luxury, denying the interference of God. A city that did not obey the voice, received not correction, did not trust in the Lord, did not draw near to God. Men and city materialized, self-centered, luxurious; the rulers, princes, judges, prophets, and priests alike corrupt."—*Living Messages of the Books of the Bible,* "Zephaniah," page 297.

"Many who profess the faith are easily satisfied; if they come up to a few points of self-denial and reform they do not see the necessity of going further. Why is there such a resting on the lees? There is no halting place for us this side of heaven."—*Testimonies,* vol. 5, p. 308.

6. Of what value will material riches be in the day of the Lord's coming? Zeph. 1:13, 18.

NOTE.—"Treasure laid up on earth will not endure. . . . The love of money was the ruling passion in the Jewish age. Worldliness usurped the place of God and religion in the soul. So it is now. . . . The instruction is to 'lay up for *yourselves* treasures in heaven.' "—*Thoughts From the Mount of Blessing,* pages 88, 89.

"And at the final day, when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained."—*Ibid.,* p. 90.

God's Professed People

7. What were the characteristics of the majority of the people of Jerusalem? Zeph. 3:1, 2.

NOTE.—"This is the spirit upon which judgment falls. The last stage of sin is that of luxury and indifference, and the spirit which issues in such a condition is that of disobedience to the voice of God, refusal to receive His correction, failure to put trust in Him, and distance from Him."—*Living Messages of the Books of the Bible,* "Zephaniah," page 296.

8. How does the prophet characterize Jerusalem's leaders, judges, prophets, and priests? Zeph. 3:3, 4.

NOTE.—"You have no time to lose. Make mighty efforts to rescue yourself from Satan's snare. You need to learn of Jesus, who is meek and lowly of heart, and then you will obtain rest. Oh, what a work you have to do to perfect holiness in the fear of God, and be prepared for the society of the pure and holy angels. You need to humble your heart before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger."—*Testimonies,* vol. 2, p. 222.

9. In view of the imminence of the day of the Lord, what are the meek of the earth admonished to do? Zeph. 2:1-3.

NOTE.—"Here is our work. It is not sinners who are here addressed, but all the meek of the earth, who have wrought His judgments or kept His commandments. There is work for everyone, and if all will obey, we shall see sweet union in the ranks of Sabbathkeepers."—*Testimonies,* vol. 1, p. 426.

"We are near the close of time. I have been shown that the retributive judgments of God are already in the land. The Lord has given us warning of the events about to take place. Light is shining from His word; yet darkness covers the earth, and gross darkness the people. 'When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape.' "—*Ibid.,* vol. 5, p. 99.

The Remnant

10. What will God do with His true and loyal followers at this time? Zeph. 3:9-11, 18, 20.

11. What are the character qualifications of God's remnant? Zeph. 3:12, 13. Compare Rev. 14:5; 21:27.

12. As God gathers His remnant, what will He do to those who have afflicted His people? Zeph. 3:19.

God as King

13. What high privilege is finally to be the portion of the saved remnant? Zeph. 3:14, 15. Compare Rev. 21:3.

14. How will God look upon His saved heritage? Zeph. 3:16, 17. Compare Isa. 53:11.

NOTE.—"Zephaniah teaches that it is ours to rejoice in the hope of the glory of God. He called the men of his own day to sing for joy because of 'the day of the Lord,' because 'the day of the Lord' is the day of destruction of the things that destroy, because 'the day of the Lord' will be the beginning of a new era when songs shall take the place of sighs, and service shall take the place of selfishness, and solidarity shall take the place of scattering."—*Living Messages of the Books of the Bible,* "Zephaniah," pages 299, 300.

Are you following the Daily Lesson Study plan? Let us resolve to be more diligent in the study of His word and "set apart a little time each day for the study of the Sabbath school lesson."—*Counsels on Sabbath School Work,* page 41.

Lesson 11, for September 14, 1963

Haggai—Prophet of Courage, Action, and Victory

MEMORY VERSE: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Hag. 2:4.

STUDY HELPS: Book of Haggai; Ezra 3 to 6; "Prophets and Kings," pages 567-579; "S.D.A. Bible Dictionary," "Haggai, Book of;" "The S.D.A. Bible Commentary," Introduction to Haggai and comments on Scripture references.

LESSON AIM: To show that courageous action in accordance with God's will speedily culminates in victory.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1-6.	☐
Monday: Questions 7-9; begin reading study helps.	☐
Tuesday: Questions 10, 11; read further from study helps.	☐
Wednesday: Questions 12, 13; read further from study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. Experience of the Returned Exiles

1. Temple neglected. Hag. 1:2.
2. People living in comfort. Hag. 1:4.
3. Financial impoverishment. Hag. 1:6, 9-11.

II. God's Advice Through Haggai

4. Rebuild the Lord's house! Hag. 1:7, 8.
5. A ready response. Hag. 1:12.
6. God's promise. Hag. 1:13.

III. Status of the Jews

7. Formal righteousness. Hag. 2:12-14.

8. Impoverishment. Hag. 2:17.
9. Conditions of God's blessing. Hag. 2:18, 19.

IV. Zerubbabel's Temple

10. "As nothing." Hag. 2:3.
11. God Himself to glorify temple. Hag. 2:4, 7, 9.

V. In the Future

12. God's dealing with the nations. Hag. 2:21, 22.
13. Zerubbabel to be as a signet. Hag. 2:23.

THE LESSON

Historical Setting and Theme

"Haggai's courageous ministry was responsible for the resumption of the rebuilding of the Temple in the time of Darius I, after the work had ceased for some time (Ezra 4:24; 5:1). . . . The consecutive order of the book of Haggai would indicate that his whole recorded ministry lasted not longer than 3½ months, beginning (ch. 1:1) on Aug. 29, 520 B.C., and extending, in his last two recorded speeches (ch. 2:10, 20), to Dec. 18, 520. The work of no other prophet can be dated so definitely as that of Haggai."—*The S.D.A. Bible Commentary,* vol. 4, p. 24.

"The four messages constituting the book of Haggai were calculated to arouse the flagging spirit of the people, to inspire them with the will to do great things for God."—*Ibid.,* p. 1074.

Experience of the Returned Exiles

1. At the time Haggai was called to the prophetic office, what was the attitude of the returned exiles with reference to rebuilding the temple? Hag. 1:2. Compare Ezra 4:17, 21-24.

NOTE.—"The people advanced this false argument for their failure to accomplish the rebuilding of the temple. They apparently misinterpreted the 70-year prophecy of Jeremiah, saying that the period of captivity had not been fully accomplished. Evidently they claimed to be waiting for the completion of 70 years from the destruction of the Temple in 587/586 B.C., . . . a period which would end in 518/517, a time somewhat later than that of these messages (520/519 B.C.). . . . The difficulties they encountered, which hindered their rebuilding of the Temple, they declared to be in the nature of a reproof of God for their premature haste. But the very fact that Darius had set aside the prohibition of Smerdis the usurper for the building of the Temple . . . should have given the Jews every incentive to resume work on the house of the Lord."—*The S.D.A. Bible Commentary,* on Hag. 1:2.

2. While the temple still lay in ruins, in what kind of homes were those exiles living? Hag. 1:4.

3. Because of their neglect of God's house, what adverse conditions prevailed in their land? Hag. 1:6, 9-11. Compare Lev. 26:18-20.

NOTE.—"But even this dark hour was not without hope for those whose trust was in God. The prophets Haggai and Zechariah were raised up to meet the crisis. In stiring testimonies these appointed messengers revealed to the people the cause of their troubles. The lack of temporal prosperity was the result of a neglect to put God's interests first, the prophets declared. Had the Israelites honored God, had they shown Him due respect and courtesy, by making the building of His house their first work, they would have invited His presence and blessing."—*Prophets and Kings,* pages 573, 574.

God's Advice Through Haggai

4. What was God's advice to the disheartened men of Judah? Hag. 1:7, 8.

NOTE.—"The message of counsel and reproof given through Haggai was taken to heart by the leaders and people of Israel. They felt that God was in earnest with them. They dared not disregard the repeated instruction sent them—that their prosperity, both temporal and spiritual, was dependent on faithful obedience to God's commands. Aroused by the warnings of the prophet, Zerubbabel and Joshua, 'with all the remnant of the people, obeyed the voice of the Lord their God, and the word of Haggai the prophet.' "—*Prophets and Kings,* page 575.

5. As the prophet of the Lord spoke, what was the response of the leaders and people? Hag. 1:12.

NOTE.—"With fields lying waste, with their scant store of provisions rapidly failing, and surrounded as they were by unfriendly peoples, the Israelites nevertheless moved forward by faith in response to the call of God's messengers, and labored diligently to restore the ruined temple. It was a work requiring firm reliance upon God." —*Prophets and Kings,* page 577.

6. As the people decided to obey God, what encouraging word did they instantly receive from Him? Hag. 1:13. Compare Ezra 6:14, 15.

NOTE.—"As soon as Israel decided to obey, the words of reproof were followed by a message of encouragement. 'Then spake Haggai . . . unto the people, saying, I am with you, saith the Lord.' "—*Prophets and Kings,* page 575.

Status of the Jews

7. By what analogy did Haggai show that residence in the Promised Land and the offering of the prescribed sacrifices did not suffice to make a disobedient people acceptable to God? Hag. 2:12-14.

8. Why had God permitted calamities to fall upon them? Hag. 2:17. Compare Judges 3:7-9.

9. Because of the people's willingness to advance in faith, what did God promise to do for them? Hag. 2:18, 19.

NOTE.—"With heartfelt repentance and a willingness to advance by faith, came the promise of temporal prosperity. 'From this day,' the Lord declared, 'will I bless you.' " —*Prophets and Kings,* page 577.

Zerubbabel's Temple

10. When the foundations were laid, how did the new temple appear to the old men who had seen Solomon's temple? Hag. 2:3. Compare Ezra 3:12, 13.

NOTE.—"There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: 'Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?' "—*The Great Controversy,* pages 23, 24.

11. What was God's admonition to old and young? And how did God Himself promise to honor this second temple? Hag. 2:4, 7, 9.

NOTE.—"The second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended

to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of testimony were not found there. No sign from heaven made known to the inquiring priest the will of Jehovah."—*Prophets and Kings,* pages 596, 597.

In the Future

12. What authority did God say He would exercise over the nations of the world and their armies? Hag. 2:21, 22.

13. While ungodly nations faced overthrow, what did God do for His faithful servant Zerubbabel, as an illustration of what He will do for all His obedient servants? Hag. 2:23. Compare Mal. 3:17.

NOTE.—"This personal word to Zerubbabel has been left on record for the encouragement of God's children in every age. God has a purpose in sending trial to His children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose that they are fulfilling. All that He brings upon them in test and trial comes that they may be strong to do and to suffer for Him."—*Prophets and Kings,* page 578.

"Think you not that Christ values those who live wholly for Him? Think you not that He visits those who, like the beloved John in exile, are for His sake in hard and trying places? God will not suffer one of His truehearted workers to be left alone, to struggle against great odds and be overcome. He preserves as a precious jewel everyone whose life is hid with Christ in Him. Of every such one He says: 'I . . . will make thee as a signet: for I have chosen thee.' Haggai 2:23."—*The Ministry of Healing,* page 488.

Lesson 12, for September 21, 1963

Zechariah—Prophet of Glorious Possibilities

MEMORY VERSE: "Then He answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

STUDY HELPS: Zechariah 1 to 9; "Prophets and Kings," pages 579-581, 593-597; "S.D.A. Bible Dictionary," "Zechariah, Book of;" "The S.D.A. Bible Commentary," Introduction to Zechariah and comments on Scripture references.

LESSON AIM: To help us to better appreciate the limitless possibilities open to a people who are willing to forsake their sins and turn to God.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-3; begin reading study helps.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-12.	☐
Wednesday: Questions 13, 14; read further from study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. God's Dealings

1. God's admonition. Zech. 1:3.
2. God's displeasure with heathen. Zech. 1:15.
3. God's promise to Judah. Zech. 1:17; 2:12.

II. Satan's Onslaughts

4. Satan's attempted intervention. Zech 3:1-3.
5. God's removal of sin. Zech. 3:4; 5:5-11.

III. No Impossibilities With God

6. Difficulties disappear. Zech. 4:7-9.
7. God's way is the solution. Zech. 4:6.

IV. God's Plans for a Restored, Obedient People

8. Size of Jerusalem. Zech. 2:1-4.
9. Protection of Jerusalem. Zech. 2:5.
10. Results of obedience. Zech. 8:4, 5.
11. Moral character of God's people. Zech. 8:3.
12. God is her strength. Zech. 8:2, 7, 8.

V. Influence Among the Nations

13. Nations seek the Lord. Zech. 8:22, 23.
14. Zion's Messiah and King predicted. Zech. 9:9, 10.

THE LESSON

Historical Setting and Theme

"It is almost certain that Zechariah was born in Babylonia. He began his ministry some 16 years after the return from the Captivity, that is, in 520/519 B.C. If he had been born subsequent to the return, his call to the prophetic ministry would have come at a very early age. The latest date given in his prophecy is the 4th year of Darius (ch. 7:1). However, it is most probable that the prophet Zechariah lived to see the completion of the Temple a few years later, in 515 B.C. . . . His messages, dealing with the work of God and the divine plans for the restoration, were designed to bring encouragement to the flagging zeal of the Jews. As a result of the inspiring messages and leadership of Haggai and Zechariah the Temple was soon completed (Ezra 6:14, 15). Zechariah's messages, setting forth Jerusalem's glorious future, were conditional (Zech. 6:15)."—*The S.D.A. Bible Commentary,* vol. 4, p. 1085.

God's Dealings

1. What does God admonish His people to do in order to receive His blessing? Zech. 1:13.

NOTE.—"Because Israel had been chosen to preserve the knowledge of God in the earth, they had ever been the special objects of Satan's enmity; he was determined to cause their destruction. While they were obedient, he could do them no harm; therefore he had bent all his power and cunning to entice them into sin. Ensnared by his temptations, they had transgressed the law of God and had been left to become the prey of their enemies."—*Prophets and Kings,* page 582.

2. What had the foreign nations done when God permitted them to punish Israel for her sins? Zech. 1:15. Compare Isa. 10:5; Jer. 25:11.

NOTE.—"Yet though they were carried as captives to Babylon, God did not forsake them. He sent His prophets to them with reproofs and warnings, and aroused them to see their guilt. When they humbled themselves before God and returned to Him with true repentance, He sent them messages of encouragement, declaring that He would deliver them from captivity, restore them to His favor, and once more establish them in their own land. And now that this work of restoration had begun, and a remnant of Israel had already returned to Judea, Satan was determined

to frustrate the carrying out of the divine purpose, and to this end he was seeking to move upon the heathen nations to destroy them utterly."—*Prophets and Kings,* pages 582, 583.

3. What was God's promise to Judah at this time? Zech. 1:17; 2:12.

Satan's Onslaughts

4. How did Satan try to discourage God's people and cause them to fail in fulfilling the divine plan? Zech. 3:1-3.

NOTE.—In the vision of chapter 3, Joshua, the high priest, represents the people.

"Satan determined to put forth still further effort to weaken and discourage God's people by holding before them their imperfections of character. If those who had long suffered because of transgression could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin."—*Prophets and Kings,* page 582.

5. What had God symbolically done with individual sins and also with the sins of the nation? Zech. 3:4; 5:5-11.

NOTE.—"The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God."—*Prophets and Kings,* pages 583, 584.

The vision of the ephah represents the removal of sin from the land of Israel.

"*6. Ephah.* A dry measure, equivalent to about 5 gal. Inasmuch as a vessel of this size was not large enough to contain a woman (v. 7), some have suggested that shape rather than volume was the intent of the description. . . .

"*7. Talent.* Heb. *kikkar,* literally, 'a round disk'; here used to describe the leaden circular cover of the ephah. When this cover was lifted Zechariah saw a woman sitting in the ephah.

"*8. Wickedness.* This woman personified the iniquity of backslidden Israel, which God was seeking to remove. The vision is thus related to the preceding one. . . . Some, in fact, consider the two visions as one. However, they are actually two representations."—*The S.D.A. Bible Commentary,* on Zech. 5:6-8.

No Impossibilities With God

6. Under the direction of God what would become of apparently insurmountable difficulties that loomed before God's servant? Zech. 4:7-9.

NOTE.—"Throughout the history of God's people great mountains of difficulty, apparently insurmountable, have loomed up before those who were trying to carry out the purposes of Heaven. Such obstacles are permitted by the Lord as a test of faith. When we are hedged about on every side, this is the time above all others to trust in God and in the power of His Spirit. The exercise of a living faith means an increase of spiritual strength and the development of an unfaltering trust. It is thus that the soul becomes a conquering power. Before the demand of faith, the obstacles placed by Satan across the pathway of the Christian will disappear; for the powers of heaven will come to his aid. 'Nothing shall be impossible unto you.' "—*Prophets and Kings,* pages 594, 595.

7. Through whose might and wisdom were difficulties to be overcome? Zech. 4:6.

NOTE.—"The oil furnished by the olive trees (v. 3) typified the Holy Spirit (see COL 408). Divine grace alone could overcome all the obstacles that confronted the

rebuilders . . . of Jerusalem. Zerubbabel and his companions were depressed by their feeble ability and scant resources to carry on the work of restoration against the opposition of their enemies. The vision showed that God's purposes for Israel would be attained not by human 'might' or 'power,' but by His own Spirit and His own power." —*The S.D.A. Bible Commentary,* on Zech. 4:6.

God's Plans for a Restored, Obedient People

8. How would the restored and rebuilt Jerusalem compare with Jerusalem before the exile? Zech. 2:1-4.

NOTE.—"God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant."—*Prophets and Kings,* page 581.

9. How was the city to be protected amid warlike nations? Zech. 2:5.

NOTE.—"His protecting care, He declared, would be like 'a wall of fire round about;' and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.' "—*Prophets and Kings,* page 581.

10. How was the peaceful condition of obedient Jerusalem indicated? Zech. 8:4, 5.

NOTE.—If Jerusalem had been obedient to God "and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power."—*The Desire of Ages,* page 577.

11. What was to be the character of the inhabitants of this restored nation? Zech. 8:3.

NOTE.—These promises of divine blessings "should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming. At the end of the years of humiliating exile, God graciously gave to His people Israel, through Zechariah, the assurance: 'I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.' " —*Prophets and Kings,* pages 703, 704.

12. Who was to be the strength of this restored nation? Zech. 8:2, 7, 8.

Influence Among the Nations

13. When the nations saw the prosperity of God's people, what would they be led to do? Zech. 8:22, 23.

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

14. In the fullness of time who was to come to this righteous and prosperous nation? Zech. 9:9, 10.

NOTE.—"Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel." —*The Desire of Ages*, page 569.

"Will you, by your gifts and offerings, show that you think nothing too good for Him who 'gave His only-begotten Son'?"—*Counsels on Stewardship*, page 19.

Lesson 13, for September 28, 1963

Malachi—Prophet to a Self-Righteous People

MEMORY VERSE: "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2.

STUDY HELPS: Book of Malachi; Ezra 9; 10; Nehemiah 13; "Prophets and Kings," pages 705-717; "S.D.A. Bible Dictionary," "Malachi, Book of;" "The S.D.A. Bible Commentary," Introduction to Malachi and comments on Scripture references.

LESSON AIM: To show that as the Jews prior to the first coming of Christ must forsake their sins, so we as God's people today must let Jesus cleanse us from our sins in order to be prepared to live with Him in the earth made new.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn the memory verse.	☐
Sunday: Questions 1, 2; begin reading study helps.	☐
Monday: Questions 3-6.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Historical Setting and Theme

I. God's Avowed Love for His People

1. God's assurance. Mal. 1:2, first part.
2. His people's doubts. Mal. 1:2, second part.

II. God and His Ministers

3. Divine charges against ministers. Mal. 1:6 (first part), 7 (first part).
4. Reply of the ministers. Mal. 1:6 (last part), 7 (last part).
5. God's attitude toward corruption. Mal. 1:14.
6. Characteristics of true ministers. Mal. 2:5-7.

III. Charges Against the People, and the Day of Judgment

7. Charges, and Israel's reply. Mal. 2:11, 17; 3:7, 8, 13.
8. The surety of judgment. Mal. 3:5.
9. Severity of the test. Mal. 3:2, 3.

IV. Difference Between the Just and the Unjust

10. God's final admonition. Mal. 4:4.
11. Differentiation in judgment. Mal. 3:18.
12. Fate of the wicked. Mal. 4:1, 3.
13. God's assurance to His own. Mal. 3:16, 17; 4:2.

THE LESSON

Historical Setting and Theme

"Not only is Malachi last in the sequential order of the prophets; it is also the last prophetic book produced in pre-Christian times. Its messages show that it was written during the time of the kingdom of Judah, when a governor ruled over the country (ch. 1:8), a fact that points to the Persian period. The Temple was apparently rebuilt, and sacrifices were regularly offered at the time of the prophet's activity (ch. 1:7-10). The various abuses rebuked by Malachi are mostly the same as those Nehemiah found when he returned to Jerusalem for his second term of governorship (Mal. 3:8, 9; cf. Neh. 13:10-12; Mal. 2:11-16; cf. Neh. 13:23-27). . . . Accordingly, the book can probably be dated about 425 B.C."—*The S.D.A. Bible Commentary,* vol. 4, p. 24.

"Malachi's prophecy . . . presents a dismal scene of progressive spiritual declension. To be sure, the exiles had returned from the land of their captivity to the Land of Promise, but in their hearts they remained in the far country of disobedience and forgetfulness of God. . . . God's patient endeavor to elicit recognition of past mistakes, coupled with their progressively vehement denial of having made any, constitutes the theme of the book."—*Ibid.,* pp. 1121, 1122.

God's Avowed Love for His People

1. What assurance did God give His erring people? Mal. 1:2, first part.

NOTE.—"I do no violence to the declaration that fell from the lips of Malachi if I render it thus, I have loved you, I do love you, I will love you, saith Jehovah. It is a declaration of the continuity of His love. That is the opening statement; the burden of the book is that of the constancy of the love of God."—G. Campbell Morgan, *Living Messages of the Books of the Bible,* "Malachi," page 342.

2. What was His people's reply to God's affirmation of love? Mal. 1:2, second part.

NOTE.—"This is the first of a series of questions, characteristic of the book of Malachi, which expose the self-justifying attitude of the people of Malachi's day. These questions may not have been actually voiced by the people, but they truly reflect the inner thinking of the nation. The word 'wherein' epitomizes the utter unconcern of the people for spiritual things and sounds the keynote of the book."—*The S.D.A. Bible Commentary,* vol. 4, on Mal. 1:2.

God and His Ministers

3. What two charges did God bring specifically against the priests? Mal. 1:6 (first part), 7 (first part).

NOTE.—"The church will rarely take a higher stand than is taken by her ministers. We need a converted ministry and a converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification."—*Testimonies,* vol. 5, p. 227.

4. What answer did the priests give to these two divine reprimands? Mal. 1:6 (last part), 7 (last part).

5. What was God's attitude toward the corrupt offerings presented to Him and toward those who presented them? Mal. 1:14.

6. What traits of character should have distinguished the Lord's true ministers? Mal. 2:5-7.

Charges Against the People, and the Day of Judgment

7. What five charges did God level against His people and what answers did Israel give? Mal. 2:11, 17; 3:7, 8, 13.

NOTE.—"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time."—*Testimonies,* vol. 3, pp. 404, 405.

8. What would impenitent Israel ultimately face? Mal. 3:5. Compare Rom. 14:12; 2 Cor. 5:10.

9. How severe would be the test to which all must submit? Mal. 3:2, 3.

NOTE.—"I saw that God is purifying and proving His people. He will refine them as gold, until the dross is consumed and His image is reflected in them. All have not that spirit of self-denial and that willingness to endure hardness and to suffer for the truth's sake, which God requires. Their wills are not subdued; they have not consecrated themselves wholly to God, seeking no greater pleasure than to do His will. Ministers and people lack spirituality and true godliness. Everything is to be shaken that can be shaken. God's people will be brought into most trying positions, and all must be settled, rooted, and grounded in the truth, or their steps will surely slide. If God comforts and nourishes the soul with His inspiring presence, they can endure, though the way may be dark and thorny. For the darkness will soon pass away, and the true light shine forever."—*Testimonies,* vol. 1, p. 355.

Difference Between the Just and the Unjust

10. In view of the inevitable judgment, what was God's admonition? Mal. 4:4.

NOTE.—"In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: 'Fear God, and give glory to Him; for the hour of His judgment is come.' With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent."—Ellen G. White Comments, *The S.D.A. Bible Commentary,* vol. 4, p. 1184.

11. Between whom would men be able to differentiate in the day of judgment? Mal. 3:18.

12. What will be the final fate of the wicked? Mal. 4:1, 3.

NOTE.—"The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law." —*The Great Controversy,* page 504.

13. What comforting assurance did God give to those who feared Him? Mal. 3:16, 17; 4:2.

NOTE.—"Here are revealed the secrets of strength in an age of failure; they 'thought upon His name.' The Hebrew word translated *thought* is elsewhere translated *regard.* When Paul wrote, 'If there be any virtue, and if there be any praise, *think* on these things' he used the same Greek word which in the Septuagint Version is employed here, they 'thought upon His name.' Thus the Hebrew word, illuminated by the Greek word, helps us to understand what otherwise might appear a shallow statement. The Greek word means to take an inventory; they 'thought upon His name,' that is, they took an inventory of the wealth they had in His name."—*Living Messages of the Books of the Bible,* "Malachi," pages 345, 346.

THIRTEENTH SABBATH OFFERING
September 28, 1963
Middle East Division

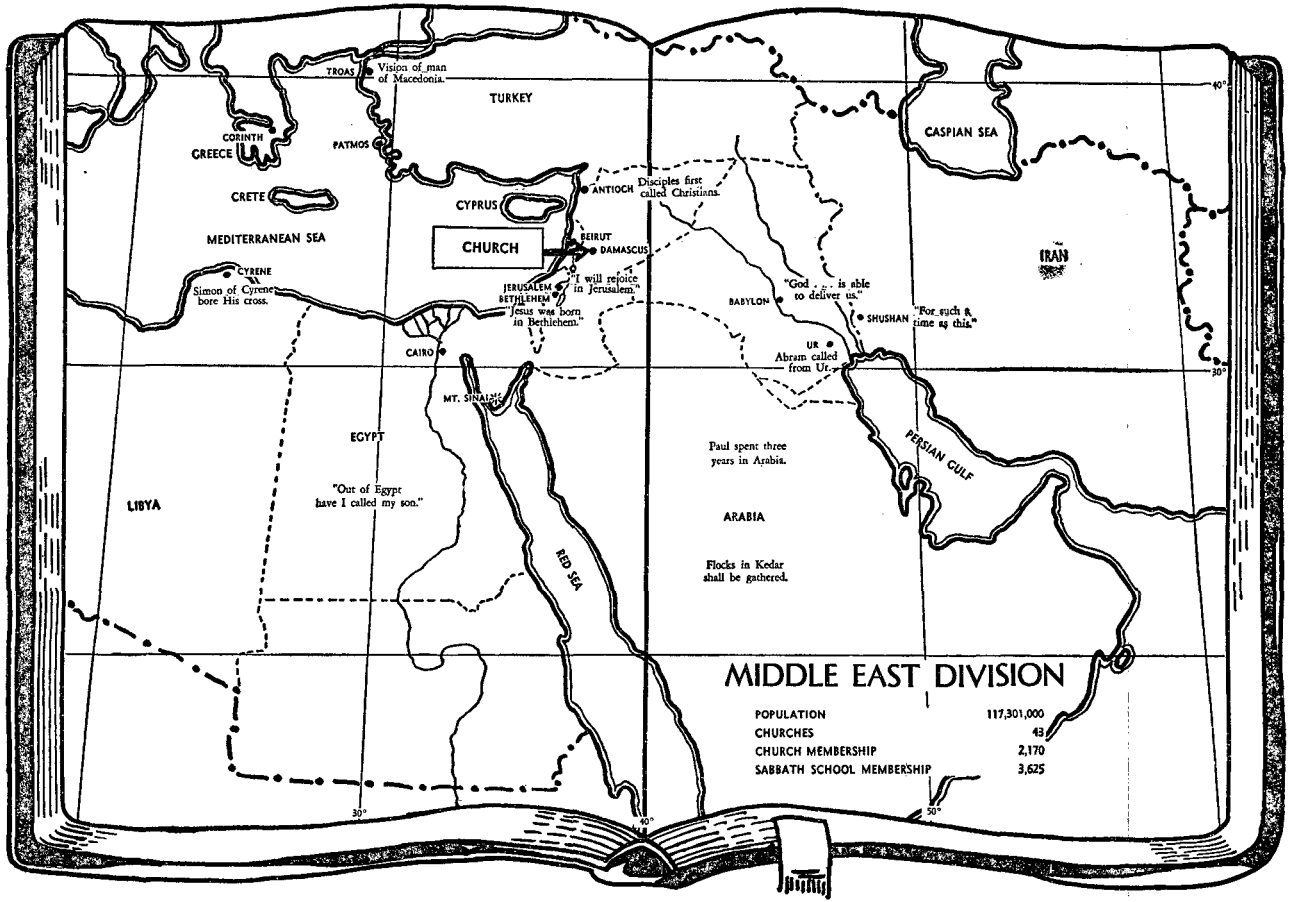
Once more the Sabbath school members of the entire world will be looking toward the Bible lands, home of the Middle East Division. The overflow of the Thirteenth Sabbath Offering for the third quarter goes to this division. Faithful Adventist members of all nations, among every kindred, tongue, and people will be joining in giving to advance the work of God in the Holy Land, where it first began.

The project to benefit from the Thirteenth Sabbath Offering overflow this quarter will be a church center in Damascus, with welfare, medical, educational, and temperance facilities. These are services greatly appreciated by the people. Our love and kindness can best be expressed by an understanding of the needs of the human family, and these services would not only be approved by the authorities but welcomed by the masses. Won't you heed the call when the Thirteenth Sabbath Offering is taken, to "come over to Damascus and help us"?

Lessons for the Fourth Quarter, 1963

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the fourth quarter of 1963 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is "Encouragements and Warnings for the Church Today." The title of the first lesson is "The Church Militant in the Laodicean Age." The memory verse is Matthew 16:18. The texts to be studied are as follows:

Ques. 1. Rev. 14:12.
Ques. 2. Eph. 2:19-22; 4:4, 5, 13, 15, 16; 1 Peter 2:5.
Ques. 3. Rev. 18:4.
Ques. 4. Matt. 28:19, 20.
Ques. 5. 2 Tim. 3:1, 5.
Ques. 6. Matt. 25:1-8.
Ques. 7. Matt. 25:25-28.
Ques. 8. Acts 1:8.
Ques. 9. Ezek. 3:18, 19.
Ques. 10. 1 John 4:11-13.
Ques. 11. 1 Cor. 13:1-3.
Ques. 12. 2 Cor. 5:14.
Ques. 13. Rev. 18:1.


TROAS
Vision of man of Macedonia.
TURKEY
CORINTH
GREECE
PATMOS
CRETE
CYPRUS
ANTIOCH
Disciples first called Christians.
CASPIAN SEA
MEDITERRANEAN SEA
CHURCH
BEIRUT
DAMASCUS
IRAN
CYRENE
Simon of Cyrene bore His cross.
JERUSALEM
"I will rejoice in Jerusalem."
BETHLEHEM
"Jesus was born in Bethlehem."
BABYLON
"God . . . is able to deliver us."
SHUSHAN
"For such a time as this."
UR
Abram called from Ur.
CAIRO
MT. SINAI
EGYPT
"Out of Egypt have I called my son."
LIBYA
Paul spent three years in Arabia.
ARABIA
Flocks in Kedar shall be gathered.
PERSIAN GULF
RED SEA
40°
30°
30°
40°
50°
MIDDLE EAST DIVISION
POPULATION 117,301,000
CHURCHES 43
CHURCH MEMBERSHIP 2,170
SABBATH SCHOOL MEMBERSHIP 3,625