LESSONS FROM THE LIVES OF OLD TESTAMENT PROPHETS

SABBATH SCHOOL LESSON Quarterly

Senior Division, No. 294, Fourth Quarter, 1968

THE BLESSING OF DAILY STUDY

"With joy shall ye draw water out of the wells of salvation." Isa. 12:3.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

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

"Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work,* page 53.

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. Abraham, Friend of God—Part I
2. Abraham, Friend of God—Part II
3. Abraham, Friend of God—Part III
4. Moses, the Peerless Leader—Part I
5. Moses, the Peerless Leader—Part II
6. Samuel, the Prophet and Judge
7. Elijah, Man of Like Passions—Part I
8. Elijah, Man of Like Passions—Part II
9. Elisha, the Prophet With the Double Portion—Part I
10. Elisha, the Prophet With the Double Portion—Part II
11. The Prophet Jonah
12. Daniel, the Prophet—Part I
13. Daniel, the Prophet—Part II

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Sabbath School Lesson Quarterly

LESSONS FROM THE LIVES OF OLD TESTAMENT PROPHETS

GENERAL INTRODUCTION

The lessons for this quarter are drawn from the *lives* of prophets of the Old Testament, emphasis being placed on the character of the men rather than upon their writings.

It is not assumed that these lessons by any means exhaust the rich potentialities in the biographies of these men. They are intended, rather, to serve as a stimulus for deeper and more intensive investigation of the lives of men whose personal histories the Lord saw fit to include in His Word.

Lesson 1, for October 5, 1968

Abraham, Friend of God—Part I

LESSON SCRIPTURES: Genesis 12; 13:4-9; 14:13; 18:19; 20:1-13; 26:5.

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

STUDY HELPS: "Patriarchs and Prophets," pages 125-135; "S.D.A. Bible Commentary," Vol. 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from study helps.	☐
Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐

Lesson Outline:

I. Abraham's Commission

1. His calling. Gen. 20:7.
2. His call. Gen. 11:31; 12:1, 2; Joshua 24:2, 3.
3. His response to the call. Gen. 12:4 (first part); Heb. 11:8.
4. His first stopping place. Gen. 12:4 (last part).

II. Abraham's Religion

5. His evangelistic fervor. Gen. 12:5 (middle part).
6. His devotional life. Gen. 12:7, 8; 13:4, 18.
7. His loyalty to God. Gen. 18:19; 26:5.

III. Abraham in Egypt

8. His choice of a country to escape famine. Gen. 12:10.

9. His failure in faith. Gen. 12:11-16.
10. His gain even in failure. Gen. 12:17-20.

IV. Abraham's Return to Canaan

11. The repetition of his failure. Gen. 20:1-5, 13.
12. His nobility in dealing with Lot. Gen. 13:7-9.
13. His practice emphasized by a New Testament admonition. Rom. 12:10; Phil 2:4.
14. His relations with his neighbors. Gen. 14:13 (last part).

THE LESSON

Abraham's Commission

1. What was the calling of Abraham? Gen. 20:7.

2. Whence was Abraham called, and why? What did God promise him? Gen. 11:31; 12:1, 2; Joshua 24: 2, 3.

NOTE.—"He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah. But the true faith was not to become extinct."—*Patriarchs and Prophets,* page 125.

3. How did Abraham respond to the call? Gen. 12:4 (first part); Heb. 11:8.

NOTE.—"It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. . . . But he did not hesitate to obey the call. . . . God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.

"Many are still tested as was Abraham. . . . They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice."—*Patriarchs and Prophets,* pages 126, 127.

4. In what city did Abraham remain for some time? Gen. 12:4 (last part). Compare Gen. 11:31, 32.

Abraham's Religion

5. What indicates that the religion of this man and his family was dynamic and attractive? Gen. 12:5 (middle part).

NOTE.—"During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the Land of Promise."—*Patriarchs and Prophets,* page 127.

6. What type of devotional life did Abraham foster in his home? Gen. 12:7, 8; 13:4, 18.

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

before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."—*Patriarchs and Prophets,* page 128.

7. How did Abraham's obedience to God affect his family and community life? Gen. 18:19; 26:5.

NOTE.—"How few there are in our day who follow this example! On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with a heart averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children and children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God."—*Patriarchs and Prophets,* pages 142, 143.

Abraham in Egypt

8. When a famine arose in Canaan, where did Abraham go? Gen. 12:10.

NOTE.—"To escape the famine he went down into Egypt. He did not forsake Canaan, or in his extremity turn back to the Chaldean land from which he came, where there was no scarcity of bread; but he sought a temporary refuge as near as possible to the Land of Promise, intending shortly to return where God had placed him."—*Patriarchs and Prophets,* page 129.

9. What incident reveals Abraham's lack of faith? Gen. 12:11-16.

NOTE.—"During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. Sarah was fair to look upon, and he doubted not that the dusky Egyptians would covet the beautiful stranger, and that in order to secure her, they would not scruple to slay her husband. He reasoned that he was not guilty of falsehood in representing Sarah as his sister, for she was the daughter of his father, though not of his mother. But this concealment of the real relation between them was deception. No deviation from strict integrity can meet God's approval."—*Patriarchs and Prophets,* page 130.

10. How did God overrule in this affair? Gen. 12:17-20.

NOTE.—"The warning that had been given to Pharaoh proved a protection to Abraham in his after-intercourse with heathen peoples; for the matter could not be kept secret, and it was seen that the God whom Abraham worshiped would protect His servant, and that any injury done him would be avenged. It is a dangerous thing to wrong one of the children of the King of heaven."—*Patriarchs and Prophets,* page 131.

Abraham's Return to Canaan

11. On what other occasion did Abraham make the same mistake? Gen. 20:1-5, 13.

NOTE.—"You would be brought over the ground again and tested on the very points where you had failed before. Thus the Lord did for the children of Israel; thus He has done with His people in all ages. He will prove them where they have formerly failed; He will try them, and if they fail under the trial the second time, He will bring them around to the same test again."—*Testimonies,* Vol. 5, p. 623.

12. In dealing with Lot, how did Abraham reveal the nobility and unselfishness of his character? Gen. 13: 7-9.

NOTE.—"Here the noble, unselfish spirit of Abraham was displayed. How many under similar circumstances would, at all hazards, cling to their individual rights and preferences! How many households have thus been rent asunder! How many churches have been divided, making the cause of truth a byword and a reproach among the wicked! . . . The children of God the world over are one family, and the same spirit of love and conciliation should govern them. 'Be kindly affectioned one to another with brotherly love; in honor preferring one another' (Romans 12: 10), is the teaching of our Saviour. The cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. The spirit of self-aggrandizement is the spirit of Satan; but the heart in which the love of Christ is cherished, will possess that charity which seeketh not her own."—*Patriarchs and Prophets,* pages 132, 133.

13. In what terms is this characteristic set forth in the New Testament? Rom. 12:10; Phil. 2:4.

NOTE.—The Revised Standard Version gives Phil. 2:4 thus: "Let each of you look not only to his own interests, but also to the interests of others."

14. How did Abraham relate himself to his neighbors? Gen. 14:13 (last part).

NOTE.—"Abraham was honored by the surrounding nations as a mighty prince and a wise and able chief. He did not shut away his influence from his neighbors. . . . "His religion was not held as a precious treasure to be jealously guarded and enjoyed solely by the possessor. True religion cannot be thus held, for such a spirit is contrary to the principles of the gospel. While Christ is dwelling in the heart it is impossible to conceal the light of His presence, or for that light to grow dim."—*Patriarchs and Prophets,* pages 133, 134.

Lessons to Be Learned:

1. Faithfulness in one place may lead to a call to wider service. Question 2.

2. Loyal and true servants of God heed His calls. Question 3.

3. A Christian occupies himself in soul winning wherever he is. Questions 4, 5.

4. Steadfast loyalty to God is the hallmark of the Christian. Questions 6, 7.

5. Unexpected difficulties may cause a servant of God to detour for a while, but he does not turn back. Question 8.

6. Even heroes of the church have had their weaknesses and their failings. Questions 9, 11.

7. Christians should always display a noble unselfishness. Questions 12, 13.

8. A Christian seeks to live at peace with his neighbors. Question 14.

"Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you."—*Christ's Object Lessons,* pages 331, 332.

Abraham, Friend of God—Part II

LESSON SCRIPTURES: Gen. 14:18-24; 15:1-18; 18:1-32.

MEMORY VERSE: "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James 2:23.

STUDY HELPS: "Patriarchs and Prophets," pages 136-143, 156-170; "S.D.A. Bible Commentary," Vol. 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-9.	☐
Tuesday: Questions 10-14.	☐
Wesdnesday: Begin reading from study helps.	☐
Thursday: Read further from study helps.	☐
Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐

Lesson Outline:

I. Abraham and Stewardship

1. The payment of tithe to Melchizedek. Gen. 14:18-20.
2. Abraham's noble and unselfish spirit. Gen. 14:21-24.

II. Abraham's Reaction in Victory

3. The Lord's dealing with Abraham's troubled spirit. Gen. 15:1.
4. The great question in Abraham's mind. Gen. 15:2, 3.
5. The Lord's answer to this question. Gen. 15:4, 5.

III. The Imputation of Righteousness

6. Abraham's faith the basis of imputed righteousness. Gen. 15:6.
7. Abraham's request for a visible token. Gen. 15:8.
8. The Lord's gracious covenant with Abraham. Gen. 15:17, 18.
9. The promise repeated. Gen. 17:1-5, 15-17.

IV. Characteristics Revealed

10. His hospitality to strangers. Gen. 18:1-5.
11. Further confirmation; Sarah's reaction. Gen. 18:10, 12-15.
12. The Lord's gracious assurance in spite of human weakness. Gen. 18:14.
13. The purpose of the mission explained. Gen. 18:17-21.
14. Abraham's plea for Sodom. Gen. 18:24, 25, 28-32.

THE LESSON

Abraham and Stewardship

1. Describe the meeting of Abraham and Melchizedek. Gen. 14:18-20.

NOTE.—This experience reveals that tithing as a sign of stewardship did not originate with the Jewish nation but was understood by the earliest patriarchs.

2. In what incident is Abraham's noble, unselfish spirit again in evidence? Gen. 14:21-24.

NOTE.—"By the usage of war, the spoils belonged to the conquerors; but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipu-

lating that his confederates should receive the portion to which they were entitled.

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

Abraham's Reaction in Victory

3. In the aftermath of victory who spoke to Abraham, and in what words? Gen. 15:1.

NOTE.—"Abraham gladly returned to his tents and his flocks, but his mind was disturbed by harassing thoughts. He had been a man of peace, so far as possible shunning enmity and strife; and with horror he recalled the scene of carnage he had witnessed. But the nations whose forces he had defeated would doubtless renew the invasion of Canaan, and make him the special object of their vengeance. Becoming thus involved in national quarrels, the peaceful quiet of his life would be broken. Furthermore, he had not entered upon the possession of Canaan, nor could he now hope for an heir, to whom the promise might be fulfilled."—*Patriarchs and Prophets,* page 136.

4. What was the great question in the patriarch's mind? Gen. 15:2, 3.

5. How did the Lord answer him? Gen. 15:4, 5.

The Imputation of Righteousness

6. Why was righteousness "counted" to him? Gen. 15:6. Compare Romans 4:2-6.

7. Although he had God's promise, what did Abraham still desire? Gen. 15:8.

8. How graciously was his desire granted? Gen. 15:17, 18.

NOTE.—"The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement."—*Patriarchs and Prophets,* page 137.

9. With what positive assurance was God's promise to Abraham repeated? Gen. 17:1-5, 15-17.

NOTE.—"Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial."—*Patriarchs and Prophets,* page 145.

"When Abraham was nearly one hundred years old, the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise. His mind at once turned to Ishmael, clinging to the belief that through him God's gracious purposes were to be accomplished. In his affection for his son he exclaimed, 'O that Ishmael might live before Thee!' Again the promise was given, in words that could not be mistaken: 'Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him.' "—*Ibid.,* p. 146.

Characteristics Revealed

10. What characteristics did Abraham display toward three unknown guests? Gen. 18:1-5. Compare Heb. 13:2.

NOTE.—"God conferred great honor upon Abraham. Angels of heaven walked and talked with him as friend with friend. . . . His interview with the angels presents also a beautiful example of hospitality. . . .

"Before reaching his tent, the strangers halted, as if consulting as to their course. Without waiting for them to solicit favors, Abraham rose quickly, and as they were

apparently turning in another direction, he hastened after them, and with the utmost courtesy urged them to honor him by tarrying for refreshment. With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food, and while they were at rest under the cooling shade, an entertainment was made ready, and he stood respectfully beside them while they partook of his hospitality. This act of courtesy God regarded of sufficient importance to record in His Word; and a thousand years later it was referred to by an inspired apostle: 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.' "—*Patriarchs and Prophets,* page 138.

11. Before their departure what further assurance did Abraham's visitors give concerning the promised heir, and with what reaction on the part of Sarah? Gen. 18:10, 12-15.

12. In spite of this manifestation of human weakness, what positive assurance was repeated? Gen. 18:14.

NOTE.—"Where human wisdom and strength fail, and where nature, enfeebled, lacks ability to act, there God still has full sway and brings things to pass according to the counsels of His own divine will. In fact, He often permits circumstances to reach an impasse so that human impotence may stand forth in striking contrast to His omnipotence."—*S.D.A. Bible Commentary,* on Gen. 18:14.

13. Why had the Lord stopped at Abraham's home before destroying Sodom? Gen. 18:17-21. Compare Amos 3:7.

NOTE.—"Abraham is called in the Scriptures the friend of God (2 Chron. 20:7; Isa. 41:8). Since he stood so high in the divine favor and fellowship, God saw fit to impart to him a more intimate knowledge of His works and ways. Similarly, He has entrusted messages to the prophets, concerning whom He says that they stand in His counsel, or 'secret' (Jer. 23:18-22; Amos 3:7). It is particularly with reference to acts of judgment upon the earth that the Lord speaks thus."—*S.D.A. Bible Commentary,* on Gen. 18:17.

14. What qualities of Abraham's character were revealed in his plea for the averting of the judgment determined upon Sodom? Gen. 18:24, 25, 28-32.

NOTE.—"Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death? Where are those who with humility and persevering faith are pleading with God for him?"—*Patriarchs and Prophets,* page 140.

In this experience Abraham was a true representative of Christ, the Great Intercessor.

Lessons to Be Learned:

1. The servant of God misses no opportunity to reveal the privilege and blessings of stewardship. Question 1.
2. Even great victories may be followed by moments of fearfulness. Questions 3-5.
3. Faith is honored by the gift of imputed righteousness. Question 6.
4. To meet human weakness God sometimes reinforces His promises by some visible token. Questions 7, 8.
5. Courtesy and hospitality are characteristics of the child of God. Question 10.
6. God's great promises to us are not canceled because of momentary weaknesses. Questions 11, 12.
7. The Christian, knowing God's mercy, expresses himself freely in intercessory prayer. Question 14.

Abraham, Friend of God—Part III

LESSON SCRIPTURES: Gen. 21:1-12; 22:1-8, 13; 24:2-4, 67; Ex. 20:13; Deut. 7:1-4; Matt. 27:37-39; John 1:29, 36.

MEMORY VERSE: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:20-22.

STUDY HELPS: "Patriarchs and Prophets," pages 145-155; "S.D.A. Bible Commentary," Vol. 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from study helps.	☐
Monday: Questions 4-6.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 7-10.	☐		

Lesson Outline:

I. Isaac and Ishmael

1. The fulfillment of the promise in the birth of Isaac. Gen. 21:1-7.
2. Rivalry between the two sons of Abraham. Gen. 21:8-12.

II. The Command to Offer Isaac

3. The giving of the command. Gen. 22:2.
4. The apparent conflict between the command and the law. Ex. 20:13.
5. The conflict between the command and the covenant. Gen. 15:4, 5.

III. Abraham's Greatest Hour

6. Isaac's question about the sacrifice. Gen. 22:7.
7. Abraham's tactful answer. Gen. 22:8.
8. The prophetic import of Abraham's words. Gen. 22:13; John 1:29, 36; 3:16; Rom. 8:32.
9. The reason for the command. Gen. 22:1 (first part).

IV. The Marriage of Isaac

10. Abraham's last arrangement to carry out the covenant. Gen. 24:2-4.
11. Isaac's wholehearted participation. Gen. 24:67.
12. The basis of Abraham's action. Deut. 7:1-4.
13. Paul's admonition regarding marriage. 1 Cor. 7:39; 2 Cor. 6:14.
14. Last-day conditions in marriage. Matt. 24:37-39.

THE LESSON

Isaac and Ishmael

1. To what age had Abraham attained before the birth and naming of the promised heir? Gen. 21:1-7.

NOTE.—"The birth of Isaac, bringing, after a lifelong waiting, the fulfillment of their dearest hopes, filled the tents of Abraham and Sarah with gladness."—*Patriarchs and Prophets*, page 146.

2. What crisis developed in the household of Abraham in connection with the weaning of Isaac? Gen. 21: 8-12.

NOTE.—"The instruction given to Abraham touching the sacredness of the marriage relation was to be a lesson for all ages. It declares that the rights and happiness of this relation are to be carefully guarded, even at a great sacrifice. Sarah was the only true wife of Abraham. Her rights as a wife and mother no other person was entitled to share. She reverenced her husband, and in this she is presented in the New Testament as a worthy example. But she was unwilling that Abraham's affections should be given to another, and the Lord did not reprove her for requiring the banishment of her rival."—*Patriarchs and Prophets,* page 147.

The Command to Offer Isaac

3. When the promise of a son seemed to be happily fulfilled, and the covenant in operation, what heartbreaking command came to Abraham? Gen. 22:2.

NOTE.—"Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. The loss of such a son by accident or disease would have been heartrending to the fond father; it would have bowed down his whitened head with grief; but he was commanded to shed the blood of that son with his own hand. It seemed to him a fearful impossibility."—*Patriarchs and Prophets,* page 148.

4. Which of the commandments did God's order appear to violate? Ex. 20:13.

NOTE.—"Satan was at hand to suggest that he must be deceived, for the divine law commands, 'Thou shalt not kill,' and God would not require what He had once forbidden."—*Patriarchs and Prophets,* page 148.

5. Why was this charge to Abraham in apparent conflict with the terms of the covenant? Gen. 15:4, 5.

NOTE.—"Going outside his tent, Abraham looked up to the calm brightness of the unclouded heavens, and recalled the promise made nearly fifty years before, that his seed should be innumerable as the stars. If this promise was to be fulfilled through Isaac, how could he be put to death? Abraham was tempted to believe that he might be under a delusion."—*Patriarchs and Prophets,* page 148.

Abraham's Greatest Hour

6. On the way to the place of sacrifice, what pointed question was asked by Isaac? Gen. 22:7.

7. What tactful answer did Abraham give? Gen. 22:8.

8. In what ways were these words prophetic? Gen. 22:13; John 1:29, 36; 3:16; Rom. 8:32.

NOTE.—"The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. . . .

"The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. . . .

"It had been difficult even for the angels to grasp the mystery of redemption—to comprehend that the Commander of heaven, the Son of God, must die for

guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command."—*Patriarchs and Prophets,* pages 154, 155.

9. Why was Abraham commanded to offer Isaac? Gen. 22:1 (first part).

NOTE.—The American Revised Version reads: "And it came to pass after these things, that God did prove Abraham." The Revised Standard Version reads: "After these things God tested Abraham."

"Because Abraham had shown a lack of faith in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation."—*Patriarchs and Prophets,* pages 154, 155.

The Marriage of Isaac

10. In his old age what arrangement did Abraham make to implement the promise of the covenant? Gen. 24:2-4.

NOTE.—"Abraham had become an old man, and expected soon to die; yet one act remained for him to do in securing the fulfillment of the promise to his posterity. Isaac was the one divinely appointed to succeed him as the keeper of the law of God and the father of the chosen people, but he was yet unmarried. The inhabitants of Canaan were given to idolatry, and God had forbidden intermarriage between His people and them, knowing that such marriages would lead to apostasy."—*Patriarchs and Prophets,* page 171.

11. Was Isaac pleased with the results of his father's plan? Gen 24:67.

NOTE.—"In ancient times, marriage engagements were generally made by the parents, and this was the custom among those who worshiped God. None were required to marry those whom they could not love; but in the bestowal of their affections the youth were guided by the judgment of their experienced, God-fearing parents. It was regarded as a dishonor to parents, and even a crime, to pursue a course contrary to this.

"Isaac, trusting to his father's wisdom and affection, was satisfied to commit the matter to him, believing also that God Himself would direct in the choice made."—*Patriarchs and Prophets,* page 171.

12. In what command to Israel is the basis of Abraham's conduct clearly stated? Deut. 7:1-4.

13. How is this repeated in the New Testament period? 1 Cor. 7:39; 2 Cor. 6:14.

NOTE.—In a warning written to a woman contemplating marriage with an unbeliever, Ellen G. White made the following statement and the one after question 14:

"My sister, dare you disregard these plain and positive directions? As a child of God, a subject of Christ's kingdom, the purchase of His blood, how can you connect yourself with one who does not acknowledge His claims, who is not controlled by His Spirit? The commands I have quoted are not the word of man, but of God. Though the companion of your choice were *in all other respects worthy* (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction."—*Testimonies,* Vol. 5, p. 364. (Italic supplied.)

14. What social condition will exist at the time of the end? Matt. 24:37-39.

NOTE.—"The people of this generation are marrying and giving in marriage with the same reckless disregard of God's requirements as was manifested in the days

of Noah. There is in the Christian world an astonishing, alarming indifference to the teaching of God's Word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom."—*Testimonies,* Vol. 5, p. 365.

Lessons to Be Learned:

1. Failure in faith leads to periods of pain and sorrow. Question 2.

2. God's tests may bring periods of anguish and distress. Question 3.

3. Satan often makes use of Scripture to advance or aggravate confusing and painful issues. Question 4.

4. Contradictions in God's dealings with us are only apparent and not real. Question 5.

5. Great tests reveal the dimensions of a man's faith and character. Questions 6, 7.

6. God finds it necessary occasionally to test His children. Question 9.

7. The Christian, to the degree that it is his responsibility, lays plans to carry out the terms of God's covenant with him. Question 10.

8. Christian parents can be trusted and respected by their children in matters of courtship, engagement, and marriage. Questions 10, 11.

9. Marriage with unbelievers is forbidden because it is unwise, unsafe, and may ultimately cause the loss of one's soul. Questions 12-14.

Lesson 4, for October 26, 1968

Moses, the Peerless Leader—Part I

LESSON SCRIPTURES: Ex. 2:8-21; 3:1-10; 4:10-13, 18; 14:10-30; 17:8-13; 18:13-24; 32:7-13.

MEMORY VERSE: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

STUDY HELPS: "Patriarchs and Prophets," pages 241-256; 281-302; "S.D.A. Bible Commentary," Vol. 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from study helps.	☐
Monday: Questions 5-7.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

Lesson Outline:

I. God's Purpose for Moses

1. The influence of his mother. Ex. 2:8-10.
2. God's plan for him. Acts 7:25.
3. A wrong means to an end. Ex. 2:11-14.
4. Moses in Midian. Ex. 2:15-17, 21; 3:1.

II. The Call to Lead Israel

5. The Lord in the burning bush. Ex. 3:2-5.
6. The call to leadership and the response. Ex. 3:10; 4:10, 13.
7. The acceptance by Moses. Ex. 4:18.

III. Wilderness Triumphs

8. Fear at the Red Sea. Ex. 14:10-14.
9. The Egyptians defeated. Ex. 14:29, 30.
10. The fight with Amalek. Ex. 17:8-13.

IV. Moses and Jethro

11. Jethro's observation and advice. Ex. 18:13-16.
12. Moses' attitude toward the counsel. Ex. 18:17-24.

V. Apostasy at Sinai

13. The Lord's revelation of Israel's apostasy. Ex. 32:7, 8.
14. Moses' rejection of a tempting offer. Ex. 32:9-13.

THE LESSON

God's Purpose for Moses

1. In spite of Moses' becoming the adopted son of the princess of Egypt, who had the most to do with his early life? Ex. 2:8-10.

NOTE.—"How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent the mother holds in her own hands the destiny of her children."—*Patriarchs and Prophets,* page 244.

2. What plan did God have for Moses? Was it understood? Acts 7:25.

NOTE.—"The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people."—*Patriarchs and Prophets,* page 245.

3. In what incident do we see Moses attempting to accomplish a good end by wrong means? Ex. 2: 11-14.

NOTE.—"In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes." —*Patriarchs and Prophets,* page 247.

4. To what place did Moses flee, and what experiences did he have in the land of his exile? Ex. 2:15-17, 21; 3:1.

NOTE.—"Man would have dispensed with that long period of toil and obscurity, deeming it a great loss of time. But Infinite Wisdom called him who was to become the leader of his people to spend forty years in the humble work of a shepherd. The habits of care-taking, of self-forgetfulness and tender solicitude for his flock, thus developed, would prepare him to become the compassionate, long-suffering shepherd of Israel. No advantage that human training or culture could bestow, could be a substitute for this experience." —*Patriarchs and Prophets,* pages 247, 248.

The Call to Lead Israel

5. Who met with Moses at the burning bush? What command was given, and why? Ex. 3:2-5.

NOTE.—"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with

confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves." —*Patriarchs and Prophets,* page 252.

6. At this time what call did Moses receive, and what was his response? Ex. 3:10; 4:10, 13.

NOTE.—"But Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed distrust of God. It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man."—*Patriarchs and Prophets,* page 254.

7. When the Lord overcame all his objections, what decision did Moses make? Ex. 4:18.

NOTE.—"But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. . . . God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him fully and give themselves unreservedly to His commands."—*Patriarchs and Prophets,* page 255.

Wilderness Triumphs

8. In spite of the miraculous deliverance from Egypt, how did the Israelites act when faced with danger at the Red Sea, and how did Moses answer their complaint? Ex. 14:10-14.

NOTE.—"True, there was no possibility of deliverance unless God Himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences."—*Patriarchs and Prophets,* page 284.

9. What astounding miracle saved them from an apparently fatal trap? Ex. 14:29, 30.

NOTE.—"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all."—*Patriarchs and Prophets,* page 290.

10. Who fought with Israel in Rephidim, and with what results? Ex. 17:8-13.

NOTE.—"As Aaron and Hur supported the hands of Moses, they showed the people their duty to sustain him in his arduous work while he should receive the word from God to speak to them. And the act of Moses also was significant, showing that God held their destiny in His hands."—*Patriarchs and Prophets,* page 299.

Moses and Jethro

11. After bringing Moses' family to him and watching Moses in his work, what question did his father-in-law raise? Ex. 18:13-16.

12. How did Jethro advise Moses, and how was his counsel regarded by his son-in-law? Ex. 18:17-24.

NOTE.—"The Lord had greatly honored Moses, and had wrought wonders by his hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction."—*Patriarchs and Prophets*, page 301.

Apostasy at Sinai

13. While Moses was on the mount, what did the Lord tell him about Israel? Ex. 32:7, 8.

14. What proposal did the Lord make to Moses, and how was it received by him? Ex. 32:9-13.

NOTE.—"His interest in Israel sprang from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation."—*Patriarchs and Prophets*, page 319.

Lessons to Be Learned:

1. Mothers exert a tremendous influence over their children in their formative years. Question 1.
2. Good ends are not to be accomplished by wrong means. Question 3.
3. Men can be prepared for great responsibilities in humble occupations and relative obscurity. Question 4.
4. The people of God should be models of reverence. Question 5.
5. Singleminded and unshakable devotion to a God-given task is a prime requisite in those who work for God. Question 7.
6. The Christian trusts most when he can see ahead the least. Questions 8, 9.
7. In the work of God divine power unites with human endeavor. Question 10.
8. The Christian accepts good counsel from any source. Question 12.
9. The true pastor is one with his people and puts their interest first. Question 14.

> If you are too busy to study your lesson daily you are too busy. —Adapted

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Lesson 5, for November 2, 1968

Moses, the Peerless Leader—Part II

LESSON SCRIPTURES: Ex. 32:30-32; 33:12-23; 34:1-9; Num. 11:4-29; 12:1-15; 20:1-24; Deut. 1:37; 3:23-28; 4:21; Heb. 11:24-26; Matt. 17:3; Jude 9.

MEMORY VERSE: "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:26.

STUDY HELPS: "Patriarchs and Prophets," pages 320-330; 374-386; 411-421; "S.D.A. Bible Commentary," Vol. 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from study helps.	☐
Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐

Lesson Outline:

I. The Greatness of Moses

1. His amazing selflessness. Ex. 32:30-32.
2. His holy boldness. Ex. 33:12-23; 34:1-9.

II. Trouble Among the People

3. Moses appeals to God concerning people's complaints. Num. 11:4, 10, 13-15.
4. Assistance provided for Moses. Num. 11:16, 17, 24, 25.
5. Moses' lack of jealousy. Num. 11:27-29.

III. Trouble in Moses' Family

6. The attack from within the family circle. Num. 12:1-3.
7. The Lord's defense of Moses. Num. 12:4-15.

IV. Failure at Kadesh

8. The conduct of the people at Kadesh. Num. 20:1-5.
9. The Lord's answer to the prayers of Moses and Aaron. Num. 20:6-8.
10. The failure of Moses. Num. 20:10, 11, 24.
11. The penalty for failure. Num. 20:12.
12. The frankness of Moses. Deut. 1:37; 3:23-28; 4:21.

V. The Promised Land

13. The guiding principle of Moses' life. Heb. 11:24-26.
14. His "entry" into the Promised Land. Matt. 17:3; Jude 9.

THE LESSON

The Greatness of Moses

1. What words of Moses again reveal his amazing selflessness and utter devotion to his people? Ex. 32:30-32.

2. In the period immediately following the apostasy, when the people were still in disgrace, what intimate conversation took place between Moses and God? Ex. 33:12-23; 34:1-9.

NOTE.—"This experience—above all else the promise that the divine presence would attend him—was to Moses an assurance of success in the work before him; and he counted it of infinitely greater worth than all the learning of Egypt or all his attainments as a statesman or a military leader. No earthly power or skill or learning can supply the place of God's abiding presence."—*Patriarchs and Prophets,* page 328.

Trouble Among the People

3. During the wilderness wanderings how did Moses handle the complaint that arose in connection with the people's food? Num. 11:4, 10, 13-15.

NOTE.—"God might as easily have provided them with flesh as with manna, but a restriction was placed upon them for their good. . . .

"God brought the Israelites from Egypt, that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. 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. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them."—*Patriarchs and Prophets,* page 378.

"The heart of Moses sank. He had pleaded that Israel should not be destroyed,

even though his own posterity might then become a great nation. In his love for them he had prayed that his name might be blotted from the book of life rather than that they should be left to perish. He had imperiled all for them, and this was their response. All their hardships, even their imaginary sufferings, they charged upon him; and their wicked murmurings made doubly heavy the burden of care and responsibility under which he staggered. In his distress he was tempted even to distrust God. His prayer was almost a complaint."—*Ibid.*, pp. 379, 380.

4. What arrangement was made to help Moses in his work? Num. 11:16, 17, 24, 25.

NOTE.—"The Lord permitted Moses to choose for himself the most faithful and efficient men to share the responsibility with him. Their influence would assist in holding in check the violence of the people, and quelling insurrection; yet serious evils would eventually result from their promotion. They would never have been chosen had Moses manifested faith corresponding to the evidences he had witnessed of God's power and goodness."—*Patriarchs and Prophets,* page 380.

5. How did Moses again reveal his noble meekness and unselfishness? Num. 11:27-29.

NOTE.—"Again evidence was given of the lofty, unselfish spirit of the great leader. Two of the seventy, humbly counting themselves unworthy of so responsible a position, had not joined their brethren at the tabernacle; but the Spirit of God came upon them where they were, and they, too, exercised the prophetic gift. On being informed of this, Joshua desired to check such irregularity, fearing that it might tend to division. Jealous for the honor of his master, 'My lord Moses,' he said, 'forbid them.' The answer was, 'Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.' "—*Patriarchs and Prophets,* pages 381, 382.

Trouble in Moses' Family

6. Who made the next serious attack on Moses' authority? Num. 12: 1-3.

NOTE.—"Their accusations were borne by Moses in uncomplaining silence. It was the experience gained during the years of toil and waiting in Midian—the spirit of humility and long-suffering there developed—that prepared Moses to meet with patience the unbelief and murmuring of the people and the pride and envy of those who should have been his unswerving helpers. Moses 'was very meek, above all the men which were upon the face of the earth,' and this is why he was granted divine wisdom and guidance above all others. Says the Scripture, 'The meek will He guide in judgment: and the meek will He teach His way.' Psalm 25:9. The meek are guided by the Lord, because they are teachable, willing to be instructed. They have a sincere desire to know and to do the will of God."—*Patriarchs and Prophets,* page 384.

7. How was this challenge met by the Lord? Num. 12:4-15.

NOTE.—"This manifestation of the Lord's displeasure was designed to be a warning to all Israel, to check the growing spirit of discontent and insubordination. If Miriam's envy and dissatisfaction had not been signally rebuked, it would have resulted in great evil. Envy is one of the most satanic traits that can exist in the human heart, and it is one of the most baleful in its effects. . . .

"It should not be regarded as a light thing to speak evil of others or to make ourselves judges of their motives or actions. 'He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.' James 4:11. There is

but one Judge—He 'who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' 1 Corinthians 4:5. And whoever takes it upon himself to judge and condemn his fellowmen is usurping the prerogative of the Creator."—*Patriarchs and Prophets,* pages 385, 386.

Failure at Kadesh

8. When water failed at Kadesh, how did the people act? Num. 20:1-5.

9. In response to the prayer of Moses and Aaron, what was the Lord's command to them? Num. 20:6-8.

10. In what respect did Moses and Aaron fail in this situation, and how was this act regarded by God? Num. 20:10, 11, 24.

NOTE.—"At the time when the water failed, their own faith in the fulfillment of God's promise had been shaken by the murmuring and rebellion of the people. . . . Wearied and disheartened, Moses and Aaron had made no effort to stem the current of popular feeling. Had they themselves manifested unwavering faith in God, they might have set the matter before the people in such a light as would have enabled them to bear this test."—*Patriarchs and Prophets,* pages 417, 418.

11. What privilege was taken away because of their wrong conduct? Num. 20:12.

12. How frankly did Moses refer to his failure? Deut. 1:37; 3:23-28; 4:21.

The Promised Land

13. What noble principle guided Moses' life? Heb. 11:24-26.

NOTE.—"Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison."—*Patriarchs and Prophets,* page 246.

14. When did Moses "enter" the land of Canaan? Matt. 17:3; Jude 9.

NOTE.—"Upon Mount Pisgah fifteen centuries before, Moses had stood gazing upon the Land of Promise. But because of his sin at Meribah, it was not for him to enter there. . . . But He who is 'able to do exceeding abundantly above all that we ask or think' (Eph. 3:20), had in this measure answered His servant's prayer."—*The Desire of Ages,* page 421.

Lessons to Be Learned:

1. The dedicated leader does not want security or greatness at the expense of his people. Question 1.
2. Those who serve God with honest and loving hearts are not afraid of Him, and they ask great things of Him. Question 2.
3. In times of trial we may always turn to God. Question 3.
4. God, to relieve our present burdens or fears, will occasionally grant a request which we really do not need to make. Question 4.
5. The unselfish leader is not jealous of other men's gifts or offices. Question 5.
6. Attacks sometimes come from those closest to us. Question 6.
7. A wrong act on the part of leaders may have great and serious consequences. Questions 8-10.
8. The contrite man does not gloss over his sins or evade confession. Question 12.
9. Sometimes one request is denied, only to be replaced by a greater boon. Question 14.

> "From a worldly point of view, money is power; but from the Christian standpoint, love is power."—*Testimonies,* Vol. 4, p. 138.

Samuel, the Prophet and Judge

LESSON SCRIPTURES: 1 Sam. 1:11-28; 2:18, 19, 26; 3:19-21; 7:3-6; 8:1-7; 12:1-5; 15:10, 11; 16:1-7.

MEMORY VERSE: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

STUDY HELPS: "Patriarchs and Prophets," pages 569-642; "S.D.A. Bible Commentary," Vol. 2.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from study helps.	☐
Monday: Questions 4-6.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 7-11.	☐		

Lesson Outline:

I. The Faithfulness of Samuel's Mother

1. The vow of Hannah and its fulfillment. 1 Sam. 1:11, 17, 20, 24.
2. Samuel lent to the Lord for life. 1 Sam. 1:26-28.
3. Hannah's later care of Samuel. 1 Sam. 2:18, 19.

II. Samuel's Call to the Prophetic Office

4. Samuel's growth and development. 1 Sam. 2:26.
5. Samuel's prophetic role. 1 Sam. 3:19-21.
6. Samuel's work of reformation. 1 Sam. 7:3-6.

III. The Demands for a King

7. The improper conduct of Samuel's sons. 1 Sam. 8:1, 3.
8. The people's desire for a monarchy. 1 Sam. 8:4, 5.
9. Samuel's wounded feelings. 1 Sam. 8:6.
10. The people's rejection of God. 1 Sam. 8:7.
11. Samuel's spotless record. 1 Sam. 12:1-5.

IV. Samuel's Relations With Saul

12. The condemnation of Saul. 1 Sam. 15:10, 11.
13. Samuel's commission to anoint a son of Jesse. 1 Sam. 16:1.
14. Samuel's mistaken, and the Lord's true, evaluation of Eliab. 1 Sam. 16:6, 7.

THE LESSON

The Faithfulness of Samuel's Mother

1. What vow did Hannah make, and how did she carry it out? 1 Sam. 1:11, 17, 20, 24.

NOTE.—"Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—'asked of God.' As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child

with all the devotion of a mother's heart; day by day, as she watched his expanding powers and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own."—*Patriarchs and Prophets,* pages 570, 571.

2. In her presentation, what expression of dedication did Hannah make? 1 Sam. 1:26-28.

3. While the child Samuel ministered before the Lord, how did Hannah show her solicitude for her son? 1 Sam. 2:18, 19.

NOTE.—"When separated from her child, the faithful mother's solicitude did not cease. Every day he was the subject of her prayers. . . . She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values—that he might honor God and bless his fellowmen."—*Patriarchs and Prophets,* page 572.

Samuel's Call to the Prophetic Office

4. What description is given of Samuel's growth and development? 1 Sam. 2:26. Compare Luke 2:52.

NOTE.—"Young as he was when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do His will. It was thus that Samuel became a co-worker with the Lord of heaven and earth. And God fitted him to accomplish a great work for Israel.

"If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment and links the workers on earth with the holy beings who do God's will in heaven." —*Patriarchs and Prophets,* pages 573, 574.

5. What recognition was accorded Samuel as a prophet? 1 Sam. 3:19-21.

NOTE.—"During the years since the Lord first manifested Himself to the son of Hannah, Samuel's call to the prophetic office had come to be acknowledged by the whole nation. By faithfully delivering the divine warning to the house of Eli, painful and trying as the duty had been, Samuel had given proof of his fidelity as Jehovah's messenger."—*Patriarchs and Prophets,* pages 589, 590.

6. What work was carried on by Samuel after his call to the prophetic office? How were his labors for the people rewarded? 1 Sam. 7:3-6.

NOTE.—"The Israelites as a nation still continued in a state of irreligion and idolatry, and as a punishment they remained in subjection to the Philistines. During this time Samuel visited the cities and villages throughout the land, seeking to turn the hearts of the people to the God of their fathers; and his efforts were not without good results. . . .

"With the cooperation of the heads of the tribes, a large assembly was gathered at Mizpeh. Here a solemn fast was held. With deep humiliation the people confessed their sins, and as an evidence of their determination to obey the instructions they had heard, they invested Samuel with the authority of judge."—*Patriarchs and Prophets,* page 590.

The Demands for a King

7. In his later years, whom did Samuel appoint to the office of judge, and what is said of the character of these young men? 1 Sam. 8:1, 3.

NOTE.—"The sons of the prophet had not heeded the precepts which he had sought to impress upon their minds. They had not copied the pure, unselfish life of their father. The warning given to Eli had not exerted the influence upon the mind of Samuel that it should have done. He had been to some extent too indulgent with his sons, and the result was apparent in their character and life."—*Patriarchs and Prophets,* page 604.

8. After citing the conduct of Samuel's sons as their apparent reason, what plan did the elders of Israel seek to put into operation? 1 Sam. 8:4, 5.

NOTE.—"The injustice of these judges caused much dissatisfaction, and a pretext was thus furnished for urging the change that had long been secretly desired. . . . The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose."—*Patriarchs and Prophets,* page 604.

9. How did Samuel feel about the request of the elders? 1 Sam. 8:6.

NOTE.—"The aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone."—*Patriarchs and Prophets,* pages 604, 605.

10. Whom were the people actually rejecting? 1 Sam. 8:7.

NOTE.—"The people adopted many of the customs of their heathen neighbors and thus sacrificed to a great degree their own peculiar, holy character. Gradually they lost their reverence for God and ceased to prize the honor of being His chosen people."—*Patriarchs and Prophets,* page 603.

"And still the longing to conform to worldly practices and customs exists among the professed people of God. As they depart from the Lord they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world."—*Ibid.,* p. 607.

11. In his old age, what statement did Samuel make to the assembled hosts of Israel? 1 Sam. 12:1-5.

NOTE.—"Samuel was not seeking merely to justify his own course. He had previously set forth the principles that should govern both the king and the people, and he desired to add to his words the weight of his own example. From childhood he had been connected with the work of God, and during his long life one object had been ever before him—the glory of God and the highest good of Israel."—*Patriarchs and Prophets,* page 614.

Samuel's Relations With Saul

12. As Saul was returning from his war with the Amalekites, what message was given to Samuel, and how was he affected by it? 1 Sam. 15: 10, 11.

NOTE.—Samuel did not gloat over the failure of his successor. He was not small enough to rejoice in the fact that his record shone with even greater brilliance when compared to that of the vain and disobedient king. Here was not a man given to petty jealousy, to harbored grudges, to underhanded sniping at fellow

leaders. Notice such statements as these:

"While Saul and his army were marching home in the flush of victory, there was deep anguish in the home of Samuel the prophet. He had received a message from the Lord denouncing the course of the king. . . . The prophet was deeply grieved over the course of the rebellious king, and he wept and prayed all night for a reversing of the terrible sentence. . . .

"The message of Saul's rejection brought unspeakable grief to the heart of Samuel." —*Patriarchs and Prophets,* pages 629, 630.

13. As Samuel continued to grieve over Saul's rejection, what commission did he receive? 1 Sam. 16:1.

14. How did Samuel's evaluation of Eliab differ from the Lord's? 1 Sam. 16:6, 7.

NOTE.—"We may learn from the mistake of Samuel how vain is the estimation that rests on beauty of face or nobility of stature. We may see how incapable is man's wisdom of understanding the secrets of the heart or of comprehending the counsels of God without special enlightenment from heaven."—*Patriarchs and Prophets,* page 638.

Lessons to Be Learned:

1. A mother of integrity can give an excellent beginning and direction to the life of her child. Questions 2, 3.

2. It is possible to develop a good character in an environment which contains evil and sinful influences. Question 4.

3. A true servant of God will work tirelessly for the spiritual upbuilding of the people of God. Question 6.

4. Parents of good reputation and high character may have children who do not choose to follow their example. Question 7.

5. As the loyalty of God's people wanes, their marked separation from the world steadily disappears. Questions 8, 10.

6. Every worker for God should be able to claim at any time a record of complete rectitude. Question 11.

7. Largehearted men do not get pleasure from the failures of others. Question 12.

8. Outward appearance is not always a safe guide to character. Question 14.

Lesson 7, for November 16, 1968

Elijah, Man of Like Passions—Part I

LESSON SCRIPTURES: 1 Kings 16:29-33; 17:1-16; 18:18-45; Isa. 58:6-11; Matt. 10:40-42; James 5:17, 18.

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

STUDY HELPS: "Prophets and Kings," pages 119-154; "S.D.A. Bible Commentary," Vol. 2.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from study helps.	☐
Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐

Lesson Outline:

I. Idolatry Condemned

1. Ahab's introduction of Baal worship. 1 Kings 16:29-33.
2. Elijah's dire prediction. 1 Kings 17:1.

II. God's Care of the Prophet

3. Elijah at the brook Cherith. 1 Kings 17:2-6.
4. Elijah at the home of a widow. 1 Kings 17:7-9.

III. Hospitality Rewarded

5. The widow's plight. 1 Kings 17:10-12.
6. The widow's response to the prophet's pleas and promise. 1 Kings 17:13-16.
7. The acceptable fast. Isa. 58:6-11.
8. A New Testament admonition on hospitality. Matt. 10:40-42.

IV. The Prophet's Rebuke and Challenge

9. Elijah's mission to Ahab. 1 Kings 18:18 (first part).
10. The prophet's rebuke. 1 Kings 18:18 (last part).
11. The prophet's challenge. 1 Kings 18:21.

V. The Prophet's Loyalty

12. Elijah's vindication of God. 1 Kings 18:22-24, 30-39.
13. Elijah's reward for faith and fidelity. 1 Kings 18:42-45.
14. "A man of like passions." James 5:17, 18.

THE LESSON

Idolatry Condemned

1. What form did idolatry take in Elijah's time? 1 Kings 16:29-33.

NOTE.—"From Elijah's experience during those days of discouragement and apparent defeat there are many lessons to be drawn, lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal."—*Prophets and Kings,* page 170.

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

2. What dire prediction did Elijah make because of the idolatry of the people? 1 Kings 17:1.

God's Care of the Prophet

3. During the first months of famine how did God care for Elijah's needs? 1 Kings 17:2-6.

NOTE.—"For a time Elijah remained hidden in the mountains by the brook Cherith. There for many months he was miraculously provided with food."—*Prophets and Kings,* page 129.

4. What was God's second method of providing for Elijah's needs? 1 Kings 17:7-9.

NOTE.—"This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she was a believer in the

true God and had walked in all the light that was shining on her pathway. And now, when there was no safety for Elijah in the land of Israel, God sent him to this woman to find an asylum in her home."—*Prophets and Kings,* page 129.

Hospitality Rewarded

5. How severely were this widow and her child affected by the famine? 1 Kings 17:10-12.

NOTE.—"In this poverty-stricken home the famine pressed sore, and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity she bore witness to her faith by a compliance with the request of the stranger who was asking her to share her last morsel with him."—*Prophets and Kings,* page 130.

6. How did the widow respond to Elijah's request and promise? 1 Kings 17:13-16.

NOTE.—"No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, regardless of the suffering that might result to herself and child, and trusting in the God of Israel to supply her every need, she met this supreme test of hospitality by doing 'according to the saying of Elijah.'

"Wonderful was the hospitality shown to God's prophet by this Phoenician woman, and wonderfully were her faith and generosity rewarded."—*Prophets and Kings,* pages 130, 131.

7. In what words does Isaiah urge hospitality and kindness? Isa. 58:6-11.

8. What New Testament admonition commends Christian benevolence and charity? Matt. 10:40-42.

NOTE.—"These words ['Be not forgetful to entertain strangers. . . .' Heb. 13:2.] have lost none of their force through the lapse of time. Our heavenly Father still continues to place in the pathway of His children opportunities that are blessings in disguise; and those who improve these opportunities find great joy."—*Prophets and Kings,* page 132.

The Prophets Rebuke and Challenge

9. How plainly and definitely did Elijah rebuke Ahab? 1 Kings 18:18 (first part).

NOTE.—"Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. . . . The smooth sermons so often preached make no lasting impression. . . .

"There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly?"—*Prophets and Kings,* page 140.

10. In this plain rebuke just referred to, what were the people charged with violating? 1 Kings 18: 18 (last part).

NOTE.—"But how is that law disregarded! Behold the world today in open rebellion against God. . . .

"There is a growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah."—*Prophets and Kings,* page 185.

11. How pointedly does Elijah refer to the wavering loyalty of the Israelites? 1 Kings 18:21.

NOTE.—"*'How long halt ye between two opinions?'* Sometimes they followed God and sometimes Baal, as if they could not

make up their minds as to who was the true God. The Hebrew verb for *halt* is that used for the unsteady and uncertain gait of a lame man. This traditional rendering is supported by the words which follow: *'if the LORD be God.'* Some modern scholars translate: *'how long limp ye upon the two knee joints?'* a contemptuous description of the ritual dance which was part of Baal worship."—Slotki, *Kings I and II, Soncino Bible,* Vol. 4, pp. 130, 131.

The Prophet's Loyalty

12. In what remarkable manner did Elijah vindicate God? 1 Kings 18:22-24, 30-39.

NOTE.—"The Lord abhors indifference and disloyalty in a time of crisis in His work. . . . His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, 'Who is on the Lord's side?' "—*Prophets and Kings,* page 148.

13. Having been obedient, for what could Elijah pray in faith? 1 Kings 18:42-45.

NOTE.—"He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own strong faith. Throughout the day he had unflinchingly performed the will of God and had revealed his implicit confidence in the prophecies of God's Word; and now, having done all that was in his power to do, he knew that Heaven would freely bestow the blessings foretold."—*Prophets and Kings,* pages 155, 156.

14. In the language of the apostle James, how is the faith of Elijah commended? James 5:17, 18.

NOTE.—"Faith such as this is needed in the world today—faith that will lay hold on the promises of God's Word and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven and brings us strength for coping with the powers of darkness. . . . Through faith we today are to reach the heights of God's purpose for us. 'If thou canst believe, all things are possible to him that believeth.' " —*Prophets and Kings,* page 157.

Lessons to Be Learned:

1. The idolatry of Elijah's day has its modern counterpart. Question 1.

2. The judgment of God is pronounced on idolatry. Question 2.

3. God provides for the special needs of His messengers. Questions 3, 4.

4. God honors the true spirit of hospitality. Questions 5, 6.

5. Wickedness and wrongdoing should be severely rebuked. Question 9.

6. All evil and distress can be traced to a violation of the law of God. Question 10.

7. God seeks men of unwavering loyalty and of positive action. Questions 11, 12.

8. God can honor prayers of faith based on obedience and devotion. Questions 13, 14.

"Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own. . . . But in this they mistake. All we possess is the Lord's."—*Christ's Object Lessons,* page 351.

Elijah, Man of Like Passions—Part II

LESSON SCRIPTURES: 1 Kings 18:46; 19:1-21; 22:51-53; 2 Kings 1:2-4, 17; 2:3-15; Matt. 17:3.

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

STUDY HELPS: "Prophets and Kings," pages 155-189, 204-216; "S.D.A. Bible Commentary," Vol. 2.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Questions 1-5.	☐	Thursday: Read from study helps.	☐
Monday: Questions 6-8.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

I. The Prophet's Strength and Weakness

1. His modesty and trust in God. 1 Kings 18:46.
2. His depression and fear. 1 Kings 19:1-4.

II. The Lord's Dealing With Elijah

3. God does not forsake Elijah. 1 Kings 19:5-8.
4. He teaches the prophet a lesson. 1 Kings 19:11, 12.
5. He gives the prophet encouraging information. 1 Kings 19:18.

III. The Reformation Under Elijah Only Partial

6. Baal worship not ended. 1 Kings 22:51-53.
7. Baal worship in Ahaziah's reign. 2 Kings 1:2, 3.
8. Baal worship brings further punishment. 2 Kings 1:4, 17.
9. The school of the prophets. 2 Kings 2:3, 5.

IV. Elijah's Successor

10. Elijah instructed to anoint his successor. 1 Kings 19:15, 16.
11. Elisha's appointment. 1 Kings 19:19.
12. Elisha's response to the call. 1 Kings 19:21.
13. Elisha's request granted. 2 Kings 2:9, 10, 15.
14. Elisha's later return. Matt. 17:3.

THE LESSON

The Prophet's Strength and Weakness

1. What act of Elijah revealed his humility? 1 Kings 18:46.

2. How did Elijah demonstrate that he was not above the frailties of mankind? 1 Kings 19:1-4.

NOTE.—"Into the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. . . . Could we at such times discern with spiritual insight the meaning of God's providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being."—*Prophets and Kings,* page 162.

The Lord's Dealing With Elijah

3. How did Elijah learn that he was not forsaken in his discouraged and depressed flight from duty? 1 Kings 19:5-8.

NOTE.—"Did God forsake Elijah in his hour of trial? Oh, no! He loved His servant no less when Elijah felt himself forsaken of God and man than when, in answer to his prayer, fire flashed from heaven."—*Prophets and Kings,* page 166.

4. How did God reveal Himself to Elijah? 1 Kings 19:11, 12.

NOTE.—"Not in mighty manifestations of divine power, but by 'a still small voice,' did God choose to reveal Himself to His servant. He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. . . .

"Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart."—*Prophets and Kings,* pages 168, 169.

5. What message of the Lord brought fresh courage to Elijah? 1 Kings 19:18.

NOTE.—"God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will come soon to end the reign of sin and death."—*Prophets and Kings,* page 171.

The Reformation Under Elijah Only Partial

6. What indicates that Baal worship did not end with the marvelous experience on Mount Carmel? 1 Kings 22:51-53.

7. When King Ahaziah met with a serious accident, to whom did he appeal for help? What message came from Elijah? 2 Kings 1:2, 3.

8. How severely did the Lord punish the impious king? 2 Kings 1:4, 17.

NOTE.—"Men today may not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The spirit of idolatry is rife in the world today, although, under the influence of science and education, it has assumed forms more refined and attractive than in the days when Ahaziah sought to the god of Ekron. . . .

"Today the mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of spiritistic mediums. . . .

"There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism. Others are led astray by the teachings of Christian Science, and by the mysticism of Theosophy and other Oriental religions.

"The apostles of nearly all forms of spiritism claim to have power to heal. They

attribute this power to electricity, magnetism, the so-called 'sympathetic remedies,' or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified physicians." —*Prophets and Kings,* pages 210, 211.

9. Judging from the record of his last visit, what schools had been reestablished by Elijah? 2 Kings 2:3, 5. Compare 2 Kings 4:1, 38; 6:1.

NOTE.—"The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy. Elijah reestablished these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable. Three of these schools, one at Gilgal, one at Bethel, and one at Jericho, are mentioned in the record."—*Prophets and Kings,* pages 224, 225.

Elijah's Successor

10. Whom did God ask Elijah to appoint to the prophetic office? 1 Kings 19:15, 16.

11. In what activity was Elisha engaged when Elijah "cast his mantle upon him"? 1 Kings 19:19.

NOTE.—"The prophetic call came to Elisha while, with his father's servants, he was plowing in the field. He had taken up the work that lay nearest. . . . While cooperating with his father in the homelife duties, he was learning to cooperate with God.

"By faithfulness in little things, Elisha was preparing for weightier trusts. . . . None can know what may be God's purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities. Every act of life is a revelation of character, and he only who in small duties proves himself 'a workman that needeth not to be ashamed' can be honored by God with higher service."—*Prophets and Kings,* page 218.

12. How did Elisha respond to the invitation extended by Elijah? 1 Kings 19:21.

NOTE.—"Elisha accepted the call to service, casting no backward glance at the pleasures and comforts he was leaving. . . .

"The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth. . . . It is the consecration of the life and all its interests, that is necessary."—*Prophets and Kings,* page 221.

13. When given an opportunity to request a parting gift from Elijah, for what did Elisha ask, and with what result? 2 Kings 2:9, 10, 15.

NOTE.—"Elisha asked not for worldly honor, or for a high place among the great men of earth. That which he craved was a large measure of the Spirit that God had bestowed so freely upon the one about to be honored with translation. He knew that nothing but the Spirit which had rested upon Elijah could fit him to fill the place in Israel to which God had called him."—*Prophets and Kings,* pages 226, 227.

14. On what occasion did Elijah return to this earth? Matt. 17:3.

NOTE.—"Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ. . . . It was

as a representative of those who shall be thus translated that Elijah, near the close of Christ's earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed."—*Prophets and Kings,* page 227.

Lessons to Be Learned:

1. The messengers to God are modest men. Question 1.

2. Even prophets are subject to the weaknesses of mankind. Question 2.

3. God does not cast aside those who break under discouragement and depression. Question 3.

4. The power of God often operates in quiet ways. Question 4.

5. The Lord may have many faithful servants unknown to His church and its ministry. Question 5.

6. Like Elijah, we should recognize the value of Christian education. Question 9.

7. Faithfulness in little things is a prerequisite to being entrusted with greater things. Question 11.

8. God desires our undivided devotion. Question 12.

9. Undivided devotion and great faith are often rewarded by magnificent and noble gifts. Question 13.

Lesson 9, for November 30, 1968

Elisha, the Prophet With the Double Portion—Part I

LESSON SCRIPTURES: 2 Kings 2:19-24; 4; 6:1-7; Matt. 14:13-21; 15:32-38.

MEMORY VERSE: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." Matt. 5:13.

STUDY HELPS: "Prophets and Kings," pages 229-243; "S.D.A. Bible Commentary," Vol. 2.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from study helps.	☐
Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐

Lesson Outline:

I. Elisha and the Men of Jericho

1. The need of the city. 2 Kings 2:19.
2. The Lord's provision of water. 2 Kings 2:20-22.
3. The symbolic meaning of the salt. Matt. 5:13.

II. Elisha's Prophetic Role Vindicated

4. Mockery in Bethel. 2 Kings 2:23.
5. The Lord's drastic action. 2 Kings 2:24.

III. Hospitality Again Rewarded

6. Kindness of woman of Shunem. 2 Kings 4:8-10.
7. The woman's reward. 2 Kings 4:11-17.
8. The woman's tragic hour. 2 Kings 4:18-25.
9. The second great reward. 2 Kings 4:25-37.

IV. Occasions of Supernatural Care

10. The miracle of the pottage. 2 Kings 4:38-41.
11. The miracle of feeding one hundred men. 2 Kings 4:42-44.
12. Similar miracles in Jesus' ministry. Matt. 14:13-21; 15:32-38.
13. The miracle of the oil. 2 Kings 4:1-7.
14. The miracle of the ax head. 2 Kings 6:1-7.

THE LESSON

Elisha and the Men of Jericho

1. Why did the men of Jericho come to Elisha? 2 Kings 2:19. See verse 18.

NOTE.—"Not far from Jericho, in the midst of fruitful groves, was one of the schools of the prophets, and thither, after the ascension of Elijah, Elisha went. . . . The spring that in former years had been pure and life-giving, and had contributed largely to the water supply of the city and the surrounding district, was now unfit for use."—*Prophets and Kings,* page 230.

2. How did the Lord miraculously take care of the needs of the people of Jericho? 2 Kings 2:20-22.

NOTE.—"Many are the spiritual lessons to be gathered from the story of the healing of the waters. The new cruse, the salt, the spring—all are highly symbolic."—*Prophets and Kings,* page 231.

3. During His earthly sojourn, how did Jesus refer to salt as a symbol? Matt. 5:13.

NOTE.—"In casting salt into the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, 'Ye are the salt of the earth.' Matthew 5: 13. The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. . . .

"Salt must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved as masses, but as individuals."—*Prophets and Kings,* pages 231, 232.

Elisha's Prophetic Role Vindicated

4. How did some children treat Elisha early in his ministry? 2 Kings 2:23.

NOTE.—In *Prophets and Kings* the "little children" are referred to as "ungodly *youth*" and "these *youth.*"—Page 235. They are also called "idle, rude, dissolute *youth.*"—Page 236. Evidently they had reached the years of accountability.

5. What drastic measure did the Lord take to protect the dignity of the prophet's office? 2 Kings 2:24.

NOTE.—"Had Elisha allowed the mockery to pass unnoticed, he would have continued to be ridiculed and reviled by the rabble, and his mission to instruct and save in a time of grave national peril might have been defeated. This one instance of terrible severity was sufficient

to command respect throughout his life. . . .

"Reverence should be shown for God's representatives—for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored."—*Prophets and Kings,* pages 236, 237.

Hospitality Again Rewarded

6. What hospitable provision did a woman of Shunem make for Elisha? 2 Kings 4:8-10.

7. How did God reward this woman's hospitality and kindness? 2 Kings 4:11-17.

NOTE.—Notice that Gehazi, who later failed miserably, was so understanding and sensitive at this time that he suggested the gift the woman would most want and which the Lord graciously granted.

8. Years later, when death took her son, what did the Shunammite do? 2 Kings 4:18-25.

9. Through the ministry of Elisha, how did the Lord change her sorrow to joy? 2 Kings 4:25-37.

NOTE.—"Christ, the great Life-giver, restored her son to her. In like manner will His faithful ones be rewarded, when, at His coming, death loses its sting and the grave is robbed of the victory it has claimed. Then will He restore to His servants the children that have been taken from them by death."—*Prophets and Kings,* page 239.

See also Luke 7:11-17; 8:40-42, 49-56; John 11:38-44; Acts 20:9-12.

Occasions of Supernatural Care

10. In what incident did God use Elisha to protect His followers from death? 2 Kings 4:38-41.

NOTE.—"Like the Saviour of mankind, of whom he was a type, Elisha in his ministry among men combined the work of healing with that of teaching. . . .

"It was on the occasion of one of his visits to the school established at Gilgal that he healed the poisoned pottage."—*Prophets and Kings,* page 240.

11. By what miracle did the Lord reveal His power to provide food for His children? 2 Kings 4:42-44.

NOTE.—"At Gilgal, also, while the dearth was still in the land, Elisha fed one hundred men. . . .

"What condescension it was on the part of Christ, through His messenger, to work this miracle to satisfy hunger! Again and again since that time, though not always in so marked and perceptible a manner, has the Lord Jesus worked to supply human need. If we had clearer spiritual discernment we would recognize more readily than we do God's compassionate dealing with the children of men."—*Prophets and Kings,* page 241.

12. Of which miracle of Jesus was this an early parallel? Matt. 14:13-21; 15:32-38.

NOTE.—"It is the grace of God on the small portion that makes it all-sufficient. God's hand can multiply it a hundredfold." —*Prophets and Kings,* page 241.

"The lesson is for God's children in every age. When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result of their efforts to obey. The supply in their hands may seem to fall short of the need to be filled; but in the hands of the Lord it will prove more than sufficient."—*Ibid.,* p. 243.

13. What miracle was performed to meet a financial crisis in the home of a student's widow? 2 Kings 4:1-7.

14. Notice for how relatively small a matter another miracle was performed for a student. 2 Kings 6:1-7.

Lessons to Be Learned:

1. On various occasions the Lord works miracles to provide for man's practical needs. Questions 1, 2, 11-14.

2. The principles of the gospel, working in and through Christians, are the salt of the earth. Question 3.

3. Sin is fitly symbolized by a polluted stream. Question 3.

4. "Even kindness has its limits." Questions 4, 5.

5. Hospitality ultimately brings a reward. Questions 6-9.

6. God often gives us gifts beyond our fondest hopes. Question 7.

Lesson 10, for December 7, 1968

Elisha, the Prophet With the Double Portion—Part II

LESSON SCRIPTURES: 2 Kings 5:1-27; 6:8-33; 7:1, 6, 7, 16; 13:14; Luke 4:27.

MEMORY VERSE: "Fear not: for they that be with us are more than they that be with them." 2 Kings 6:16.

STUDY HELPS: "Prophets and Kings," pages 244-264; "S.D.A. Bible Commentary," Vol. 2.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from study helps.	☐
Monday: Questions 5-8.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

I. Elisha and Naaman

1. Naaman the leper visits Israel. 2 Kings 5:1-15.
2. Naaman's offer of a gift. 2 Kings 5:16.
3. Gehazi's misrepresentation. 2 Kings 5:20-24.
4. Gehazi's punishment. 2 Kings 5:25-27.
5. Jesus' reference to Naaman. Luke 4:27.

II. War Between Syria and Israel

6. The Syrian king disturbed. 2 Kings 6:8-12.
7. The Syrian king's foolish plan. 2 Kings 6:13, 14.
8. The fear of Elisha's servant. 2 Kings 6:15.
9. Elisha's courage and confidence. 2 Kings 6:16, 17.

III. Famine in Israel

10. The Lord's kindly treatment of the Syrians. 2 Kings 6:18-23.
11. A severe famine. 2 Kings 6:24, 25.
12. Elisha blamed. 2 Kings 6:30-33.
13. Elisha's encouragement of king and people. 2 Kings 7:1, 6, 7, 16.
14. At Elisha's death the prophet's value acclaimed. 2 Kings 13:14.

THE LESSON

Elisha and Naaman

1. What remedy was offered to the leprous Naaman and under what circumstances? 2 Kings 5:1-15.

NOTE.—"The conduct of the captive maid, the way that she bore herself in that heathen home, is a strong witness to the power of early home training. There is no higher trust than that committed to fathers and mothers in the care and training of their children. Parents have to do with the very foundations of habit and character. By their example and teaching the future of their children is largely decided." —*Prophets and Kings,* page 245.

2. When Naaman offered Elisha a gift for the miracle of healing, how did Elisha respond? 2 Kings 5:16.

NOTE.—"It was not for him to take payment for a blessing that God had in mercy bestowed."—*Prophets and Kings,* page 250. As one man so aptly put it, "I do not seek yours, but you." No worker for God can ever afford to allow worldly considerations to enter into his ministry for souls. The gifts of God can never bear price tags.

3. What blemish in Gehazi's character led him to a shameful error? 2 Kings 5:20-24.

4. How did the Lord, through Elisha, deal with this deception? 2 Kings 5:25-27.

NOTE.—"Elisha's words of rebuke were not only for his servant Gehazi but for those in God's church today who manifest the same spirit as did Gehazi. In our day God has again been very near, and wonderful miracles of grace have been wrought in many lands. Sinners everywhere are being reclaimed and songs of thanksgiving and victory are ascending to God. But once more in the hearts of some the spirit of avarice and greed has been allowed to prevail. They are engaged in the service of self. Silver is being hoarded and hidden that should be employed toward the salvation of men. Once more God is looking down from heaven, and the question is asked, 'Is it a time to receive money, and to receive garments?' "—*S.D.A. Bible Commentary,* on 2 Kings 5:26.

5. What point did Jesus emphasize in connection with the healing of Naaman's leprosy? Luke 4:27.

NOTE.—"Today in every land there are those who are honest in heart, and upon these the light of heaven is shining. If they continue faithful in following that which they understand to be duty, they will be given increased light, until, like Naaman of old, they will be constrained to acknowledge that 'there is no God in all the earth,' save the living God, the Creator."—*Prophets and Kings,* page 253.

War Between Syria and Israel

6. During a period of war between Syria and Israel, how did Elisha disturb the plans of the Syrian king? 2 Kings 6:8-12.

7. What rather foolish plan was devised by the Syrian king? 2 Kings 6:13, 14.

8. How was Elisha's servant (Gehazi's successor) affected by the threat of impending capture? 2 Kings 6:15.

9. Why did Elisha view the situation in an entirely different light? 2 Kings 6:16, 17. Compare Psalms 34:7; 91:11, 12; Heb. 1:14.

NOTE.—"Between the servant of God and the hosts of armed foemen was an encircling band of heavenly angels. They had come down in mighty power, not to destroy, not to exact homage, but to encamp round about and minister to the Lord's weak and helpless ones.

"When the people of God are brought into strait places, and apparently there is no escape for them, the Lord alone must be their dependence."—*Prophets and Kings,* page 257.

Famine in Israel

10. In what kind way did the Lord turn back the invading army? 2 Kings 6:18-23.

11. After an interval of peace, what desperate circumstances arose in connection with a later invasion of the Syrians? 2 Kings 6:24, 25.

NOTE.—"Never had Israel been brought into so great a strait as during this siege." —*Prophets and Kings,* page 258.

12. Whom did the people blame for their misfortunes? 2 Kings 6:30-33.

13. How did Elisha encourage the king and the people in the calamity? How were Elisha's prophetic words fulfilled? 2 Kings 7:1, 6, 7, 16.

NOTE.—"If Joram had turned to the Lord, he might have given his people a message of hope. If he had accepted the words of Elisha, he might have rested in peace and set before his people an example of courage and trust. Man always loses when he refuses to believe the word of the Lord. Faith in God is the way of wisdom and life. It brings to man joy and peace in this world, and points the way to an eternity of peace in the world hereafter."—*S.D.A. Bible Commentary,* on 2 Kings 7:16.

14. What figure of speech was used by the king to express Elisha's worth to his kingdom? 2 Kings 13:14.

NOTE.—"So effectual had been his ministry and so widespread his influence, that as he lay upon his deathbed, even the youthful King Joash, an idolater with but little respect for God, recognized in the prophet a father in Israel, and acknowledged that his presence among them was of more value in time of trouble than the possession of an army of horses and chariots."—*Prophets and Kings,* page 261.

Lessons to Be Learned:

1. God often uses humble instruments to set in motion events of great magnitude. Question 1.

2. The blessings of God are completely free and require no payment or gift. Question 2.

3. God is misrepresented when covetousness is seen in the work of His servants. Questions 3, 4.

4. Greater faith is sometimes found among the "still-lost" sons of God than among those who have always lived in His house. Question 5.

5. The child of God may trust always in unseen heavenly forces. Question 9.

6. The Lord, by example, encourages kindness and mercy in dealing with enemies who have not filled their cup of iniquity. Question 10.

7. God uses prophets to encourage His people in times of calamity. Questions 11-13.

8. A prophet is a tower of strength to the people of God. Question 14.

The Prophet Jonah

LESSON SCRIPTURE: Jonah 1:1-16; 2:9; 3:3-10; 4:1-11; Ex. 32:10, 14; Judges 2:18.

MEMORY VERSE: "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right. . . . None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezek. 33:14-16.

STUDY HELPS: "Prophets and Kings," pages 265-278; "S.D.A. Bible Commentary," Vol. 4.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from study helps.	☐
Monday: Questions 5-8.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

I. Jonah's Commission

1. Jonah sent to Nineveh. Jonah 1:1, 2.
2. Jonah's attempt to escape. Jonah 1:3.

II. The Crisis

3. Jonah and the supernatural storm. Jonah 1:4-16.
4. Jonah's attitude under trial. Jonah 2:9 (last sentence).

III. The Warning to Nineveh

5. Nineveh a great city. Jonah 3:3; 4:11.
6. Jonah's message of doom. Jonah 3:4.
7. Nineveh's reception of the message. Jonah 3:5-9.
8. The Lord's gracious acceptance of repentance. Jonah 3:10.
9. Other instances of the Lord's kindness. Ex. 32:10, 14; Judges 2:18; 2 Sam. 24:16; Jer. 26:18, 19; Gen. 18:32.

IV. Jonah's Quarrel With the Lord

10. Jonah's reaction to the Lord's grace. Jonah 4:1-3.
11. The Lord's pointed question. Jonah 4:4.
12. The Lord's object lesson. Jonah 4:5-8.
13. Jonah's continued anger. Jonah 4:9.
14. The point of the object lesson. Jonah 4:10, 11.

THE LESSON

Jonah's Commission

1. To what great city was Jonah commissioned to deliver a message for God? Jonah 1:1, 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. . . .

"There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption

that prevails is beyond the power of the human pen to describe."—*Prophets and Kings,* pages 274, 275.

2. What was Jonah's response to the call? Jonah 1:3.

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.

"Because he disliked the mission he was charged to undertake, he was willing to separate himself from God's service, thus putting himself in a position where, but for the divine intervening grace, he might have lost his soul."—*S.D.A. Bible Commentary,* on Jonah 1:3.

The Crisis

3. What crisis came through the Lord's management of the elements? Jonah 1:4-16.

4. What significant lesson was learned by Jonah during his unpleasant experience? Jonah 2:9 (last sentence).

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.

The Warning to Nineveh

5. What facts are mentioned regarding Nineveh? Jonah 3:3; 4:11.

NOTE.—"Yet Nineveh, wicked though it had become, was not wholly given over to evil. He who 'beholdeth all the sons of men' (Psalm 33:13) and 'seeth every precious thing' (Job 28:10) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds and worship Him. And so in His wisdom God revealed Himself to them in an unmistakable manner, to lead them, if possible, to repentance."—*Prophets and Kings,* pages 265, 266.

6. What startling message did Jonah bring to the inhabitants of Nineveh? Jonah 3:4.

7. How was this warning of calamity received? Jonah 3:5-9.

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."—*Prophets and Kings,* page 270.

8. How did the Lord respond to the repentance of the Ninevites? Jonah 3:10.

NOTE.—"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,* page 271.

9. Compare similar instances of God's kindness in dealing with repentant sinners. Ex. 32:10, 14; Judges 2:18; 2 Sam. 24:16; Jer. 26:18, 19; Gen. 18:32.

Jonah's Quarrel With the Lord

10. How did Jonah feel about God's mercy to this heathen city? Jonah 4:1-3.

NOTE.—"When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city."—*Prophets and Kings,* page 271.

11. What searching question was addressed to him? Jonah 4:4.

12. What object lesson was designed to help Jonah to a correct answer? Jonah 4:5-8.

13. A day later, what emotion still ruled Jonah's heart? Jonah 4:9.

14. How was the impressive lesson of the gourd brought home to the heart of Jonah? Jonah 4:10, 11.

NOTE.—"Let those engaged in soul-saving ministry remember that while there are many who will not heed the counsel of God in His Word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with saving truth and be led to receive Christ as a personal Saviour."—*Prophets and Kings,* page 277.

Lessons to Be Learned:

1. God needs messengers for the great cities of the earth. Question 1.

2. The Lord's messengers sometimes shirk their duty. Question 2.

3. Trouble can come to innocent persons when the Lord's messengers fail in their duties. Question 3.

4. Salvation and forgiveness are God's gifts. Question 4.

5. Calls to repentance can sometimes be quite startling. Question 6.

6. A representative of the Lord may do His work with selfish and unworthy motives. Questions 10-12.

7. God loves us and deals kindly with us even when our anger is directed at Him. Questions 13, 14.

"Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God."—*The Great Controversy,* page 472.

Daniel, the Prophet—Part 1

LESSON SCRIPTURES: Daniel 1; 2; 6:1-5.

MEMORY VERSE: "Then these men said, 'We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God.' " Dan. 6:5, R.S.V.

STUDY HELPS: "Prophets and Kings," pages 479-502; "S.D.A. Bible Commentary," Vol. 4.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from study helps.	☐
Monday: Questions 4-7.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

Lesson Outline:

I. Captives in Babylon

1. A select group. Dan. 1:1, 3, 4.
2. The king's provision for their daily needs. Dan. 1:5-7.

II. The First Test

3. The four captives refuse the king's bounty. Dan. 1:8.
4. The four captives are specially blessed. Dan. 1:15.
5. The four captivies win high standing. Dan. 1:17-20.

III. A Crisis and an Opportunity

6. Nebuchadnezzar's "wise men" fail to interpret a dream. Dan. 2:1-12.
7. A crisis faces the four Hebrews. Dan. 2:13-16.
8. The four turn to God for help. Dan. 2:17, 18.
9. The secret revealed in a vision. Dan. 2:19.

IV. The Happy Ending to the Crisis

10. The dream is interpreted. Dan. 2:26-45.
11. The four are rewarded. Dan. 2:46-49.

V. Daniel and the Medo-Persians

12. Daniel's worth is recognized by Darius. Dan. 6:1-3.
13. Daniel's life is proved faultless. Dan. 6:4.
14. Daniel to be attacked on his loyalty to God. Dan. 6:5.

THE LESSON

Captives in Babylon

1. When Jerusalem was first captured by Nubuchadnezzar, what special charge was given concerning the selection of a special group of the captives? Dan. 1:1, 3, 4.

2. What arrangements did Nebuchadnezzar make for their daily needs? Dan. 1:5-7.

NOTE.—"The king did not compel the Hebrew youth to renounce their faith in

favor of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians."—*Prophets and Kings,* page 481.

The First Test

3. Why did Daniel and his friends not want to take the king's food and wine? Dan. 1:8.

NOTE.—"At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism and to dishonor the principles of the law of God.

"Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development."—*Prophets and Kings,* pages 481, 482.

> "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.

4. Because they abstained from foods offered to idols and were temperate, how were they blessed? Dan. 1:15.

5. What was the end result of their course of study and conduct? Dan. 1:17-20.

NOTE.—"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 sought to acquire knowledge for one purpose—that they might honor God."—*Prophets and Kings,* page 486.

A Crisis and an Opportunity

6. During Nebuchadnezzar's second year what incident occurred at the court of Babylon? Dan. 2:1-12.

7. What crisis faced Daniel and his companions? How did they meet it? Dan. 2:13-16.

NOTE.—"*Wisdom.* Aramaic *te'em,* which may also be translated 'taste,' or 'discretion.' Daniel showed great tact in approaching his superior."—*S.D.A. Bible Commentary,* on Dan. 2:14.

"*Interpretation.* Daniel's request differed from that of the Chaldeans. The wise men demanded that the king relate to them the dream. Daniel simply requested time, and assured the king that the interpretation would be provided."—*Ibid.,* on Dan. 2:16.

8. In what way did the four Hebrews relate themselves to the danger facing them? Dan. 2:17, 18.

NOTE.—"Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty."—*Prophets and Kings,* page 493.

9. How did God answer the earnest prayers of Daniel and his friends? Dan. 2:19.

The Happy Ending to the Crisis

10. What interpretation of the dream was given Daniel? Dan. 2: 26-45.

11. Following the interpretation of the dream, how were the young men treated? Dan. 2:46-49.

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.

"God will flash the knowledge obtained by diligent searching of the Scriptures, into their memory at the very time when it is needed." —*Counsels on Sabbath School Work,* page 41.

Daniel and the Medo-Persians

12. When the Babylonian Empire fell, how was Daniel treated by Darius? Dan. 6:1-3.

13. What was the result of a searching investigation of his life and practice? Dan. 6:4.

NOTE.—"The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a businessman is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God."—*Prophets and Kings,* page 546.

14. In the estimation of his enemies, which part of Daniel's life was the only one open to attack? Dan. 6:5.

Lessons to Be Learned:

1. True and loyal Christians often suffer from the distress and trouble which comes on their guilty nation, even though they are living blameless lives. Question 1.
2. When faced with situations which involve clear-cut issues of right and wrong, the Christian does not compromise. Question 3.
3. A course of action which has God's approval always brings a blessing with it. Questions 4, 5.
4. In danger, the Christian turns to God as naturally as the flower to the sun. Question 8.
5. Great men usually recognize greatness in other men. Question 12.
6. The Christian's life should be blameless in all respects. Question 13.
7. The Christian should be open to criticism and attack by his enemies only because of his religious practices and beliefs. Question 14.

Lesson 13, for December 28, 1968

Daniel, the Prophet—Part II

LESSON SCRIPTURES: Dan. 6:6-23; 9:1-23; 12:1-4, 9-13; Deut. 7:8, 13; 1 Kings 10:9; Hosea 2:14; Isa. 66:12.

MEMORY VERSE: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." 1 Peter 4:14.

STUDY HELPS: "Prophets and Kings," pages 539-548; "S.D.A. Bible Commentary," Vol. 4.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 13, 14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from study helps.	☐
Monday: Questions 5-7.	☐	Friday: Thinking of "Lessons to Be Learned," review entire lesson.	☐
Tuesday: Questions 8-12.	☐		

Lesson Outline:

I. Enemies Plan Daniel's Destruction

1. Daniel's enemies set a trap. Dan. 6:6, 7.
2. Daniel continues unchanged. Dan. 6:10, 11.

II. Enemies Fail in Their Design

3. The enemies appear to succeed. Dan. 6:12, 16 (first part).
4. The king encourages Daniel. Dan. 6:16 (last part), 19, 20.
5. Daniel delivered. Dan. 6:22, 23.

III. Daniel Has Confidence in Prophecy

6. Daniel studies Jeremiah's prophecies. Dan. 9:1, 2.
7. Daniel seeks for understanding. Dan. 9:3.

IV. Daniel Identifies Himself With Israel

8. Daniel speaks of himself as a sinner. Dan. 9:4-6.

9. Daniel places God's honor first. Dan. 9:17, 19.

V. God Loves His Children

10. The Lord expresses love for Daniel. Dan. 9:23.
11. The Lord expresses love for Israel. Deut. 7:8, 13; 1 Kings 10:9.
12. The Lord expresses His love in human terms. Hosea 2:14; Isa. 66:12; 1 John 3:2.

VI. Final Comforting Promises

13. Assuring promises to Daniel. Dan. 12:1-3, 13.
14. Promises to God's people in last days. Dan. 12:4, 9-12.

THE LESSON

Enemies Plan Daniel's Destruction

1. What trap was set for Daniel? Dan. 6:6, 7.

2. How did Daniel accept the challenge? Dan. 6:10, 11.

NOTE.—Notice the significant statement, "As he did aforetime."

"Why should he cease to pray now, when he most needed to pray? Rather would he relinquish life itself, than his hope of help in God. . . . Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. . . .

"Thus the prophet boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God."—*Prophets and Kings*, pages 541, 542.

Enemies Fail in Their Design

3. What success attended the plan laid by Daniel's enemies? Dan. 6:12, 16 (first part).

4. Who encouraged Daniel in words of strong faith? Dan. 6:16 (last part), 19, 20.

5. In what words did Daniel describe his experience in the lions' den? What command did the king issue? Dan. 6:22, 23.

NOTE.—"Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace."—*Prophets and Kings*, page 545.

Daniel Has Confidence in Prophecy

6. Whose writings did Daniel study with particular care? Dan. 9:1, 2.

NOTE.—"Often had Daniel and his companions gone over these and similar prophecies outlining God's purpose for His people. And now, as the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. His faith in the prophetic word led him to enter into experiences foretold by the sacred writers."—*Prophets and Kings*, page 553.

> There can be no true partnership with God unless He has first place in your life.

7. By what means did Daniel seek for further light and understanding? Dan. 9:3.

Daniel Identifies Himself With Israel

8. Although blameless in his way of life, how does Daniel identify himself with the sins of his people? Dan. 9:4-6.

NOTE.—"In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own. . . .

"Though Daniel had long been in the service of God, and had been spoken of by heaven as 'greatly beloved,' yet he now appeared before God as a sinner, urging the great need of the people he loved."—*Prophets and Kings,* page 555.

9. Whose interests were uppermost in his mind? Dan. 9:17, 19.

NOTE.—"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved."—*Prophets and Kings,* pages 554, 555.

God Loves His Children

10. What tender message illustrates the Father's feeling for His children? Dan. 9:23. See also Dan. 10:11.

NOTE.—"Heaven was bending low to hear the earnest supplication of the prophet. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him."—*Prophets and Kings,* page 556.

"*Swiftly.* How comforting to know that heaven is near to earth. Whenever we need help and ask for it, the Lord commissions a holy angel to come to our aid without delay."—*S.D.A. Bible Commentary,* on Daniel 9:21.

11. Although Daniel stands out as being *greatly* beloved, how did the Lord regard all Israel? Deut. 7:8, 13; 1 Kings 10:9.

12. By what human relationships, and in what human terms, is this love further expressed? Hosea 2:14; Isa. 66:12; 1 John 3:2.

NOTE.—"God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us."—*Steps to Christ,* page 10.

"It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God 'manifest in the flesh.' "—*Ibid.,* p. 12.

Final Comforting Promises

13. What assuring promises did God make to Daniel? Dan. 12:1-3, 13.

NOTE.—"Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his

mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the 'favor and tender love' of the heathen officer in whose charge he had been placed. . . . The same characteristics marked his afterlife. . . .

"Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that 'at the end of days'—in the closing period of this world's history—he would again be permitted to stand in his lot and place."—*Prophets and Kings,* pages 546, 547.

14. What is promised to God's people in the last days regarding the book of Daniel? Dan. 12:4, 9-12.

NOTE.—"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. 'The wise shall understand' . . . was spoken of the visions of Daniel that were to be unsealed in the latter days. . . .

"A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure forever and ever, we may be prepared at His coming to enter with Him into its possession."—*Prophets and Kings,* pages 547, 548.

Lessons to Be Learned:

1. The Christian's habits of right living have much to do with victories in unexpected crises. Question 2.

2. God's children, by their lives of trust and devotion, can arouse faith in others. Question 4.

3. When His servants seem to be hopelessly trapped by the forces of evil, God can easily open up a way of victory. Question 5.

4. All great leaders in God's work are quick to identify themselves with His sinning people. Question 8.

5. The glory and honor of God are paramount in the life of a true child of God. Question 9.

6. Every servant of God may know himself to be deeply loved by the Father. Question 10.

7. Although a life of unswerving devotion to God sometimes brings the Christian into hard and trying circumstances, the rewards in this life and in the life to come far outweigh the trials. Question 13.

8. A careful study of the book of Daniel by God's people in the last days will help them to face the coming conflicts courageously. Question 14.

"The Lord desires that those who are engaged in the Sabbath School work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness." —*Testimonies on Sabbath School Work,* page 74.

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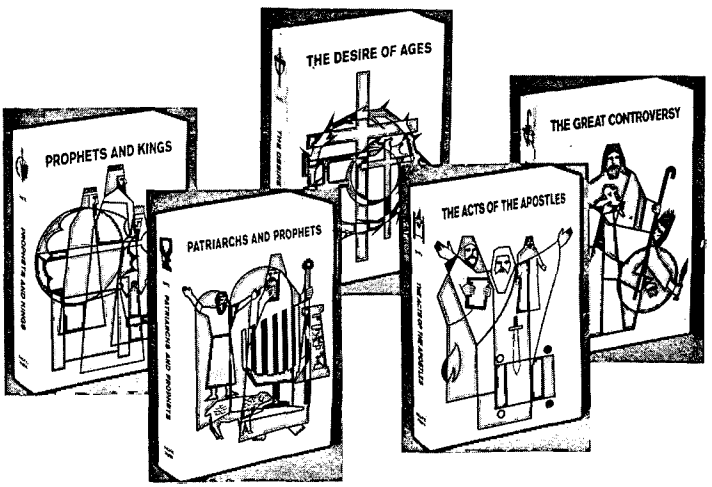

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THIRTEENTH SABBATH OFFERING

December 21, 1968

The Middle East Division

The Middle East Division reaches from "the shores of Tripoli" on the west to the frontier of Afghanistan on the east, and from Istanbul on the Bosporus to the Sudan border with Uganda. Parts of three continents are included in this expansive territory that is peopled by over 130,000,000 inhabitants, more than 95 percent of whom are followers of the religion of Islam.

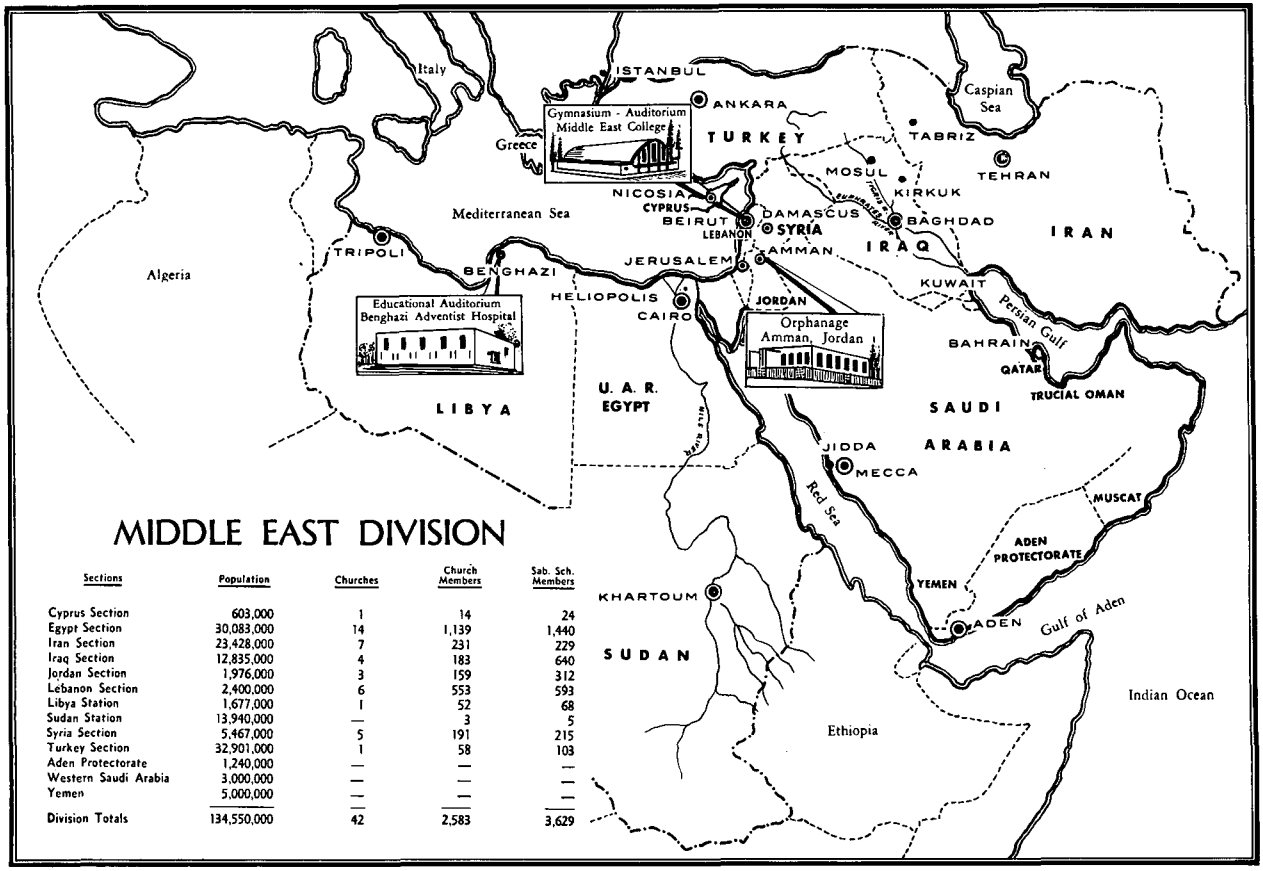
Our work among the peoples of the Middle East started near the turn of the century. Growth has been slow during intervening years, and even today the peoples of these lands remain largely untouched with the gospel. For each Seventh-day Adventist there remains a non-Adventist population of 51,755. This is by far the greatest challenge that faces the church today.

Three special projects will be the recipients of our Thirteenth Sabbath Offering overflow this quarter: one, an all-purpose gymnasium-auditorium for the Middle East College; two, an all-purpose auditorium adjacent to the Benghazi Hospital in Libya, where health education classes can be conducted and recreational pursuits for the hospital personnel can be carried on; three, an orphanage in the city of Amman, Jordan. Great numbers of children in this area have been left orphans because of war and political upheavals. As part of our Heaven-ordained task we are to give heed to the needs of these fatherless children. Our believers in the Middle East are looking to their brothers and sisters around the world for help on this coming Thirteenth Sabbath.

Lessons for the First Quarter of 1969

Sabbath School members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1969 will be helped by the following outline in studying the first lesson. The title of the series is "The Crises of the Christ." The title of the first lesson is "Provision for the Crisis of Sin." The Memory Verse is Acts 2:23. The texts to be studied are:

Ques. 1. Isa. 46:10.
Ques. 2. Ps. 139:16.
Ques. 3. Rev. 13:8 (last part).
Ques. 4. John 10:17, 18.
Ques. 5. Acts 2:23.
Ques. 6. John 1:1-3.
Ques. 7. Isa. 9:6 (second part).
Ques. 8. Isa. 9:6 (first part).
Ques. 9. Isa. 59:2.
Ques. 10. Rom. 6:16.
Ques. 11. John 3:16.
Ques. 12. Gen. 3:15.
Ques. 13. Rom. 16:20.



MIDDLE EAST DIVISION

Sections	Population	Churches	Church Members	Sab. Sch. Members
Cyprus Section	603,000	1	14	24
Egypt Section	30,083,000	14	1,139	1,440
Iran Section	23,428,000	7	231	229
Iraq Section	12,835,000	4	183	640
Jordan Section	1,976,000	3	159	312
Lebanon Section	2,400,000	6	553	593
Libya Station	1,677,000	1	52	68
Sudan Station	13,940,000	—	3	5
Syria Section	5,467,000	5	191	215
Turkey Section	32,901,000	1	58	103
Aden Protectorate	1,240,000	—	—	—
Western Saudi Arabia	3,000,000	—	—	—
Yemen	5,000,000	—	—	—
Division Totals	134,550,000	42	2,583	3,629