

# SABBATH SCHOOL LESSON QUARTERLY

No. 110 MOUNTAIN VIEW, CAL., OCTOBER, 1922 20c a year

*Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.*

PACIFIC PRESS PUBLISHING ASSOCIATION  
A Corporation of S. D. A.

## A STUDY OF BIBLE CHARACTERS

*Senior Division, Fourth Quarter, 1922*



THIRTEENTH SABBATH OFFERING  
December 30, 1922  
INCA UNION MISSION (Ecuador, Peru, Bolivia)

FROM  
*Acorn to Oak*



**T**HIS is a new booklet by Mrs. L. Flora Plummer, giving a history of the Sabbath school work of the denomination. The origin of the Sabbath school idea is traced back to the days of Abraham. Points of similarity between the Bible schools of the Jews and the Sabbath schools of to-day are shown. The part that Bible schools had in the work of the Reformation is well set forth. The story of Robert Raikes's establishment of Sunday schools is related, and the personal touch is given by connecting with it the experience of one of our own members who taught in the Raikes system of schools.

Coming down to modern times, the story of how the Sabbath school acorn, planted in 1852, has become the giant oak of to-day, is told. The description of the early schools of the denomination is especially interesting. Step by step, the progress of the work is traced through its various stages of organization. Vital statistics are given in attractive form. The illustration showing Elder James White writing the first series of Sabbath school lessons, using his lunch basket for a desk, is an appropriate frontispiece. The reading of this booklet should deepen appreciation of what the Sabbath school stands for, and inspire all to greater endeavors in its behalf.

Order through your tract society. Price 20 cents.

# A STUDY OF BIBLE CHARACTERS

## Lesson 1 — Joseph and His Brothers

OCTOBER 7, 1922

LESSON SCRIPTURE: Genesis 37.

LESSON HELP: "Patriarchs and Prophets," pp. 208-212.

### Daily Study Outline

1. Jacob and his sons, questions 1-4.
2. The beginning of trouble, questions 5-8.
3. A wicked conspiracy, questions 9-11.
4. A strange sale, questions 12-14.
5. A plan to deceive, questions 15-18.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. Upon reaching his native land after his long exile in Haran, where did Jacob make his home? Gen. 35: 27; 37: 1.
2. How many sons had Jacob? Gen. 35: 23-26.
3. What is said of Joseph when he was seventeen years of age? What suggests a lack of harmony in spirit among the sons of Jacob? Gen. 37: 2. Note 1.
4. How did Jacob regard Joseph? By what act did he show special fondness for him? Verse 3. Note 2.
5. What two things aroused the hatred and jealousy of Joseph's brothers against him? Verse 2, last part; verse 4.
6. What third cause added to their bitter feelings? Verse 5.
7. What was the dream which greatly angered Joseph's brothers? Verses 6-8.
8. What dream brought a rebuke from his father? Verses 9-11.
9. Upon what errand did Jacob send Joseph at this time? Verses 12-14.
10. When his brothers saw Joseph coming, what did they conspire to do? How was his death to be brought about? Verses 18-20.
11. Who interceded for Joseph? What did he propose? How was his advice followed? Verses 21-24. Note 3.
12. While the brothers were eating their meal, whom did they see approaching? Verse 25.
13. What did this passing caravan suggest to Judah? What suggestion did he make? Verses 25-27.
14. To whom was Joseph sold? For what price? Verse 28. Note 4.

15. How was Reuben affected when he discovered that Joseph was not in the pit? Verses 29, 30.
16. To what deception did the brothers resort, to cover their guilt? Verses 31, 32.
17. Upon seeing Joseph's coat, what did Jacob conclude? How did he show his grief? Verses 33-35. Note 5.
18. To whom did the Midianites sell Joseph upon reaching Egypt? Verse 36.

### Notes

1. "The sin of Jacob, and the train of events to which it led, had not failed to exert an influence for evil,— an influence that revealed its bitter fruit in the character and life of his sons. As these sons arrived at manhood, they developed serious faults. The results of polygamy were manifest in the household. This terrible evil tends to dry up the very springs of love, and its influence weakens the most sacred ties. The jealousy of the several mothers had embittered the family relation, the children had grown up contentious, and impatient of control, and the father's life was darkened with anxiety and grief.

"There was one, however, of a widely different character,— the elder son of Rachel, Joseph, whose rare personal beauty seemed but to reflect an inward beauty of mind and heart. Pure, active, and joyous, the lad gave evidence also of moral earnestness and firmness."—*Patriarchs and Prophets*," pp. 208, 209.

In Gen. 49: 26, Joseph is spoken of as one "that was separate from his brethren."

2. Joseph's coat of many colors was not an inharmonious combination of colors curiously wrought together, as some have supposed. The Oriental people are very fond of highly contrasting colors. The more colors wrought into it, the more costly and uncommon the garment. The Oriental style of coat is usually long and flowing, and when made up of highly colored silks and velvets and embroidered with gold thread, presents an elegant appearance. This was doubtless the kind of garment Jacob made for Joseph, and it signified his great esteem for the lad. But Joseph's possession of this costly coat was the cause of much jealousy among his brothers.

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

"Jacob carefully avoided exciting their anger by harshness or severity. With deep emotion he expressed his solicitude for his children, and implored them to have respect for his gray hairs, and not to bring reproach upon his name, and above all not to dishonor God by such disregard of His precepts. Ashamed that their wickedness was known, the young men seemed to be repentant, but they only concealed their real feelings, which were rendered more bitter by this exposure.

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

3. "They [Joseph's brothers] would have executed their purpose but for Reuben. He shrunk from participating in the murder of his brother, and proposed that Joseph be cast alive into a pit, and left there to perish; secretly intending, however, to rescue him, and return him to his father. Having persuaded all to consent to this plan, Reuben left the company, fearing that he might fail to control his feelings, and that his real intentions would be discovered."—*Id.*, p. 211.

4. "The patriarchs, moved with envy, sold Joseph into Egypt." Acts 7:9. Envy signifies malice, ill will, spite, chagrin, mortification, discontent, or uneasiness at the sight of another's excellence or good fortune; a repining at the prosperity or good of another. The wise man asks, "Who is able to stand before envy?" Prov. 27:4. The beginning of the history of the children of Israel was marked with envious hatred against their younger brother, Joseph. Near the end of their history as a nation, they manifested the most intensely bitter hatred, even unto death, against their Elder Brother, Jesus. Joseph was the tender and most beloved son of his father, through whom he desired communication with his children; but his brothers sold him for twenty pieces of silver. Jesus was the only Son of God, through whom God emptied His infinite heart of love upon His fallen sons of earth; but they sold Him for thirty pieces of silver.

5. Jacob did not go into his grave mourning for Joseph, as he thought he would. God was only sending Joseph beforehand into Egypt to preserve Jacob and his family in the time of famine. That which at times seems to be against us may be working for our salvation.

---

## LESSONS FOR THE FIRST QUARTER OF 1923

### Lesson Topic: The Epistle of James

This will be a book study, taking up the entire epistle, verse by verse.

## Lesson 2 — Joseph's First Experiences in Egypt

OCTOBER 14, 1922

LESSON SCRIPTURE: Genesis 39; 40; 41: 1-44.

LESSON HELP: "Patriarchs and Prophets," pp. 213-223.

## Daily Study Outline

1. The Lord with Joseph, questions 1-4.
2. Joseph's integrity tried; Joseph imprisoned, questions 5-8.
3. Two dreams and their interpretation, questions 9-15.
4. Pharaoh's dreams, questions 16-19.
5. Joseph honored, questions 20-22.
6. Read the Lesson Help.
7. Review the lesson.

## Questions

1. What became of Joseph when he was brought to Egypt? Gen. 39: 1. Note 1.
2. Who was with Joseph in his service? What was the result? Where did Joseph live? Verse 2. Note 2.
3. What discernment did Potiphar manifest? In what position did he place Joseph? From that time, what did the Lord do for Potiphar? Verses 3-5. Note 3.
4. How far did this confidence in Joseph extend? What was Joseph's outward appearance? Verse 6.
5. By what experience was the sterling integrity of Joseph soon tried? Verses 7-18. Note 4.
6. Notwithstanding his right principles and unblemished life, what was done to Joseph? Verses 19, 20.
7. How does the psalmist describe the severity with which Joseph was treated when first imprisoned? Ps. 105: 17, 18.
8. Whom did Joseph have with him in the prison? What favor did this give to Joseph in the eyes of the prison keeper? Gen. 39: 21-23.
9. What two noted persons were later committed to the prison? What responsibility was given to Joseph in connection with them? Gen. 40: 1-4.
10. What experience came to them both in the same night? What effect did these dreams have upon them? Who observed it? What question did Joseph ask? Verses 5-7.
11. What did they answer? What was Joseph's reply? Verse 8.

12. What was the chief butler's dream? How did Joseph interpret it? Verses 9-13.
13. Upon what experience did Joseph base the reason for the appeal he made to the chief butler? Verses 14, 15.
14. What was the dream of the chief baker? How was it interpreted? Verses 16-19.
15. How fully were these interpretations proved true? What ingratitude did the chief butler show toward Joseph? Verses 20-23.
16. What two dreams troubled Pharaoh two years later? Gen. 41: 1-7.
17. What circumstances now brought Joseph to the attention of Pharaoh? Verses 8-13.
18. Upon hearing the chief butler's story, for whom did Pharaoh send? What did he say to him? What was Joseph's reply? Verses 14-16.
19. How did Joseph give honor to God before Pharaoh? What did he say the dreams meant? Verses 28-32.
20. What advice did Joseph then give to Pharaoh? How did the king receive this counsel? Verses 33-38.
21. To what place of power and trust did Pharaoh then raise Joseph? In what manner did he announce this promotion? Verses 39-44. Note 5.
22. What is the supreme lesson taught by the experience of Joseph? Note 6.

#### Notes

1. "Joseph with his captors was on the way to Egypt. As the caravan journeyed southward toward the borders of Canaan, the boy could discern in the distance the hills among which lay his father's tents. Bitterly he wept at thought of that loving father in his loneliness and affliction. . . . What a change in situation — from the tenderly cherished son to the despised and helpless slave! Alone and friendless, what would be his lot in the strange land to which he was going? For a time, Joseph gave himself up to uncontrolled grief and terror. . . .

"Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled,—how, in the hour of need, the angels of God had come to instruct, comfort, and protect him. And he had learned of the love of God in providing for men a Redeemer. Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would

be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile."—"*Patriarchs and Prophets*," pp. 213, 214.

2. "Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for ten years. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity, and his fidelity to God. The sights and sounds of vice were all about him, but he was one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles. Had he attempted to do this, he would have been overcome by temptation; but he was not ashamed of the religion of his fathers, and he made no effort to hide the fact that he was a worshiper of Jehovah."—*Id.*, p. 214.

3. "The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing."—*Ibid.*

4. "Joseph's faith and integrity were to be tested by fiery trials. His master's wife endeavored to entice the young man to transgress the law of God. Heretofore he had remained untainted by the corruption teeming in that heathen land; but this temptation, so sudden, so strong, so seductive,—how should it be met? Joseph knew well what would be the consequence of resistance. On the one hand were concealment, favor, and rewards; on the other, disgrace, imprisonment, perhaps death. His whole future life depended upon the decision of the moment. Would principle triumph? Would Joseph still be true to God? With inexpressible anxiety, angels looked upon the scene."—*Id.*, p. 217.

5. "The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth; to the high honor of being next to the king; and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain top. There are many men whom God could have used with wonderful success when pressed with poverty,—He could have made them useful here, and crowned them with glory hereafter,—but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient.



"Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity."—*"Testimonies," vol. 4, p. 544.*

6. "There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to do is really small. The varied circumstances that we meet day by day are designed to test our faithfulness, and to qualify us for greater trusts. By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination. . . .

"An upright character is of greater worth than the gold of Ophir. Without it none can rise to an honorable eminence. But character is not inherited. It cannot be bought. Moral excellence and fine mental qualities are not the result of accident. The most precious gifts are of no value unless they are improved. The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them."—*"Patriarchs and Prophets," pp. 222, 223.*

## Lesson 3—Jacob Sends to Egypt for Corn

OCTOBER 21, 1922

LESSON SCRIPTURE: Genesis 41: 46-57; 42; 43.

LESSON HELP: "Patriarchs and Prophets," pp. 224-228.

### Daily Study Outline

1. Joseph as ruler of Egypt, questions 1-3.
2. Joseph's brothers in Egypt, questions 4-9.
3. Strange discoveries, questions 10-13.
4. Planning a second trip, questions 14-17.
5. The brothers in Joseph's home, questions 18-22.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. How old was Joseph when he was made ruler over all Egypt? To what special work did he give attention? Gen. 41: 46-49.
2. How did he honor God in the naming of his sons? Verses 50-52. .

3. What followed the seven years of plenty? How extensive was the famine? How were the needs of the people in Egypt and elsewhere supplied? Verses 53-57. Note 1.
4. Hearing that there was corn in Egypt, what did Jacob ask his sons to do? Who remained at home with Jacob? Gen. 42:1-4. Note 2.
5. Along with others, who came before Joseph to buy corn? How did these men appear before him? In what manner did Joseph speak to them? Verses 5-9. Note 3.
6. How did they protest their innocence? What did they say of themselves? Verses 10-13.
7. In what way did Joseph think to test their truthfulness? Upon what course did he decide? Verses 14-20.
8. To what previous experience did the brothers attribute their present difficulty? What were Reuben's reproachful words? Verses 21, 22.
9. How did these words affect Joseph? Whom did he order to be bound? Verses 23, 24. Note 4.
10. What strange thing did Joseph do as preparations were made for the homeward journey to Canaan? How was this discovered by one of the brothers? What effect did this have upon them all? Verses 25-28.
11. What did the sons of Jacob relate to him on their return? Verses 29-34.
12. What discovery caused them still greater fear? What did the aged father now say? Verses 35, 36. Note 5.
13. What proposal did Reuben then make to his father? How did Jacob reply? Verses 37, 38.
14. When Jacob requested his sons to go to Egypt a second time for food, of what did Judah remind him? Gen. 43:1-5.
15. What fault did Jacob find with them? How did his sons reply? Verses 6, 7.
16. What touching appeal did Judah then make? What surety did he offer to his father? Verses 8-10.
17. In yielding to their request, what did Jacob instruct his sons to do? Verses 11-14.
18. In what manner were the brothers received on their arrival in Egypt? How did this affect them? Verses 15-18.
19. How did they try to get the sympathy of Joseph's steward? How did he try to comfort them? Verses 19-23.

20. How did the brothers again show honor to Joseph? What questions did Joseph ask? How did the sight of his brother Benjamin affect Joseph? Verses 24-30.
21. What did Joseph then do for them all? What caused the brothers to marvel? Verses 31-34. Note 6.
22. What lessons may we learn by considering Joseph as a type of our Lord? Note 7.

### Notes

1. Brugsch Bey discovered inscriptions which tell how "for seven successive years the Nile did not overflow, and vegetation withered and failed, that the land was devoid of crops, and during these years famine and misery devastated the land of Egypt."

2. How long a journey had the ten brothers? "One of from ten to twelve days. They would go from Hebron over the hills westward to the seacoast plains, and then along the great caravan road through Philistia southward, and then the long, hot journey through the desert to the great wall bordering Egypt, where they would be stopped and examined before being allowed to continue their course to the capital. It was the road over which the sadly wronged Joseph had been led twenty years before. How often during the journey those ten men must have thought of that!"—*Peloubet*.

3. "We are not to suppose that Joseph personally sold the grain to all buyers, but that he ordered the selling of it, and set the price upon it; and very probably when a company of foreigners came to purchase in large quantities, they were introduced personally to Joseph, that he might inquire concerning them and give direction as to the sale of grain to them."—*Speaker's Commentary*.

4. "On his [Joseph's] return, he commanded that Simeon be bound before them, and again committed to prison. In the cruel treatment of their brother, Simeon had been the instigator and chief actor, and it was for this reason that the choice fell upon him."—"*Patriarchs and Prophets*," p. 226.

5. "Jacob said, 'All these things are against me.' It was a great mistake. Joseph was alive—the governor of Egypt—sent there to preserve their lives, and to be the stay of Jacob's closing years. Simeon was also alive—the blessed link which was drawing and compelling his brothers to return into the presence of the strange Egyptian governor. Benjamin would come safely back again. All things, so far from being against him, were working together for good to him; and if only he would trust in God, he would live to see it so. All things are yours, if you are Christ's. All things serve you. Even those that seem most awry and trying are really promoting your best interests. . . . Let us cultivate the habit of looking at the bright side of things. If there are only a few

clouds floating in your sky, do not state that the whole is overcast; and if all the heaven is covered, save one small chink of blue, make much of that; and by all means do not exaggerate the darkness."—*Meyer*.

6. Twenty years before, the jealousy of Joseph's brothers would not permit them to see Joseph better loved than themselves. Now, to test them, Joseph sends Benjamin a portion of food five times as great as that given the others. They show no spirit of jealousy at the partiality shown Benjamin. There were no sullen looks, no spiteful whispers, no envious glances toward the fortunate younger brother.

7. "Joseph, in giving corn to save his own brethren and the Egyptians from starvation, is a type of our Lord, who gives the bread of life to Jew and gentile — to all that come to Him in their hopeless need. And in this return of the full money in the sacks we are reminded that salvation is without money and without price. Whatever we bring to enrich Christ He returns to us. His gifts are all of His unmerited grace and favor. Very often we move forward with dread into the unknown; but that dread is the child of ignorance. If only we realized that love is waiting for us there, which does not ask for balm and honey, for spices and myrrh, but just for ourselves, how much happier life would become! Lift up your hearts; a feast awaits you!"—*Meyer*.

## Lesson 4—Joseph Makes Himself Known to His Brothers

OCTOBER 28, 1922

LESSON SCRIPTURE: Genesis 44; 45.

LESSON HELP: "Patriarchs and Prophets," pp. 229-232.

### Daily Study Outline

1. An accusation, questions 1, 2.
2. Vain attempts to prove innocence, questions 3-5.
3. A brave appeal, questions 6-8.
4. Joseph reveals himself, questions 9-13.
5. Joseph provides for his family, questions 14-17.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. After entertaining his brothers at dinner, what instruction did Joseph give to his steward? Gen. 44: 1, 2.
2. After his brothers had started home, what accusing message was sent to them? Verses 3-6.

3. How did they endeavor to show that they were true and honest men? Verses 7-9.
4. How far did the steward accept their final proposition? What did they immediately do? What were the results? Verses 10-13.
5. What did Joseph feign to know? Verses 14, 15. Note 1.
6. What did Judah say? What was Joseph's reply? Verses 16, 17.
7. What are the principal features of the eloquently touching speech made by Judah? Verses 18-34. Note 2.
8. What effect did Judah's words have upon Joseph? Gen. 45: 1, 2. Note 3.
9. What did he first say to his brothers? How did they feel when Joseph made himself known? How did Joseph try to reassure them? Verses 3, 4.
10. What wonderful providence did Joseph see in the experiences which brought him into Egypt? Verses 5-8. Note 4.
11. What message did he send to his father? Verses 9-13.
12. How did he further show his love for his brothers? Verses 14, 15.
13. What effect did this news concerning Joseph's brothers have upon Pharaoh and his house? What message did Pharaoh send through Joseph to his brothers? Verses 16-20.
14. What did Joseph now do for them all? For Benjamin? For his father? With what final injunction did he send them away? Verses 21-24.
15. When they returned home and told Jacob this wonderful story, what effect did it have upon him? Verses 25, 26.
16. What became of his unbelief and despondency? What did he now say? Verses 27, 28.
17. What humiliating confession now became necessary on the part of Joseph's ten brothers? Note 5.

#### Notes

1. "This cup was supposed to possess the power of detecting any poisonous substance placed therein. At that day, cups of this kind were highly valued as a safeguard against murder by poisoning. . . .

"The brothers rent their garments in token of utter wretchedness, and slowly returned to the city. By their own promise, Benjamin was doomed to a life of slavery. They followed the steward to the palace, and finding the governor yet there, they prostrated themselves before him. 'What deed

is this that ye have done?" he said. "Wot ye not that such a man as I can certainly divine?" Joseph designed to draw from them an acknowledgment of their sin. He had never claimed the power of divination, but was willing to have them believe that he could read the secrets of their lives."—*Patriarchs and Prophets*, p. 229.

2. Note the following on the speech of Judah:

"The speech is the finest specimen of dignified and persuasive eloquence in the Old Testament."—*International Critical Commentary*."

"In all literature there is nothing more pathetic than this appeal of Judah."—*F. B. Meyer*.

"It is a literary gem. It is unstudiedly artful and unforcedly rhetorical. It is sustained, pathetic, simple, dramatic."—*W. W. White, Ph. D.*

"It is a more moving oration than ever orator pronounced."—*Lawson*.

3. "Joseph was satisfied. He had seen in his brothers the fruits of true repentance. Upon hearing Judah's noble offer, he gave orders that all but these men should withdraw; then weeping aloud, he cried, 'I am Joseph; doth my father yet live?'"—*Patriarchs and Prophets*, p. 230.

4. "God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people to-day God desires to bring blessings to the world. Every worker in whose heart Christ abides, every one who will show forth His love to the world, is a worker together with God for the blessing of humanity."—*Testimonies*, vol. 6, p. 227.

5. "Another act of humiliation remained for the ten brothers. They now confessed to their father the deceit and cruelty that for so many years had embittered his life and theirs. Jacob had not suspected them of so base a sin, but he saw that all had been overruled for good, and he forgave and blessed his erring children. . . .

"Jacob had sinned, and had deeply suffered. Many years of toil, care, and sorrow had been his since the day when his great sin caused him to flee from his father's tents. A homeless fugitive, separated from his mother, whom he never saw again; laboring seven years for her whom he loved, only to be basely cheated; toiling twenty years in the service of a covetous and grasping kinsman; seeing his wealth increasing and sons rising around him, but finding little joy in the contentious and divided household; distressed by his daughter's shame, by her brothers' revenge, by the death of Rachel, by the unnatural crime of Reuben, by Judah's sin, by the cruel

deception and malice practiced toward Joseph,—how long and dark is the catalogue of evils spread out to view! Again and again he had reaped the fruit of that first wrong deed. Over and over he saw repeated among his sons the sins of which he himself had been guilty.”—“*Patriarchs and Prophets*,” pp. 232, 237, 238.

## Lesson 5—Jacob in Egypt

NOVEMBER 4, 1922

LESSON SCRIPTURE: Genesis 46: 1-7, 26-34; 47: 5-12, 27-31; 50: 7-26.

LESSON HELP: “*Patriarchs and Prophets*,” pp. 232-240.

### Daily Study Outline

1. Moving to Egypt, questions 1-4.
2. A child of God blesses a king, questions 5-8.
3. Death and burial of Jacob, questions 9-11.
4. Revival of an old fear, questions 12-14.
5. Death of Joseph, questions 15-17.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. What assurance was given to Jacob concerning his removal to Egypt? What promise of deliverance from Egypt was given? Gen. 46: 1-4. Note 1.
2. Who went with Jacob into Egypt? Verses 5-7, 26, 27.
3. Into what part of Egypt were the Israelites directed? How did Joseph show honor to his father? How did Jacob express his contentment? Verses 28-30.
4. What plans did Joseph make for the establishment of his people in the land of Goshen? Verses 31-34. Note 2.
5. How did Pharaoh show his satisfaction with the arrangement? Gen. 47: 5, 6.
6. What occurred when Joseph presented his father to the king? Verses 7-10. Note 3.
7. What temporal prosperity attended the children of Israel in Egypt? Verses 11, 12, 27.
8. In what providential manner had God, years before, led in Joseph's life, to bring about this result? Gen. 45: 5.
9. How long did Jacob sojourn in Egypt before his death? Gen. 47: 28.
10. When he was about to die, what promise did he ask of Joseph? Verses 29-31.

11. How fully did Joseph keep his promise? Gen. 50:7-9, 12, 13.
12. After the burial of Jacob, what fear did Joseph's brothers entertain? Verses 14, 15. Note 4.
13. How did they seek to obtain the favor of Joseph? Verses 16-18.
14. What did Joseph say to them? How did he again point out the providence of God in connection with his experience? Verses 19, 20.
15. How many years was Joseph in Egypt? Verse 22; Gen. 37:2. Note 5.
16. Of what promise did Joseph remind his brothers just before his death? Gen. 50:24.
17. What request showed his strong faith in the fulfillment of the promise? Verses 25, 26.

### Notes

1. "Evidently Joseph's invitation to his father to come to him in Egypt aroused very earnest questionings in Jacob's soul. Was it a wise step for him to take? Perhaps he remembered Gen. 15:13, and dreaded to take the risk. Under these circumstances he went to Beersheba, the well of the oath, so intimately associated with the lives of Abraham and Isaac, and from which he had gone forth on his life's pilgrimage. There he offered special sacrifices and received special directions and promises. He was not only to go down into Egypt, but to go there under the divine guidance and protection. When we visit Egypt at our own impulse we shall land ourselves, as Abraham and Isaac did, in temptation and failure; but when God bids us go, we may make the journey with absolute impunity. Though we walk through the dark valley, we need not fear, if He be with us."—*Meyer*.

2. "The promise had been given to Abraham of a posterity numberless as the stars; but as yet the chosen people had increased but slowly. And the land of Canaan now offered no field for the development of such a nation as had been foretold. It was in the possession of powerful heathen tribes. . . . Egypt, however, offered the conditions necessary to the fulfillment of the divine purpose. A section of country, well watered and fertile, was open to them there, affording every advantage for their speedy increase."—"*Patriarchs and Prophets*," p. 232.

3. Joseph showed still further his nobleness of character in the way he treated his father. He went out to meet him with a chariot and servants. He embraced him, and kissed him, and honored him. Then he introduced him to the king, not as one of whom he was ashamed and for whom he felt he must apologize, but as one in whom he took an honorable



pride. And Jacob, we must remember, was not used to the ways of the court. "To the courtiers of Pharaoh's palace he would seem simple, rustic, rude, and half civilized. He could not have presented himself in court attire. He certainly would not have been able to speak in court dialect, and would have been wholly unused to court etiquette.

"Quite likely it was expected that Jacob would prostrate himself before the king, as was the custom. But Jacob's life, close to the King of heaven, placed him above a heathen king, though the greatest monarch on earth, and 'in conscious superiority, he raised his hands and blessed Pharaoh.'

"There was great respect for old age in Egypt; and Pharaoh, who might have resented the assumption of superiority, had it been made by a younger man, yielded gracefully to one so far advanced in years, and bent, it may be, to receive the benediction."—*Rawlinson*.

4. "The fear of Joseph's brethren illustrates the insecurity of a position which is conceded only at the bidding of the tender caprice of love, apart from satisfaction based on satisfied justice. As Joseph had pardoned, so he might retract his pardon. No satisfaction, beyond tears, had been rendered for that far-away sin. Might he not even now require it! So fears might legitimately arise in our hearts, had not the divine forgiveness been based on the finished work of the cross!"—*Meyer*.

5. Joseph had lived at home in Hebron seventeen years. For ten years he was a slave in Egypt, three years in an Egyptian prison, and eighty years ruler in Egypt.

---

## Lesson 6—Moses

NOVEMBER 11, 1922

LESSON SCRIPTURE: Exodus 1; 2: 1-15; 3: 1-20; 4.

LESSON HELP: "Patriarchs and Prophets," pp. 241-256.

### Daily Study Outline

1. Restrictions about Israel, questions 1-4.
2. An adopted son, questions 5-7.
3. Moses in Midian, questions 8-11.
4. A great responsibility, questions 12-15.
5. Convincing signs, questions 16-18.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. How had the children of Israel prospered while in Egypt? What change had time wrought in rulership? What did the Egyptians fear? Ex. 1: 7-10.

2. What course did the new king follow to check the growth of the Israelitish people? What cruel command did he finally give? Verses 11-14, 22. Note 1.
3. While this decree was in force, what child was born in a Levite home? What plan did the mother adopt that she might save his life? Ex. 2: 1-3.
4. What led the parents of Moses to put forth special efforts to save the life of their child? Heb. 11: 23. Note 2.
5. By what providences was the child saved and cared for? Ex. 2: 4-9. Note 3.
6. Into what tender relationship did Pharaoh's daughter receive the child? What was the nature and extent of his training in his royal surroundings? Verse 10; Acts 7: 21, 22.
7. What momentous decision did Moses make when he came to years of maturity? Heb. 11: 24-26. Note 4.
8. What crisis came into the experience of Moses when he was about forty years of age? How long did he remain in the land of Midian? Ex. 2: 11-15; Acts 7: 23-30.
9. With whom did Moses make his home in Midian? What occupation did he follow while there? Ex. 3: 1.
10. In what strange way did the Lord appear to Moses? What outward manifestation of reverence did he require? Verses 2-6. Note 5.
11. What promise of long standing, dear to the heart of every Israelite, was the Lord about to fulfill? What part did He call upon Moses to act in the deliverance of His people? Verses 7-10.
12. How did Moses feel about accepting this great responsibility? What assurance did the Lord give him? Verses 11, 12. Note 6.
13. What was Moses to say should the children of Israel hesitate to believe his message and accept his leadership? Verses 13-15.
14. To whom was Moses to give his message? Of what promise were they to be reminded? Verses 16, 17.
15. What requests were they to make of the king of Egypt? Of what was Moses forewarned? What assurance of final success was given? Verses 18-20.
16. What signs did the Lord give Moses power to perform to confirm his own faith, and that of the Israelites? Ex. 4: 1-9.

17. Notwithstanding all this, what excuse did Moses plead? How did the Lord answer him? What provision was then made? Verses 10-17. Note 7.
18. What instruction did the Lord give to Aaron? What did Moses tell Aaron? What was the happy result of their message to the people? Verses 27-31.

### Notes

1. "Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose. But the women feared God, and dared not execute the cruel mandate. The Lord approved their course, and prospered them. The king, angry at the failure of his design, made the command more urgent and extensive. The whole nation was called upon to hunt out and slaughter his helpless victims."—*"Patriarchs and Prophets,"* p. 242.

The more they afflicted them, the more they grew! "Times of affliction have often been the church's growing times. Christianity spread most when it was persecuted; the blood of the martyrs was the seed of the church."—*M. Henry.*

"The proposed effect of this oppression was (1) to destroy their physical strength; (2) to break their spirit and courage; (3) to check their increase by destroying thrift, thus leading to disease; and (4) perhaps to make them so wretched that they would destroy their children to save them from so hard a life."—*Peloubet.*

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

3. "Jochebed was a woman and a slave. Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care, to the guardianship of those who knew not God, she the more earnestly endeavored to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after-influence could induce Moses to renounce."—*"Education,"* p. 61.

4. We do not know what was the occasion of this great decision. But in some way, Moses had come to the place where he must go wholly with the Egyptians in religion and life, or he must choose God, the truth, and the afflicted people of God.

Like most great decisions, his case turned on an act which determined his whole future course. The fact that this decision was made through faith shows that it was not a sudden passionate impulse, but a deliberate choice of God and righteousness.

5. Here is taught an important lesson concerning reverence. In the East, when a person enters a place of worship, a home, or sometimes when he stands in the presence of one of superior rank, the shoes, which ordinarily consist of soles tied to the feet by straps running over the instep, are removed out of reverence or respect. With those of the West, the equivalent is signified by the removal of the hat, with this difference: the removal of the shoes is with an Oriental a confession of unworthiness to stand in the presence of one of superior holiness or power.

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

6. "After this experience, Moses heard the call from heaven to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep and take the leadership of Israel. The divine command found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting his whole trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, fitted for the greatest work ever given to man."—*"Ministry of Healing,"* p. 475.

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

**Lesson 7—Moses and Aaron Before Pharaoh**

NOVEMBER 18, 1922

LESSON SCRIPTURE: Exodus 5; 6: 1-9; 7.

LESSON HELP: "Patriarchs and Prophets," pp. 259-272.

**Daily Study Outline**

1. A request and the immediate results, questions 1-4.
2. Protests and complaints, questions 5-7.
3. A comforting message, questions 8-10.
4. Judgments and signs, questions 11-14.
5. The plagues, questions 15-17.
6. Read the Lesson Help.
7. Review the lesson.

**Questions**

1. When the children of Israel had accepted the words of Moses and Aaron, what request did these leaders make of Pharaoh? Ex. 5: 1, 3.
2. How did Pharaoh reply? Verses 2, 4, 5. Note 1.
3. What command did Pharaoh then issue to the Egyptian taskmasters? Verses 6-9.
4. What severe hardships were thus brought upon the people? Verses 10-14. Note 2.
5. What protest did they make against these oppressive requirements? What answer was given to them? Verses 15-19.
6. With what words of complaint and reproach did the officers of the Israelites accuse Moses and Aaron? Verses 20, 21.
7. What shows that Moses shared in the spirit of the people? Verses 22, 23.
8. What are the leading features in the comforting and encouraging message that the Lord gave to Moses? Ex. 6: 1-8.
9. To whom did Moses repeat these words? With what result? Verse 9. Note 3.
10. What relationship did the Lord say Moses was to sustain to Pharaoh? In what capacity was Aaron to serve Moses? Ex. 7: 1, 2.
11. Of what did the Lord warn Moses concerning Pharaoh? Verses 3, 4.
12. What were the Egyptians to learn from these judgments? Verse 5.
13. How old were Moses and Aaron when called to this important task? Verse 7.

14. What did the Lord instruct Moses and Aaron to do when Pharaoh should ask a sign confirming their authority? Verses 8-10.
15. By what means did Pharaoh endeavor to disprove the signs confirming the authority of Moses and Aaron? Verses 11, 12. Note 4.
16. How many of the plagues did the magicians endeavor to counterfeit? With what one did they fail? What were they compelled to acknowledge? Ex. 7: 20-22; 8: 5-7, 17-19.
17. What was Pharaoh's attitude after each plague had been removed? Ex. 7: 22; 8: 15, 19, 32; 9: 7, 12, 34, 35; 10: 20, 27; 14: 5. Note 5.

### Notes

1. "In the command for Israel's release, the Lord said to Pharaoh, 'Israel is My son, even My first-born. . . . Let My son go, that he may serve Me.' Ex. 4: 22, 23. The psalmist tells us why God delivered Israel from Egypt: 'He brought forth His people with joy, and His chosen with gladness; and gave them the lands of the heathen; and they inherited the labor of the people; that they might observe His statutes, and keep His laws.' Ps. 105: 43-45. Here we learn that the Hebrews could not serve God in Egypt. . . .

"The Sabbath was one of the things in which they could not serve the Lord in Egypt; and when Moses and Aaron came with the message of God (Ex. 4: 29-31), they attempted a reform, which only increased the oppression. The Israelites were delivered that they might observe the statutes of the Lord, including the fourth commandment, and this placed upon them an additional obligation to keep the Sabbath strictly, as well as to keep all the commandments."—"*Patriarchs and Prophets*," Appendix, note 4.

2. The Egyptians made Israel serve with "rigor." Ex. 1: 13. "The word translated 'rigor' is a very rare one. It is derived from a root which means *to break in pieces, to crush*."—*Rawlinson*.

"From the original word here used comes the Latin *ferot*, and the English *fierce*."—*Bush*.

"Such rigor is seen pictured on the ancient monuments of Egypt; heavy burdens, savage whips wielded by taskmasters, poor food, naked backs, intolerable suffering."—*Peloubet*.

3. "The Hebrews had expected to obtain their freedom without any special trial of their faith, or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage, rather than

meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king, and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult, had not many of the Israelites become so corrupted that they were unwilling to leave Egypt."—*"Patriarchs and Prophets," p. 260.*

4. "The magicians did not really cause their rods to become serpents; but by magic, aided by the great deceiver, they were able to produce this appearance. It was beyond the power of Satan to change the rods to living serpents. The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone. But all that was in Satan's power to do, he did; he produced a counterfeit. To human sight the rods were changed to serpents. Such they were believed to be by Pharaoh and his court. There was nothing in their appearance to distinguish them from the serpent produced by Moses. Though the Lord caused the real serpent to swallow up the spurious ones, yet even this was regarded by Pharaoh, not as a work of God's power, but as the result of a kind of magic superior to that of his servants."—*Id., p. 264.*

5. "God had declared concerning Pharaoh, 'I will harden his heart, that he shall not let the people go.' There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power; but the monarch stubbornly refused to heed the light. Every display of infinite power, rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born."—*Id., p. 268.*

**Are You Preparing for the  
Thirteenth Sabbath Offering?**

**December 30, 1922**

**INCA UNION MISSION (Ecuador, Peru, Bolivia)**

## Lesson 8—Through the Red Sea

NOVEMBER 25, 1922

LESSON SCRIPTURE: Exodus 12: 29-38; 14; 15: 1, 22-26; 16: 2-30.

LESSON HELP: "Patriarchs and Prophets," pp. 281-290.

### Daily Study Outline

1. A prophecy fulfilled, questions 1-4.
2. A great deliverance, questions 5-8.
3. Trying experiences, questions 10-15.
4. Lessons for us, questions 16-18.
5. Israel tested: a type, questions 19, 20.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. After ten plagues had fallen upon Egypt, what did Pharaoh urge the Israelites to do? Ex. 12: 29-33.
2. How great was the multitude that left Egypt under the leadership of Aaron and Moses? What did they take with them? Verses 37, 38.
3. Of what prophecy was this exodus a fulfillment? Gen. 15: 13, 14. Note 1.
4. What special sign of God's leading went with the children of Israel? Ex. 13: 21, 22.
5. By what means was the route designated by which the children of Israel were to leave Egypt? Ex. 14: 1, 2.
6. What effort did the Egyptians make to overtake the Israelites? Verses 3-9.
7. What did the children of Israel say to Moses when they discovered that they were pursued by Pharaoh's army? How did Moses reply to them? Verses 10-14.
8. What command did the Lord then give to Moses to give to the children of Israel? Describe the passage of the Israelites through the Red Sea. Verses 15-31.
9. How did Moses and the children of Israel express their joy for their deliverance? In whom else should dwell the spirit of this song? Ex. 15: 1. Note 2.
10. What trying experience did the children of Israel meet shortly after leaving the Red Sea? Verses 22-25.
11. What gracious promise did God make to Israel at this time? Verse 26.
12. While journeying between Elim and Sinai, concerning what did the people complain? Ex. 16: 2, 3.
13. What provision did the Lord make for their needs? Verses 4-7, 14-16.



14. What similar experience did the children of Israel have after leaving Sinai a year later? Num. 11: 4-10, 16-20, 31-33.
15. How does the psalmist describe this experience? Ps. 78: 17-20; 106: 13, 14. Note 3.
16. How should this period in the experience of the children of Israel be regarded? 1 Cor. 10: 1-11. Note 4.
17. What warning against following the example of Israel is given by the Holy Ghost? Heb. 3: 7-11.
18. What definite reason is given for God's displeasure with ancient Israel? Verse 12.
19. In the giving of the manna, concerning what great truth was Israel tested? Ex. 16: 21-30.
20. Of what was the falling of the manna a type? What lesson was it to teach? Note 5.

### Notes

1. "In Gen. 15: 13 we read that the Lord said to Abraham, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.' Ex. 12: 40 says, 'The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.' But Paul in Gal. 3: 15-17 says that from the making of the covenant with Abraham the giving of the law at Sinai was four hundred and thirty years.

"From these scriptures, then, we are not to understand that the Israelites were in Egypt four hundred years. The actual time spent in Egypt could have been only about two hundred and fifteen years. The Bible says that 'the sojourning of the children of Israel' was four hundred and thirty years. Abraham, Isaac, and Jacob, the ancestors of the Israelites, were sojourners in Canaan. The period of four hundred and thirty years dates from the promise given to Abraham when he was commanded to leave Ur of the Chaldees. The four hundred years of Gen. 15: 13 dates from a later period. Notice that the period of four hundred years is not only a time of sojourning, but of affliction. This, according to the Scriptures, must be reckoned from thirty years later, about the time when Ishmael, 'he that was born after the flesh, persecuted him [Isaac] that was born after the Spirit.' Gal. 4: 29."—"Patriarchs and Prophets," Appendix, note 6.

2. "This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points

forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that 'have gotten the victory,' standing on the 'sea of glass mingled with fire,' having 'the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.'

"'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.' Such was the spirit that pervaded Israel's song of deliverance, and it is the spirit that should dwell in the hearts of all who love and fear God. In freeing our souls from the bondage of sin, God has wrought for us a deliverance greater than that of the Hebrews at the Red Sea. Like the Hebrew host, we should praise the Lord with heart and soul and voice for His 'wonderful works to the children of men.' Those who dwell upon God's great mercies, and are not unmindful of His lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord."—*Id.*, p. 289.

3. "They had not as yet suffered from hunger; their present wants were supplied, but they feared for the future. . . . The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had hitherto been their deliverer."—*Id.*, p. 292.

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

5. "For forty years they were daily reminded by this miraculous provision, of God's unfailing care and tender love. In the words of the psalmist, God gave them 'of the corn of heaven. Man did eat angels' food,'—that is, food provided for them by the angels. Sustained by 'the corn of heaven,' they were daily taught that, having God's promise, they were as secure from want as if surrounded by fields of waving grain on the fertile plains of Canaan.

"The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the

bread which cometh down from heaven. . . . If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world.'"  
— *Id.*, p. 297.

## Lesson 9—Wilderness Experiences

DECEMBER 2, 1922

LESSON SCRIPTURE: Exodus 19; 20; 32; Numbers 20:1-12; 27:12-14; Deuteronomy 1:34-40; 3:23-27.

LESSON HELPS: "Patriarchs and Prophets," pp. 315-330; "Testimonies," vol. 3, pp. 298-304; vol. 4, pp. 370, 371.

### Daily Study Outline

1. The golden calf, questions 1-3.
2. The tables of stone broken, questions 4-8.
3. Punishment and pleading, questions 9-14.
4. The sin of Moses and Aaron, questions 15-17.
5. A great disappointment, questions 18-22.
6. Read the Lesson Helps.
7. Review the lesson.

### Questions

1. While Israel was encamped before Mount Sinai, what command did the Lord give Moses? Ex. 19:10, 11.
2. Describe the appearance of the mount on the morning of the third day. What was heard? Verses 16-19. Note 1.
3. As Moses led the hosts of Israel up near the mountain, what words were heard from out of the midst of the fire and the thick darkness? *Ans.*—The law of God was spoken. Ex. 20:1-17. Note 2.
4. Later, what did the Lord ask Moses to do? How long was Moses on the mount? Ex. 24:12, 18.
5. While waiting for Moses to come down from the mountain, what did the children of Israel demand of Aaron? Ex. 32:1.
6. How did Aaron respond to this demand? Verses 2-6. Note 3.
7. How did Moses learn of the apostasy of the people, and what did the Lord tell him to do? Verses 7, 8.
8. What did the Lord say of the people? What did He desire to do to them? Verses 9, 10. Note 4.
9. Notwithstanding their great sin and repeated rebellion, how did Moses plead for his brethren? Verses 11-14.

10. When Moses saw the people worshipping the golden calf, what did he do? Verses 19, 20.
11. When questioned by Moses, how did Aaron excuse his part in this great sin? Verses 21-24. Note 5.
12. What command was given for freeing the camp of the chief instigators in this idolatrous outbreak? Verses 26-28. Note 6.
13. With what earnest words did Moses plead with God for the forgiveness of his people? Verses 31, 32. Note 7.
14. What was the Lord's reply? Verses 33, 34.
15. When the children of Israel came to Kadesh, what words of complaint and murmuring did they speak against Moses and Aaron? Num. 20: 1-5.
16. What did the Lord instruct Moses to do? Verses 6-9.
17. How did Moses and Aaron fail in carrying out this instruction? Verses 10, 11. Note 8.
18. Of what great privilege and honor did this act of presumption deprive Moses and Aaron? Verse 12. Note 9.
19. What did Moses beseech the Lord to allow him to do? Deut. 3: 23-25.
20. What answer did the Lord make to his request? Verse 26. Note 10.
21. How only was Moses permitted to see the land of promise? Verse 27; Num. 27: 12-14.
22. Who only of the children of Israel were permitted to enter the promised land? Deut. 1: 34-40.

### Notes

1. "On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and reëchoed among the surrounding heights. . . . And 'the voice of the trumpet sounded long, and waxed louder and louder.' So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, 'I exceedingly fear and quake.'"—*Patriarchs and Prophets*, p. 304.

2. "And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He

stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. . . . The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love."—*Id.*, pp. 304, 305.

3. "Aaron had thought that Moses had been too unyielding to the wishes of the people. He thought that if Moses had been less firm, less decided at times, and that if he had made a compromise with the people, and gratified their wishes, he would have had less trouble, and there would have been more peace and harmony in the camp of Israel. He, therefore, had been trying this new policy. He carried out his natural temperament by yielding to the wishes of the people, to save dissatisfaction and preserve their good will, and thereby prevent a rebellion, which he thought would certainly come if he did not yield to their wishes. . . .

"When Aaron took the first step in the wrong direction, the spirit which had actuated the people imbued him, and he took the lead, and directed as a general, and the people were singularly obedient. Here Aaron gave decided sanction to the most aggravated sins, because it was less difficult than to stand in vindication of the right."—*Testimonies*, vol. 3, pp. 298, 299.

4. Nowhere in the Bible is the tremendous power of earnest prayer more clearly revealed than in the words of Jehovah to Moses—"Let Me alone."

5. "If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy. . . .

"To justify himself, Aaron endeavored to make the people responsible for his weakness in yielding to their demand; but notwithstanding this, they were filled with admiration of his gentleness and patience. But God seeth not as man sees. Aaron's yielding spirit and his desire to please, had blinded his eyes to the enormity of the crime he was sanctioning. His course in giving his influence to sin in Israel, cost the life of thousands."—*Patriarchs and Prophets*, p. 323.

6. "It was necessary that this sin should be punished, as a testimony to surrounding nations of God's displeasure against idolatry. By executing justice upon the guilty, Moses, as God's instrument, must leave on record a solemn and public protest against their crime. As the Israelites should hereafter condemn the idolatry of the neighboring tribes, their

enemies would throw back upon them the charge that the people who claimed Jehovah as their God had made a calf and worshiped it in Horeb. Then though compelled to acknowledge the disgraceful truth, Israel could point to the terrible fate of the transgressors, as evidence that their sin had not been sanctioned or excused."—*Id.*, p. 325.

7. "In the prayer of Moses, our minds are directed to the heavenly records in which the names of all men are inscribed, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the Judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men."—*Id.*, p. 326.

8. "Moses revealed great weakness before the people. He showed a marked lack of self-control, a spirit similar to that possessed by the murmurers. He should have been an example of forbearance and patience before that multitude, who were ready to excuse their failures, disaffections, and unreasonable murmurings, on account of this exhibition of wrong on his part. The greatest sin consisted in assuming to take the place of God. The position of honor that Moses had heretofore occupied did not lessen his guilt, but greatly magnified it."—*Testimonies*, vol. 4, p. 370.

9. "Moses had sinned, and his past fidelity could not atone for the present sin. . . . Moses and Aaron must die without entering Canaan, subjected to the same punishment that fell upon those in a more lowly position. They bowed in submission, though with anguish of heart that was inexpressible; but their love for and confidence in God was unshaken. Their example is a lesson that many pass over without learning from it as they should. Sin does not appear sinful. Self-exaltation does not appear to them grievous."—*Ibid.*

10. "The cases of Moses and Aaron, of David, and numerous others, show that it is not a safe thing to sin in word, or thought, or deed. . . . The touching plea made by Moses that he might be privileged to enter Canaan was steadfastly refused. The transgression at Kadesh had been open and marked; and the more exalted the position of the offender, the more distinguished the man, the firmer was the decree, and the more certain the punishment."—*Id.*, pp. 370, 371.

## Lesson 10—Disobedience and Rebellion of Israel

DECEMBER 9, 1922

LESSON SCRIPTURE: Leviticus 10: 1-10; Numbers 16; 17: 1-10.

LESSON HELP: "Patriarchs and Prophets," pp. 359-362, 395-405.

### Daily Study Outline

1. Experience of Nadab and Abihu, questions 1-3.
2. Rebellion against leaders, questions 4-7.
3. Punishment of offenders, questions 8-12.
4. The congregation complains, questions 13-17.
5. The Lord's choice, questions 18, 19.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. What notable act of disobedience did the sons of Aaron commit? What punishment was visited upon them? Lev. 10: 1-3. Note 1.
2. What important lesson should we learn from this occurrence? Verse 10. Note 2.
3. What instruction did the Lord give Aaron? Verse 9. Note 3.
4. What rebellion arose in the camp of Israel? Num. 16: 1-3.
5. What did Moses discern was the real cause for this rebellion? Verses 8-11.
6. How did Dathan and Abiram answer when called to appear before Moses? With what did they charge Moses and Aaron? Verses 12-14.
7. In their accusation of Moses, whom did they really charge as responsible for their troubles? Ex. 16: 8, last part.
8. How far did Korah extend the influence of his disaffection? Num. 16: 19.
9. What did the Lord say to Moses and Aaron? What plea did they make? Verses 20-22.
10. By what means were the people separated from the leaders in the rebellion? Verses 23-27.
11. In what manner was the Lord to signify His approval of the leadership of Moses? Verses 28-30.
12. What came to pass when Moses ceased speaking? Who besides Korah, Dathan, and Abiram were destroyed? Verses 31-35.

13. What did the congregation do the following day? Verse 41.
14. Against whom did they assemble themselves? Verse 42.
15. What did the Lord say to Moses at this time? Verses 44, 45.
16. What instruction did Moses give to Aaron? Verses 46, 47.
17. How many of the congregation died as a result of this plague? Verse 49. Note 4.
18. By what sign did the Lord make known His choice for the priesthood in Israel? Num. 17: 1-5.
19. What was the result of this test? Verses 6-10. Note 5.

### Notes

1. "Nadab and Abihu had not in their youth been trained to habits of self-control. The father's yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God. Aaron's mistaken indulgence of his sons, prepared them to become the subjects of the divine judgments."—*"Patriarchs and Prophets," p. 360.*

2. "God designed to teach the people that they must approach Him with reverence and awe, and in His own appointed manner. He cannot accept partial obedience. It was not enough that in this solemn season of worship *nearly* everything was done as He had directed. God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things."—*Ibid.*

3. "Nadab and Abihu would never have committed that fatal sin, had they not first become partially intoxicated by the free use of wine. . . . Their minds became confused, and their moral perceptions dulled, so that they could not discern the difference between the sacred and the common."—*Id., pp. 361, 362.*

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



charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service."—*Id.*, pp. 403, 404.

5. "Every advance made by those whom God has called to lead in His work, has excited suspicion; every act has been misrepresented by the jealous and faultfinding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is to-day.

"Korah would not have taken the course he did, had he *known* that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them."—*Id.*, pp. 404, 405.

---

## Lesson 11 — The Death of Aaron and Moses

DECEMBER 16, 1922

LESSON SCRIPTURE: Numbers 20: 14-29; Deuteronomy 32: 48-51; 34: 5-12.

LESSON HELP: "Patriarchs and Prophets," pp. 422-432, 469-480.

### Daily Study Outline

1. A request denied, questions 1-3.
2. Death of Aaron, questions 4-7.
3. Death of Moses, questions 8-10.
4. Moses a type, questions 11-16.
5. Read "Patriarchs and Prophets," pp. 422-432.
6. Read "Patriarchs and Prophets," pp. 469-480.
7. Review the lesson.

### Questions

1. Through what country did Moses ask permission to pass as Israel journeyed toward the promised land? Num. 20: 14-17.
2. What reply was made to this request? What assurance did Israel give Edom? What was the final decision? Verses 18-21. Note 1.
3. What course did the Israelites then take as they continued on their way? Verse 22. Note 2.

4. What sorrowful message did the Lord give Moses and Aaron at Mount Hor? On what account was Aaron denied the head of the priesthood in the promised land? Verses 23, 24.
5. Who was to be Aaron's successor in the priesthood? Verses 25, 26; Deut. 10: 6. Note 3.
6. Describe the events attending the death of Aaron. Num. 20: 27-29.
7. How old was Aaron when he died? Num. 33: 38, 39.
8. In connection with the rehearsal of the law to Israel the second time, what command did the Lord give Moses? Deut. 32: 48-50. Note 4.
9. Why was he not permitted to lead Israel into the promised land? Verse 51. Note 5.
10. Where and by whom was Moses buried? What is said of his natural strength and vigor? Deut. 34: 5-7.
11. How did Moses rank among the prophets of Israel? Verses 10-12.
12. Of whom was the life of Moses a type? Deut. 18: 15.
13. What was the great desire of Moses before his death? Deut. 3: 23-25.
14. Upon what occasion was this desire realized? Matt. 17: 1-8. Note 6.
15. Who called Moses to life from his resting place in the valley of Moab? Jude 9. Note 7.
16. For what purpose was he presented in the transfiguration? Note 8.

#### Notes

1. "It was an ungracious act on the part of the Edomites — descendants of Esau, Jacob's brother — to forbid the passage of the chosen people through their territory; and it was never forgotten. It is referred to again and again in the strongest terms by prophet and psalmist."—*Meyer*.

2. "The hosts of Israel again turned toward the south, and made their way over sterile wastes, that seemed even more dreary after a glimpse of the green spots among the hills and valleys of Edom. From the mountain range overlooking this gloomy desert, rises Mount Hor."—"*Patriarchs and Prophets*," p. 424.

3. "With deep sorrow, Moses removed from Aaron the holy vestments, and placed them upon Eleazar, who thus became his successor by divine appointment. For his sin at Kadesh, Aaron was denied the privilege of officiating as God's high priest in Canaan,—of offering the first sacrifice in the goodly land, and thus consecrating the inheritance of Israel. . . . A wrong act can never be undone. It may be that the

work of a lifetime will not recover what has been lost in a single moment of temptation or even thoughtlessness."—*Id.*, p. 426.

4. "Moses turned from the congregation, and in silence and alone made his way up the mountain side. He went to 'the mountain of Nebo, to the top of Pisgah.'"—*Id.*, p. 471.

"And now a panoramic view of the land of promise was presented to him. . . . In this scene it was presented, not as it then appeared, but as it would become, with God's blessing upon it, in the possession of Israel. He seemed to be looking upon a second Eden."—*Id.*, p. 472.

"Moses saw the chosen people established in Canaan, each of the tribes in its own possession. He had a view of their history after the settlement of the promised land; the long, sad story of their apostasy and its punishment was spread out before him. . . . He was permitted to look down the stream of time, and behold the first advent of our Saviour. He saw Jesus as a babe in Bethlehem. . . . He beheld Christ's humble life in Nazareth, His ministry of love and sympathy and healing, his rejection by a proud, unbelieving nation. . . . He saw Jesus upon Olivet as with weeping He bade farewell to the city of His love. . . . He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging,—the crucifixion."—*Id.*, p. 475.

"Moses saw the light of the gospel shining out, through the disciples of Jesus, to them 'which sat in darkness,' and thousands from the lands of the gentiles flocking to the brightness of its rising. And beholding, he rejoiced in the increase and prosperity of Israel."—*Id.*, p. 476.

"Still another scene opens to his view,—the earth freed from the curse, lovelier than the fair land of promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable, Moses looks upon the scene."—*Id.*, p. 477.

5. "God shut Moses out of Canaan, to teach a lesson which should never be forgotten,—that He requires exact obedience, and that men are to beware of taking to themselves the glory which is due to their Maker. He could not grant the prayer of Moses that he might share the inheritance of Israel; but He did not forget or forsake His servant. The God of heaven understood the suffering that Moses had endured; He had noted every act of faithful service through those long years of conflict and trial."—*Id.*, p. 479.

6. "Upon the mount of transfiguration, Moses was present with Elijah, who had been translated. They were sent as the bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon 'the goodly

mountain,' within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Heaven."—*Ibid.*

7. "Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. . . . For the first time, Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. . . . The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life."—*Id.*, pp. 478, 479.

8. "Upon the mount the future kingdom of glory was represented in miniature,—Christ the king, Moses a representative of the risen saints, and Elijah of the translated ones."—"*The Desire of Ages*," p. 422.

## Lesson 12—Joshua as Leader

DECEMBER 23, 1922

LESSON SCRIPTURE: Numbers 27: 18-21; Joshua 1: 1-8; 3: 7-17; 5: 10-12; 6: 1-20; 7: 1-26; 23: 1-16; 24: 16-18, 31.

LESSON HELP: "Patriarchs and Prophets," pp. 481-524.

### Daily Study Outline

1. A new leader, questions 1-7.
2. "Go forward," questions 8-11.
3. A great victory, questions 12-15.
4. Humiliating defeat, dividing the land, questions 16-18.
5. Last words of Joshua, questions 19-22.
6. Read the Lesson Help.
7. Review the lesson.

### Questions

1. How certain and complete was to be the movement which began with the exodus of Israel from Egypt? Deut. 6: 23. Note 1.
2. Whom did the Lord choose for a leader to take the place of Moses? What essential qualification did he have? Num. 27: 18-20.
3. What responsibility was to rest upon Joshua? Verse 21.
4. What words of encouragement were given to Joshua? Deut. 31: 7, 8.
5. In connection with what experience does Joshua first appear in the Scripture narrative? Ex. 17: 9-14. Note 2.

6. In what other experience did Joshua distinguish himself as a man of courage and faith? Num. 14: 4-10.
7. What position did Joshua hold at the time of Moses' death? Joshua 1:1. Note 3.
8. What was the first command the Lord issued to Joshua? How extensive was the territory he was to conquer? Verses 2-4.
9. What encouraging promise did the Lord make to Joshua? Upon what did his success depend? Verses 5-8.
10. What evidence did the Lord desire to give Israel concerning Joshua? Joshua 3: 7.
11. Describe the passing of the children of Israel across the Jordan into the promised land. Verses 11-17.
12. At what place did the Israelites encamp after passing over the Jordan? What miracle of long standing, ceased at this time? Joshua 5: 10-12.
13. What was the first object of their conquest upon entering Canaan? Joshua 6: 1, 2.
14. Describe the fall of Jericho. Verses 3, 11-16, 20.
15. By what means, does the apostle Paul say, was the city taken? Heb. 11: 30. Note 4.
16. In what conquest was the self-confidence of Joshua and Israel severely rebuked? Joshua 7: 1-5. Note 5.
17. What was the cause of this defeat? How was it discovered and punished? Verses 10-26. Note 6.
18. Before the death of Joshua, what division was made of the land of Canaan? Joshua 11: 23.
19. Near the close of Joshua's life, whom did he call together? Joshua 23: 1, 2.
20. What words of encouragement, warning, and counsel did he speak to this assembly? Verses 13-16.
21. What was the answer of the people to these words? Joshua 24: 16-18.
22. How truly was this promise of the people carried out? Verse 31.

### Notes

1. The movement that began with the exodus of Israel from Egypt was to be a complete movement. It was not designed to bring a people out of bondage and leave them stranded in the wilderness. It was to continue through to a complete deliverance, culminating in the possession of the promised land. This movement stands as a type of the deliverance of God's people in the final movement connected with the closing work of God in the earth. The message which called a people out of the world, separating them from

darkness and confusion, and turning their footsteps toward the eternal kingdom, is not a movement that will leave its adherents by the way with the goal unreached. God has called us "out" by this message, that He might lead us "in." Only unbelief, murmuring, and faint-heartedness can keep those connected with this movement from entering in, as in the case of Israel of old.

2. The choosing of Joshua to take the place of Moses, was not a hasty emergency measure. Joshua had been associated with Moses many years, and had developed marked evidences of leadership, wisdom, and faith. He had been tried and tested, and found true to his charge. He had been given to understand that he would at a future time be a leader of Israel. (See Ex. 17: 14.) He was one of the two spies who brought back a good report of his expedition into Canaan, and turned a threatened apostasy and revolt into a victory for God. These long years of association with Moses while passing through severe experiences were a preparation for future successful leadership.

3. "During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God."—*"Patriarchs and Prophets," pp. 481, 482.*

4. "'By faith the walls of Jericho fell down.' Heb. 11: 30. Whose faith? To some extent it was the faith of the people, who marched round them day by day in full assurance that God would not fail. But Joshua and Caleb preëminently were deeply concerned in the wonderful result.

"To the citizens the action of the Israelite invaders must have appeared incomprehensible and even ludicrous. What do these feeble folk? But God's people were being daily trained in patience, obedience, and humility. Let God perform all things for you! Many strongholds of the enemy which now remain obstinate would fall if only all the church would encompass them in faith."—*Meyer.*

5. "The great victory that God had gained for them had made the Israelites self-confident. Because He had promised them the land of Canaan, they felt secure, and failed to realize that divine help alone could give them success. Even Joshua laid his plans for the conquest of Ai, without seeking counsel from God."—*"Patriarchs and Prophets," p. 493.*

6. "The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common and the most lightly regarded. While other offenses meet with detection and punishment, how rarely does the violation of the tenth commandment so much as call forth censure. The

enormity of this sin, and its terrible results, are the lessons of Achan's history."—*Id.*, p. 496.

"Everywhere its slimy track is seen. It creates discontent and dissension in families; it excites envy and hatred in the poor against the rich; it prompts the grinding oppression of the rich toward the poor. And this evil exists not in the world alone, but in the church. . . . Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed. For a goodly Babylonish garment, multitudes sacrifice the approval of conscience and their hope of heaven. Multitudes barter their integrity, and their capabilities for usefulness, for a bag of silver shekels. The cries of the suffering poor are unheeded; the gospel light is hindered in its course; the scorn of worldlings is kindled by practices that give the lie to the Christian profession; and yet the covetous professor continues to heap up treasures. 'Will a man rob God? Yet ye have robbed Me,' saith the Lord."—*Id.*, p. 497.

## Lesson 13—Review

DECEMBER 30, 1922

### Daily Study Outline

1. Early history of Joseph, questions 1-4.
2. God's plan for Israel, questions 5-8.
3. Early history of Moses, questions 9, 10.
4. A promise renewed, questions 11-13.
5. The Lord's care for His people, questions 14, 15.
6. Sin and its consequences, questions 16, 17.
7. Practical lessons, questions 18, 19.

### Questions

1. What lessons concerning the evil results of favoritism can we learn from Joseph's early training? Gen. 37: 3, 4.
2. How was the jealousy of his brothers greatly increased? Verses 5-11.
3. By whose special help was Joseph enabled to endure the trials of his Egyptian bondage? Acts 7: 9, 10.
4. What great opportunity came to Joseph, while he was in prison, to witness to the true God? Gen. 41: 14-32.
5. After proving true to God under severe trials, to what position of trust was Joseph exalted? Verses 39-44.
6. What circumstances were so ordered of God as to bring Joseph and his brothers together again? Gen. 42: 1-3.
7. In what light did Joseph regard the experiences which brought him down to Egypt? Gen. 45: 4-8.

8. How was Joseph's magnanimity shown in his dealings with his brothers? Gen. 45: 21-23; 47: 11, 12.
9. What providential circumstances surrounded the birth and early training of Moses? Ex. 2: 1-10; Acts 7: 22.
10. What life work did the influences of his early training lead him to choose? Heb. 11: 24-26.
11. What promise made to Abraham, Isaac, and Jacob was now to be fulfilled? Ex. 6: 6-8.
12. What lesson did the Lord wish to teach the Egyptians in sending the plagues upon Egypt? Ex. 7: 5.
13. Whom did the Lord choose to lead His people from Egypt to Canaan? Verses 1, 2.
14. In what miraculous way did the Lord provide for the temporal needs of the people during their journey? Ex. 16: 4, 35; 17: 1-6; Ps. 105: 37; Deut. 29: 5.
15. What attitude of mind and heart brought destruction to many during their wilderness wanderings? Num. 11: 1, 10; 14: 26, 27.
16. How did the Lord teach Israel the results of disobedience and rebellion? Num. 16: 1-3, 23-35.
17. What were the nature and consequences of the sin of Aaron and Moses at Kadesh? Of what were they deprived because of this? Num. 20: 7-12.
18. What lessons may be learned from these examples of God's dealing with sin? Note 1.
19. What are some of the outstanding characteristics in the life and work of Joshua? Note 2.

### Notes

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

2. "Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land."—*Id.*, p. 481.