

*S.A. Wellman*

**SABBATH SCHOOL**  
**Lesson**

**QUARTERLY**



Lessons From the Days of  
**PATRIARCHS**  
and **PROPHETS**



FROM THE DELIVERANCE  
AT THE **RED SEA**  
TO **BALAAM**



## INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

*"As God hath prospered him"*

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	
<i>"God loveth a cheerful giver"</i>							
RECORD							
1 \$							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
Birthday							
Investment							
TOTAL							

## DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my 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 \_\_\_\_\_

If desired, a record of daily study may be maintained in the blank below.

WEEK	1	2	3	4	5	6	7	8	9	10	11	12	13
SAB.													
SUN.													
MON.													
TUES.													
WED.													
THUR.													
FRI.													

Place a check (✓) mark in each space above for the days you have studied your lesson. Form the habit of regular daily study and record marking.

Sabbath School Lesson; Quarterly, No. 193, July-September, 1943. 25 cents a year in U. S. A.; 40 cents a year in Canada and foreign countries. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918. Copyright, 1943, by Pacific Press Publishing Association.

# Sabbath School Lesson Quarterly

Lessons From the Days of the Patriarchs and Prophets

## FROM THE DELIVERANCE AT THE RED SEA TO BALAAM

Lesson 1, for July 3, 1943

### The Deliverance at the Red Sea; Complaints and Murmurings

**MEMORY VERSE:** "The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him." Ex. 15:2.

**STUDY HELP:** "Patriarchs and Prophets," pages 282-290 (new ed., pp. 282-289).

**MAP STUDY:** Locate the camping places of Israel mentioned in this lesson.

#### Israel Journeys From Egypt

1. From what place did Israel start their journey to Canaan? How many were there of them? Who accompanied them? Ex. 12:37, 38.

**NOTE.**—According to Dr. William Smith, the town of Rameses was in the western part of the land of Goshen. Succoth apparently was a day's march to the eastward, and the first camping place of Israel, who reached the shores of the Red Sea about two and a half marches after leaving Rameses.

2. What religious feast grew out of the circumstances of the Exodus? Who only were to have part in its yearly celebration? Verses 43-51.

3. What reason did Moses give Israel for their celebration of the Passover? After coming into the Promised Land, what were they to do? How long did it continue each year? Ex. 13:3-7.

4. By what means was the feast of the Passover to be established in the minds of each new generation? Verses 8-10, 14-16.

**NOTE.**—"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin."—*Patriarchs and Prophets*, page 277.

Had Israel been faithful in all their generations in keeping the Passover, and by faith looked for the promised Redeemer, they would have been ready for the Messiah when He came.

5. What dedication of the first-born, man or beast, was to be made in all Israel? Why? Verses 11-13; Ex. 12:12, 13.

NOTE.—“The first-born of both man and beast were to be the Lord’s, to be brought back only by a ransom, in acknowledgment that when the first-born of Egypt perished, that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice. . . . After the institution of the tabernacle service, the Lord chose unto Himself the tribe of Levi for the work of the sanctuary, instead of the first-born of the people. ‘They are wholly given unto Me from among the children of Israel,’ He said. ‘Instead of the first-born of all the children of Israel, have I taken them unto Me.’ All the people were, however, still required, in acknowledgment of God’s mercy, to pay a redemption price for the first-born son.”—*Patriarchs and Prophets*, pages 274-277.

6. As Israel journeyed, by what way were they led? Why? What promise made to Joseph was now fulfilled? After leaving Succoth, where did the people camp? Ex. 13:17-20.

### The Arrival at the Red Sea

7. By what were they guided? Verses 21, 22.

NOTE.—“The standard of their invisible Leader was ever with them. By day the cloud directed their journeyings, or spread as a canopy above the host. It served as a protection from the burning heat, and by its coolness and moisture afforded grateful refreshment in the parched, thirsty desert. By night it became a pillar of fire, illuminating their encampment, and constantly assuring them of the divine presence.”—*Patriarchs and Prophets*, page 282.

8. Into what apparent trap did the pillar of cloud and of fire lead them? What change of mind did Pharaoh experience? Ex. 14:1-9.

NOTE.—“God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him.”—*Patriarchs and Prophets*, page 290.

9. Seeing the pursuing Egyptians, what attitude did Israel take? How did Moses reassure them? Verses 10-14.

NOTE.—“Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. As the force drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. Some cried unto the Lord, but far the greater part hastened to Moses with their complaints. . . .

“Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of His power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? 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. His calm and assuring reply to the people was, 'Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace.'—*Patriarchs and Prophets*, page 284.

### **A Mighty Deliverance From God**

10. To whom did Moses turn? What response did he receive? Verses 15-18.

11. What immediate action brought courage to the encampment? What did Moses do? With what result? Verses 19-22.

NOTE.—"The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was 'by faith' that 'they passed through the Red Sea as by dry land.' In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. The great lesson here taught is for all time."—*Patriarchs and Prophets*, page 290.

12. When the Egyptians pursued Israel, how did they fare? From the eastern shore of the sea, what instruction of God did Moses carry out? With what results? Verses 23-31.

NOTE.—"The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together, and swallowed the Egyptian army in their black depths."—*Patriarchs and Prophets*, page 287.

13. Led by Moses what glorious song of victory did Israel sing? What part did Aaron's sister Miriam take? When will the song be repeated? Ex. 15:1-22; Rev. 15:1-3.

### **The People Murmur Against Moses**

14. On coming to Marah, what excuse for murmuring did Israel find? How did God intervene? Ex. 15:23-26.

NOTE.—"In their horror and despair they reproached Moses for having led them in such a way, not remembering that the divine presence in that mysterious cloud had been leading him as well as themselves. In his grief at their distress, Moses did what they had forgotten to do; he cried earnestly to God for help."—*Patriarchs and Prophets*, page 291.

15. At Elim what sort of camp did they find? Verse 27.

16. What attitude did Israel constantly take when the way was hard? Ex. 16:2; 17:3.

NOTE.—It is a human trait of character, not only evidenced in the time of Israel's wanderings in the wilderness, but in all generations of mankind, for the individual or group when brought into straitened conditions where suffering or hardship must be endured, to lay the blame on leadership, or on others. "Had not this Moses," was no more apt in their day than, "If it had not been for Mr. ———," is today. In studying the experience of Israel of old there should be made to our own times, to our own lives, to the tendencies which manifest themselves in our relationship with others, a definite application of the lessons to be learned. Only so can the historical record bring help and enlightenment to our lives today.

---

## Lesson 2, for July 10, 1943

# God's Patience; Food From Heaven; Organizing Israel

MEMORY VERSE: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23.

STUDY HELP: "Patriarchs and Prophets," pages 293-302 (new ed., pp. 293-302).

### God Bears With Israel's Impatience

1. When Israel arrived in the wilderness of Sin, what new occasion did the people find for murmuring? Ex. 16:1-3.

NOTE.—"Many look back to the Israelites, and marvel at their unbelief and murmuring, feeling that they themselves would not have been so ungrateful; but when their faith is tested, even by little trials, they manifest no more faith or patience than did ancient Israel. When brought into strait places, they murmur at the process by which God has chosen to purify them. Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil, or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter, instead of leading them to seek help from God, the only source of strength, separate them from Him, because they awaken unrest and repining." —*Patriarchs and Prophets*, pages 293, 294.

2. Patient in the face of their complaining, what did God promise Moses He would do? For what purpose were they to be tested? Verse 4.

### God Gives Bread From Heaven

3. What instruction concerning the heavenly bread did God give Moses? How did Moses and Aaron instruct the people? Verses 5-8.

4. To what place did Moses call all the congregation? How did God then manifest Himself? Verses 9, 10.

5. What promise did God give Moses for Israel? How was this promise immediately fulfilled? Verses 11-13.

NOTE.—How merciful is our God! Instead of punishment for Israel's continued complaining, He gives them flesh in the evening, and in the morning bread to the full. They had murmured against Moses and Aaron, yet Moses told them plainly, "Your murmurings are not against us, but against the Lord." It was He who had brought them this way in the wilderness. So today the road that appears too hard, the burdens that seem too heavy, God permits to come, to test our faith, to try us, to fit us for His service. The pattern He would work out in our lives will be beautiful in its coloring, perfect in its design, only as we yield ourselves wholly to Him.

6. In the morning when the dew disappeared, what did the people find? How did Moses explain its presence? Verses 14, 15.

NOTE.—Dr. William Smith says, "The manna of Scripture we regard as wholly miraculous, and not in any respect a product of nature." "The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture." It continued to be given throughout the wilderness wanderings of Israel up to the time they obtained the first new corn of the land of Canaan. All the other natural forms that bear the same name are seasonal, and the season is not more than a month in length. The literal meaning of the word "manna" is, "What is this?"

7. In explanation of this miracle, what further instruction did Moses give Israel? When some disobeyed, what was the result? Verses 16-21.

8. In preparation for the Sabbath, how much was gathered? What miraculous blessing rested upon the Sabbath portion? Verses 22-26.

NOTE.—"Every week during their long sojourn in the wilderness, the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use."—*Patriarchs and Prophets*, page 296.

9. When some disobeyed the instructions given, what sharp reprimand did God give through Moses? Verses 27-31.

NOTE.—"In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath,

when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, 'How long refuse ye to keep My commandments and My laws?'—*Patriarchs and Prophets*, pages 296, 297.

10. How long did Israel eat of the bread from heaven? Verse 35.

### Israel More Fully Organized

11. Who came to visit the camp of Israel at the mount of God? Ex. 18:1-6.

NOTE.—“Not far distant from where the Israelites were now encamped was the home of Jethro, the father-in-law of Moses. Jethro had heard of the deliverance of the Hebrews, and he now set out to visit them, and restore to Moses his wife and two sons. The great leader was informed by messengers of their approach, and he went out with joy to meet them, and, the first greetings over, conducted them to his tent. He had sent back his family when on his way to the perils of leading Israel from Egypt, but now he could again enjoy the relief and comfort of their society. To Jethro he recounted the wonderful dealings of God with Israel, and the patriarch rejoiced and blessed the Lord, and with Moses and the elders he united in offering sacrifice, and holding a solemn feast in commemoration of God's mercy.”—*Patriarchs and Prophets*, page 300.

12. As Moses sat to judge Israel, what did Jethro observe? What questions did he ask? What reply did Moses make? Verses 13-16.

13. What suggested division of responsibility did Jethro give Moses? Verses 17-23.

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. The chosen leader of Israel listened gladly to the suggestions of the godly priest of Midian, and adopted his plan as a wise arrangement.”—*Patriarchs and Prophets*, page 301.

14. How did Moses react to Jethro's suggestion? Verses 24-26.

15. Shortly thereafter where did Jethro go? Verse 27.

### Lesson 3, for July 17, 1943

## Israel Camps Before Sinai

MEMORY VERSE: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.” Ex. 19:4.

STUDY HELP: “*Patriarchs and Prophets*,” pages 301-304 (new ed., pp. 303-306).

MAP STUDY: Locate Mount Sinai, and trace the journey thus far of Israel en route to Canaan.

### Arrival at Sinai

1. When did Israel arrive at Sinai? How long had they been on the journey? Ex. 19:1, 2. (Compare Ex. 12:1, 2.)



NOTE.—“Before them in solemn majesty Mount Sinai lifted its massive front. The cloudy pillar rested upon its summit, and the people spread their tents upon the plain beneath. Here was to be their home for nearly a year. At night the pillar of fire assured them of the divine protection, and while they were locked in slumber, the bread of heaven fell gently upon the encampment.”—*Patriarchs and Prophets*, pages 301, 302.

**2. Where did Moses immediately go? On this occasion what message did God give Moses for Israel? Verses 3-6.**

NOTE.—“Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah’s presence. Israel was now to be taken into a close and peculiar relation to the Most High—to be incorporated as a church and a nation under the government of God.”—*Patriarchs and Prophets*, page 303.

**3. When Moses laid the message of God before the people, how confidently did they respond? Verses 7, 8.**

**4. What arrangement did God make with Moses that the people might be assured that He indeed spoke through His servant? Verses 9-13.**

NOTE.—“During these intervening days, all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.”—*Patriarchs and Prophets*, page 304.

### Preparation to Meet God

**5. How fully did all Israel make preparation for the appearance of God upon Sinai? Verses 14, 15.**

**6. On the third day, what decisive action occurred in the mount? What did Moses cause all of the people to do? Verses 16, 17.**

**7. What was the condition of Mount Sinai when God descended upon it? Verse 18.**

NOTE.—“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. . . . 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*, page 304.

**8. What took place between God and Moses in the presence of all the people? Verses 19, 20.**

## The Majesty of God's Presence

9. On his arriving in the presence of God, what message was given to Moses? Verses 21, 22.

10. In reply what statement did Moses make to the Lord? Verse 23.

11. Again what charge did the Lord give to Moses? When Moses should again return to the mount, whom was he to bring with him? Verse 24.

12. What did Moses now do? Verse 25.

13. In former experiences, what had been learned about a place where God's presence was manifested? Gen. 28:16-19; Ex. 3:4, 5.

NOTE.—The sacredness of the place where God dwells is emphasized again and again in the cautions and warnings that the Lord repeated to Moses for him to convey to Israel. In their sinful condition it was not safe for them to venture into the presence of the living God. Hence God warned them to beware of pressing beyond the line of demarcation. To have broken through would have meant destruction. Even the reflected glory that shone from the face of Moses after his interviews with God was more than the people could endure. Ex. 34:30.

## Israel's Spiritual Condition

14. While still in bondage, into what spiritual condition had many of the people of Israel fallen? Ezek. 20:5-8.

NOTE.—“During all the years of servitude in Egypt, there had been among the Israelites some who adhered to the worship of Jehovah. These were sorely troubled as they saw their children daily witnessing the abominations of the heathen, and even bowing down to their false gods. In their distress they cried unto the Lord for deliverance from the Egyptian yoke, that they might be freed from the corrupting influence of idolatry.”—*Patriarchs and Prophets*, page 259.

“During the bondage in Egypt, many of the Israelites had, to a great extent, lost the knowledge of God's law, and had mingled its precepts with heathen customs and traditions. God brought them to Sinai, and there with His own voice declared His law.”—*Id.*, page 334.

15. For what reason did God call them out of Egypt? Ex. 8:1.

NOTE.—“By His mighty power, notwithstanding the opposition of Pharaoh, God delivered His people from Egypt, that they might keep the law which had been given in Eden. He brought them to Sinai to hear the proclamation of this law. By proclaiming the Ten Commandments to the children of Israel with His own voice, God demonstrated their importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He

did to impress the people with the sacredness of His law and the importance of obeying it."—*Testimonies*, vol. 8, pages 197, 198.

## 16. How long before Sinai was the moral law known to mankind?

ANSWER.—From creation.

To Adam. Rom. 5:12, 13.

To Cain and Abel. Gen. 4:7.

To Noah. 2 Peter 2:5.

To Lot. 2 Peter 2:7, 8.

To Abraham's day. Gen. 26:5.

NOTE.—The law was known to Adam and to all his successors in the patriarchal line, for "by the law is the knowledge of sin," and sin came by one man, Adam. Of Abraham it is said that he kept God's laws. Noah was "upright" in his generation. Lot was vexed by the ways of the wicked. They recognized sin as the transgression of God's law.

## Lesson 4, for July 24, 1943

### The Giving of the Law

MEMORY VERSE: "Oh that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

STUDY HELP: "Patriarchs and Prophets," pages 305-330 (new ed., pp. 307-331).

#### Man and His Creator

1. With what declaration did God introduce the law to Israel in spoken form? Ex. 20:1, 2.

NOTE.—"He whom they had already known as their guide and deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke 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."—*Patriarchs and Prophets*, page 305.

2. In what three commandments did God outline the relation of the people to Himself? Verses 3-7.

3. Repeat the words of the Sabbath command. Verses 8-11. How much does the word "remember" include?

NOTE.—"The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon

the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force."—*Patriarchs and Prophets*, page 307.

### Man and His Neighbor

4. Which command is the only one in which a direct promise is made? Verse 12.

NOTE.—“Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God.”—*Patriarchs and Prophets*, page 308.

5. In the last six commandments what relationships are particularly governed? Verses 12-17; Matt. 22:39.

NOTE.—“When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.

“And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments.”—*The Desire of Ages*, page 607.

### Awe at God's Presence

6. What was the effect upon the people when God gave the law from Sinai? Ex. 20:18.

7. What request did they make of Moses? What was Moses' reply? Verses 19, 20.

8. As the people stood afar off, what did Moses do? What message did God give him for Israel? Verses 21-23.

NOTE.—“The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. For as God's great rule of right was presented before them, they realized as never before, the offensive character of sin, and their own guilt in the sight of a holy God. They shrank away from the mountain in fear and awe.”—*Patriarchs and Prophets*, pages 309, 310.

9. What command did God later give Moses concerning the law He had spoken? Ex. 24:12.

## Aaron's Weakness Punished

10. Whom did Moses take with him on this visit to the mountain? How long was Moses in the mount on this occasion? Verses 13, 18.

11. When Moses delayed in returning from the mount, what did the people demand? How did Aaron relate himself to the people in this crisis? Ex. 32:1-6.

NOTE.—“Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But the present leader of Israel was not of this character. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God; but the greater part of the people joined in the apostasy. . . .

“How often, in our own day, is the love of pleasure disguised by a ‘form of godliness’! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.”—*Patriarchs and Prophets*, pages 316, 317.

12. What plea did Moses make for the people? With what result? Verses 7-14.

13. On arriving in sight of the camp, what effect did the scene there have on Moses? Verse 19.

NOTE.—“Moses was overwhelmed. He had just come from the presence of God’s glory, and though he had been warned of what was taking place, he was unprepared for that dreadful exhibition of the degradation of Israel. His anger was hot. To show his abhorrence of their crime, he threw down the tables of stone, and they were broken in the sight of all the people, thus signifying that as they had broken their covenant with God, so God had broken His covenant with them.”—*Patriarchs and Prophets*, page 320.

14. How was the written law eventually provided for the ark in the sanctuary? Ex. 34:1-4.

NOTE.—God had written the first law after miraculously providing the stone tablets. In the second instance God required Moses to provide the stones. When Moses went again into the mount, God met him and graciously revealed Himself to Moses, proclaiming before him, “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.”

15. On Moses’ return to camp, what evidence did the people have that he had been in the divine presence? Verses 29-35.

## Lesson 5, for July 31, 1943

# The Law and the Gospel

**MEMORY VERSE:** "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

**STUDY HELPS:** "Gospel Workers," pages 161, 162; "Christ's Object Lessons," pages 126-129 (new ed., pp. 127-131); "Practical Lessons," Gilbert, pp. 372-392.

### The Law and the Knowledge of Sin

1. At what time did sin enter the world? Gen. 3:1-7; 2:17.

**NOTE.**—Sin was unknown in the human family before Eve yielded to the flattering words of the serpent. Before, all had been purity and loyal obedience to the requirements of their loving Creator and Father. He who had in pride and rebellion sought to place himself on an equality with God in heaven, sought through the downfall of Adam and Eve to gain an entrance into this world and control of its inhabitants. When they yielded to his sophistry and disobeyed the express command of the Creator, they became the servants of Satan. Thus sin entered this world, yet there remained hope that the day would come when sin and its source should be destroyed and man's original state of purity be restored.

2. In what brief words does Paul tell the story of Adam's sin and its results? Rom. 5:12.

3. How only is sin known to mankind? Rom. 3:20.

4. Since death is the result of sin, how long had the law of God been known before Moses' day? Rom. 5:13, 14.

**NOTE.**—Adam and Eve gave evidence of their knowledge of sin by their fear of coming into God's presence. When Cain was wroth because God rejected his offering and accepted Abel's, God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." His rebellion led to the killing of Abel, and when punished he wailed, "My punishment is greater than I can bear."

### Hope Set Before the Transgressor

5. How early in man's history was hope set before the disobedient? Gen. 3:15.

6. In whom was this hope of redemption centered? Rom. 6:23.

**NOTE.**—"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. . . .

"Through transgression, the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons

of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.'—*Steps to Christ*, pages 16, 17.

7. What was Christ's relation to the law of God? Ps. 40:7, 8.

### The Law Serves With the Gospel

8. How does faith in Christ as our Saviour affect our relation to God's law? Rom. 3:31.

NOTE.—"No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom, and the fruit which it bears. The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker."—Mrs. E. G. White, in *Signs of the Times*, June 20, 1906.

"The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. 'Search the Scriptures,' is the injunction of our Lord. Search to find out what is truth."—Mrs. E. G. White, in *Review and Herald*, May 27, 1890.

9. What then did Christ destroy, or take away? Rom. 6:6; John 1:29.

NOTE.—It was sin, the transgression of the law, which Christ came into this world to take away. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Christ came to cleanse us from all unrighteousness, to prepare us to live as He lived, obedient (John 15:10), always subject to the will of His Father (John 4:34; 6:38), doing only what the Father Himself would do (John 5:19).

10. How was this work of grace accomplished? Isa. 53:4-6.

NOTE.—"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, page 25.

11. How did the Saviour express His personal attitude toward God's law? Matt. 5:17; John 15:10.

### The Law Eternal With the Gospel

12. When our Lord returns for the gathering of His people, what will be their attitude toward God's law? Rev. 14:12; 12:17.

NOTE.—"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in

hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour."—*Gospel Workers*, pages 161, 162.

13. What evidence have we that God's word and law are for all eternity? Ps. 89:34; 119:89, 152, 160.

14. In the new earth state, what indicates that God's law still stands? Isa. 66:22, 23.

NOTE.—When the Lord returns for the gathering of His people from all nations, the remnant will keep His commandments. God's word is "settled in heaven." In the new earth state, when righteousness and peace shall reign, the children of God are represented as coming up from Sabbath to Sabbath before God. In all God's plans for the redemption of His people, the gospel of salvation in Christ alone and obedience to the requirements of God's law are intertwined. He who is the center of the gospel is an example to us in His love for the law of God, and in His obedience to all its requirements.

---

## Lesson 6, for August 7, 1943

### The Ten Commandments the Law of Love; Rewards of Obedience

MEMORY VERSE: "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

STUDY HELPS: "Christ's Object Lessons," pages 287-290 (new ed., pp. 290-293); "Mount of Blessing," pages 73-80.

#### His Law Is Love

1. How is the abiding presence of God's love revealed as in His law? Matt. 22:34-40.

NOTE.—"God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy."—*The Desire of Ages*, pages 307, 308.

2. How is the love of God revealed? What does John deny concerning the effects of God's love? 1 John 5:3.

3. How does the psalmist describe the effects of the law of God upon the heart? Ps. 19:7-9.

NOTE.—"When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness



of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart; as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. 'The law of the Lord is perfect, converting the soul.'—*The Desire of Ages*, page 308.

4. What will be the effect of keeping all God's commandments upon all those who are waiting for the Saviour's second appearing? Rev. 14:1, 4, 5.

NOTE.—"In their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:5), and "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verse 12), apply to the same time and people. The saints and the 144,000 are commandment keepers who have the faith of Jesus. Their freedom from defilement and their being declared faultless in the hour of judgment is related to their commandment keeping. The apostle Paul expresses his desire for the perfection of the church in these words, "to present you holy and unblamable and unreprouvable in His sight." Col. 1:22. Near the close of his short epistle, Jude voices the same thought concerning the saints, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. To choose God's service, to submit to the Master's leading, brings a deep loyalty to God's law, a perfection of character, a faith in Christ, that makes one ready for a place among God's people in the kingdom of glory.

5. What is the evidence of God's love in the hearts of His children? John 15:9, 10.

6. What may all who love and obey God's commandments hope to hear from the Saviour's lips? Matt. 25:34.

NOTE.—To those who have chosen Christ, who have loved and obeyed His commandments, who have served with Him in behalf of the lost and undone, there awaits a glorious reward in the kingdom of glory.

"Better than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise, will be the Saviour's words to His faithful servants, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'—*Christ's Object Lessons*, page 374.

### The Penalty for Disobedience

7. What does the prophet Ezekiel say is the penalty for sin? Ezek. 18:4.

8. Why did God destroy the antediluvian world? Gen. 6:11, 13.

9. What subsequent destruction was wrought for the same reason? 2 Peter 2:6; Jude 7.

10. In both instances who only were saved from death? 2 Peter 2:5, 7, 8.

11. What will be the final fate of all who persist in transgression? Rev. 20:12-15.

NOTE.—“And death and hell were cast into the lake of fire. This is the second death.’ This is the final epitaph of all the forces that have risen up, from first to last, to oppose the will and work of the Lord Almighty. Satan originated and led out in this nefarious work. A portion of heaven’s angels joined him in his false position and murderous work; and for him and them the everlasting fire was prepared. Matt. 25:41. Men become involved therein only because they join him in his rebellion. But here the controversy closes. The fire is to them everlasting because it allows of no escape. The second death is their punishment, and it is ‘everlasting punishment’ (Matt. 25:46) because they never find release from its dread embrace. ‘The wages of sin is death.’” —*Daniel and the Revelation*, page 747.

### God Rewards Obedience

12. What does the Saviour say His followers will do if they love Him? John 14:15.

13. What attitude did David take toward the commandments of the Lord? Ps. 119:127.

14. What does Jesus teach concerning eternal rewards? Matt. 16:27; Rev. 22:12.

15. To what reward may he who obeys God with willing heart look forward? How justly will judgment be made and rewards given? Col. 3:23-25.

16. What picture is given us of the inheritance that will be the reward of the righteous and obedient? Rev. 21:1-7, 9-27; 22:1-5.

NOTE.—Describing the beauties and the joys of the land which will be “the inheritance of saints,” we read: “There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

“All the treasures of the universe will be open to the study of God’s re-

deemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. . . .

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, pages 677, 678.

---

## Lesson 7, for August 14, 1943

### God's Dwelling Place in Israel

MEMORY VERSE: "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

STUDY HELPS: "Patriarchs and Prophets," pages 343-349 (new ed., pp. 345-350); "Testimonies," vol. 5, pp. 491-500.

#### A Pattern of Things in Heaven

1. What instruction did Moses receive from God concerning a place of worship in Israel? Ex. 25:8.

2. What pattern was to be followed in the building of the sanctuary? Heb. 8:5; 9:23.

NOTE.—"God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be 'figures of the true,' 'patterns of things in the heavens,'—a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him."—*Patriarchs and Prophets*, page 343.

3. Where in this earthly sanctuary was to be the meeting place of God and the representative of Israel? Ex. 25:22.

NOTE.—"Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. . . . Above the mercy seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known His will. . . . Beyond the second veil the sacred

ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*Patriarchs and Prophets*, pages 348, 349.

4. Into how many apartments was the sanctuary divided? Name the furnishings to be placed in each. Ex. 26:33-35; Heb. 9:6, 7.

### The Ministry in the Sanctuary

5. Who were called to minister as priests in the sanctuary? Ex. 28:1.

6. Who alone was to be permitted to minister in the most holy place? When only was he to enter it? Lev. 16:1-3; Heb. 9:7; Ex. 30:10.

NOTE.—“No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat the high priest made the atonement for Israel; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord.”—*Patriarchs and Prophets*, page 352.

7. What instruction was given the people concerning their relation to the sanctuary and its services? Lev. 26:2; Ps. 89:7.

NOTE.—“As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. . . . In this custom, Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings.”—*Patriarchs and Prophets*, pages 353, 354.

### The Central Figure in the Sanctuary Service

8. To whom did all the services of the earthly sanctuary point? Heb. 10:10-12.

NOTE.—“In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative

to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."—*Patriarchs and Prophets*, page 358.

9. When Christ died on Calvary, what met its fulfillment? At that time where was the sanctuary service transferred? Who was and is the central figure and high priest in its service? Heb. 9:6-12.

NOTE.—“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin.”—*The Desire of Ages*, pages 756, 757.

10. Although the service of the sanctuary is now centered in heaven, what has Christ promised to those who on earth gather in His name? Matt. 18:20.

NOTE.—“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above. . . . From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. . . . Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.”—*Testimonies*, vol. 5, pp. 491, 492.

### True Worship by God's Children

11. What constitutes true worship? James 1:27; Isa. 58:6, 7; Heb. 13:5.

12. If the worship offered is to be acceptable, how fully must the heart and life be consecrated to God's service? Luke 10:27.

13. As the time for Christ's return approaches, what are we admonished to do? Heb. 10:25.

14. How does the Saviour describe the kind of worship to be offered to our heavenly Father? John 4:24.

NOTE.—“Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters.”—*The Desire of Ages*, page 189.

15. Who today is still the center of all true worship? 1 Cor. 2:2.

NOTE.—“Christ is the center of all true doctrine. . . . He is the One in whom our hopes of eternal life are centered.”—*Counsels to Teachers*, page 453.

“Uplift Jesus as the center of all hope, ‘the Root and the Offspring of David, and the bright and morning Star.’ Rev. 22:16.”—*Testimonies*, vol. 6, p. 62.

---

## Lesson 8, for August 21, 1943

### The Service for Sin

MEMORY VERSE: “Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9:28.

STUDY HELPS: “The Sanctuary Service,” Andreasen, pages 129-141; “Messiah in His Sanctuary,” Gilbert, pages 52-66.

#### Sin Offerings in the Patriarchal Age

1. After the entrance of sin, what was the first recorded recognition by man of the necessity for the shedding of blood for the sinner's redemption? Gen. 4:4.

NOTE.—“These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice.”—*Patriarchs and Prophets*, page 71.

2. At the time of the Flood, how did Noah recognize the same need for sacrificial offerings? Gen. 8:20, 21.

3. Before the establishment of the sanctuary services in the wilderness, what other outstanding recognition of the principle of sacrificial offering do we find recorded?

Abraham. Gen. 12:7; 13:4; 22:9-14.

Isaac. Gen. 26:25.

Jacob. Gen. 35:1.

4. Immediately after God had spoken the Ten Commandments, what instruction did He give concerning the building of an altar and offering sacrifices thereon? Ex. 20:24-26.

NOTE.—Illustrations of the building of an altar and sacrificing thereon are found in Israel's later history, as Joshua in Joshua 8:30, 31; Gideon in Judges 6:24; Saul in 1 Samuel 14:35; Elijah in 1 Kings 18:30-33; and David in 2 Samuel 24:25.

### Daily Offerings for Sin in the Sanctuary

5. With the establishment of the sanctuary and its services, what offering was required in atonement for sin? Lev. 4:3, 13, 14, 22, 23, 27, 28.

NOTE.—“The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, ‘God hath given it you to bear the iniquity of the congregation.’ Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.”—*Patriarchs and Prophets*, pages 354, 355.

6. According to the apostle Paul, what was the significance of all the sacrifices made by Israel of old time? Heb. 9:13.

7. With what does the apostle compare the sacrifices offered in the earthly sanctuary? Verse 12.

NOTE.—The sacrificial offering of blood in the earthly sanctuary was only typical. As Christ entered the heavenly sanctuary to plead on man's behalf, He carried His own shed blood and obtained for repentant man eternal redemption.

8. What will the blood of Christ, the eternal sacrifice, do for us that the sacrifices of the earthly sanctuary could not do for men? Verses 13, 14.

9. What expression did John the Baptist use to indicate that Christ was the one prefigured in all the sacrifices of the earthly sanctuary? John 1:29.

### Understood by Prophet and Apostle

10. What picture of Christ as the Lamb slain for our sins did Isaiah the prophet describe? Isa. 53:4-9, 11, last clause.

NOTE.—The prophet was given a very clear vision of the work of the Messiah. His labors, His rejection, His sufferings and death, His bearing of the sins of mankind, are vividly told in a few short paragraphs. Many of the things that actually took place during His closing days of ministry and at His betrayal and death are described. None can escape the implications, nor fail, except willfully, to see the unmistakably portrayed One who carried the sins of the world.

11. In what words does the apostle Paul state Christ's work as the sin bearer? Heb. 9:28.

12. How only can sins be remitted? Verse 22.

13. Why was it necessary for Christ to suffer and die for the sins of mankind? Heb. 2:14, 15.

NOTE.—“The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin, gives the new heart of love.”—*Christ's Object Lessons*, page 254.

“Not one of its [the law's] precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. . . .

“Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited.”—*Patriarchs and Prophets*, pages 66, 67.

“Could its [the law's] claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.”—*The Great Controversy*, page 503.

14. What was the part of the sinner both in the sacrifices of the earthly sanctuary and in relationship to Christ's sacrifice? Lev. 3:2; 4:4, 29; 1 John 1:7-10.

NOTE.—In laying his hands upon the sacrifice before killing it at the door of the tabernacle, the sinner acknowledged and confessed his sin before God. The blood of the sacrifice, representing the Lord, who was to shed His blood for



the sins of the repentant sinner, was then sprinkled "upon the altar round about." To be truly effective, confession must precede sacrifice, or the sacrifice becomes merely a form. So likewise in this dispensation, for the sacrifice of Christ to be effective for us, confession and repentance must be made for sin. "The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"—*Steps to Christ*, page 46.

---

## Lesson 9, for August 28, 1943

### The Day of Atonement

MEMORY VERSE: "Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Lev. 16:9.

STUDY HELPS: "Patriarchs and Prophets," pages 355-358 (new ed., pp. 356-359); "The Sanctuary Service," Andreasen, pp. 171-187.

#### The Significance of the Day of Atonement

1. What instruction was given to Aaron concerning preparation for the Day of Atonement? Why? Lev. 16:1, 2.

2. What was Aaron to bring with him when he came within the holy place? For what purpose? Verse 3.

3. What personal preparation must he make? Verse 4.

NOTE.—"I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and style of dress to be worn by those who ministered before Him. The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him. He gave special directions to Moses in regard to everything connected with His service. He gave instruction even in regard to the arrangement of their houses, and specified the dress which those should wear who were to minister in His service. They were to maintain order in everything, and especially to preserve cleanliness."—*Testimonies*, vol. 2, pp. 610, 611.

#### The Required Offerings in Atonement

4. What was Aaron to take from the congregation for an offering? For what purpose was the bullock offered? Verses 5, 6.

NOTE.—"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a sub-

stitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied."—*Patriarchs and Prophets*, pages 355, 356.

5. Where were the two goats which were taken from the people presented? What was first done about them? Verses 7, 8.

6. What was to be done with the goat upon which the Lord's lot fell? Verse 9.

7. What disposition would be made of the scapegoat? Verse 10.

NOTE.—"Not until the goat had been thus sent away, did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*Patriarchs and Prophets*, page 355.

### The Offering of the Sacrifices

8. Describe the procedure in this service as related to the offering of the bullock for the sin offering? For whom was the offering made? Verses 11-14.

9. For whose sins was the Lord's goat offered? What was done with the blood of the goat? Verses 15-19.

NOTE.—Read pages 355, 356 in *Patriarchs and Prophets* for the connected story, and the significance of the offerings made on the Day of Atonement.

10. Having made an end of atoning for the sins of himself and of the congregation, what disposition was made of the scapegoat? Verses 20-22.

NOTE.—"At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. Such was the service performed 'unto the example and shadow of heavenly things.'"—*Patriarchs and Prophets*, page 356.

## Closing Services of the Day of Atonement

11. When these ceremonies were completed, what did the high priest do for himself? For the congregation? Verses 23-25.

12. What was required of the man who had taken the scapegoat into the wilderness? Verse 26.

13. What did the Day of Atonement become to Israel? For how long was it commanded? Verses 29-34.

NOTE.—“Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.”—*Patriarchs and Prophets*, page 358.

In the thirty-fourth verse the command to observe the Day of Atonement was spoken of as an “everlasting statute.” Until the Lamb of God should become the sacrifice for sin; until He who died upon Calvary had shed His blood to cleanse “us from all sin;” the Day of Atonement in the service of the sanctuary, together with those offerings that were made day by day for sin, would continue. These ended when Christ was slain on the cross of Calvary and the veil of the temple was rent in twain.

14. What expressions link this service with “the cleansing of the sanctuary” (Dan. 8:14)? Verses 16, 19, 30.

---

### Lesson 10, for September 4, 1943

## The Final Day of Judgment

MEMORY VERSE: “He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8:14.

STUDY HELPS: “The Great Controversy,” pages 479-491 (new ed., pp. 545-557); “The Sanctuary Service,” Andreasen, pp. 301-311.

### The Heavenly Sanctuary to Be Cleansed

1. Of what was the blood of all the sacrifices of Old Testament times a type? Heb. 9:12.

NOTE.—“The ministration of the priest throughout the year in the first apartment of the sanctuary, ‘within the veil’ which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers

of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.”—*The Great Controversy*, pages 420, 421.

2. What relation exists between the earthly sanctuary and the heavenly? Heb. 8:5.

3. How do we know that the heavenly sanctuary will be cleansed as was the earthly? Heb. 9:23.

4. What revelation was made to Daniel concerning the cleansing of the heavenly sanctuary? Dan. 8:14.

NOTE.—“At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All

who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged ‘out of those things which were written in the books, according to their works.’”—*The Great Controversy*, page 486.

5. What statement made to the prophet indicated that this cleansing was of the heavenly sanctuary? Verse 17.

NOTE.—The statement of the angel that the vision was for the “time of the end,” indicates that its fulfillment would take place in the closing days of earth’s history, long after the earthly sanctuary had ceased. A study of the chapter in *The Great Controversy* given as a study help for this lesson will clearly indicate the time for the cleansing of the heavenly sanctuary as from the end of the 2300 days in 1844.

### A Day of Judgment

6. What scriptures evidence that there will be a day of universal judgment? Acts 17:30, 31; 2 Cor. 5:10; Eccl. 12:14.

7. How is this day of judgment described by Daniel? Dan. 7:9, 10.

NOTE.—“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist, ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.”—*The Great Controversy*, page 479.

8. Who is brought before the Father during the judgment? Dan. 7:13, 14.

NOTE.—“The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion,

and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.”—*The Great Controversy*, page 480.

9. What will be the work of Christ, our great High Priest, in the time of judgment? Rev. 3:5, last part. (See also Matt. 10:32, 33; Mark 8:38.)

NOTE.—“He [Christ] asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. . . .

“Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, I know them by name. I have graven them on the palms of My hands. ‘The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.’ And to the accuser of His people He declares, ‘The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?’ Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father ‘a glorious church, not having spot, or wrinkle, or any such thing.’ Their names stand enrolled in the book of life, and concerning them it is written, ‘They shall walk with Me in white: for they are worthy.’”—*The Great Controversy*, page 484.

### Christ’s Coming—Executive Judgment

10. What event follows the work of the investigative judgment? Matt. 16:27; John 14:2, 3.

11. What evidence is given by the revelator that the investigative judgment and the coming of Christ are closely connected? Rev. 14:6-12, 14.

NOTE.—“The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out ‘when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.’ When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.”—*The Great Controversy*, page 485.

12. What period of time intervenes between Christ’s second coming and the new earth state? Rev. 20:4, 5.

NOTE.—When Christ comes for the saints (1 Thess. 4:14-17), the wicked are destroyed with the brightness of His coming (Rev. 6:14-17; 2 Thess. 2:8).

Satan is bound by the desolate condition of the earth, for there is no one to deceive. Rev. 20:1-3. The saints who have been taken to heaven by the Lord live and reign with Christ a thousand years. Rev. 20:4, last part.

13. While the saints live and reign with Christ in heaven for a thousand years, what will they be doing? Dan. 7:21, 22; Rev. 20:4; 1 Cor. 6:2, 3.

NOTE.—During the thousand years, or millennium, judgment is given to the saints. Rev. 20:4, first section. They join with Christ in reviewing the lives of the wicked dead, upon whom sentence is then passed. The loosing of Satan (Rev. 20:7) is accomplished by the resurrection of the wicked. Satan goes forth to deceive the nations for the last time. Verse 8. The Holy City having come down from God out of heaven, the wicked surround it, hoping that under the leadership of the great deceiver, they can take it. Verse 9. At this time fire comes down from heaven and destroys them. Rev. 20:9, 10, 14, 15. The earth, purified, becomes the abode of the saints, the Holy City the center of its life, and God Himself dwells with them. Rev. 21:3.

Note these parallels: On the Day of Atonement when the work of cleansing, or judging, was complete, and the sanctuary was cleansed, the sins of the people that had accumulated during the year were placed on the head of the scapegoat, and he was led away by a fit man into the wilderness. So likewise at the close of the judgment work, when the heavenly sanctuary is cleansed of the sins of the centuries, Satan, the great antitypical scapegoat, and his confederate angels are left on the desolate earth, confined to that territory where he had led the nations to destruction.

---

## Lesson 11, for September 11, 1943

### To Honor God's Servants Is to Honor Him

MEMORY VERSE: "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4.

STUDY HELP: "Patriarchs and Prophets," pages 382-386, 395-405 (new ed., pp. 387-391; 403-413).

#### Aaron and Miriam Speak Against Moses

1. What wrong course did Aaron and Miriam take in their relationship to their brother Moses, the leader of Israel? Num. 12:1, 2.

NOTE.—"In the appointment of the seventy elders, Miriam and Aaron had not been consulted, and their jealousy was excited against Moses. . . . Yielding to the spirit of dissatisfaction, Miriam found cause of complaint in events that God had especially overruled. The marriage of Moses had been displeasing to her. That he should choose a woman of another nation, instead of taking a wife from among the Hebrews, was an offense to her family and national pride. Zipporah was treated with ill-disguised contempt. Though called a 'Cushite woman,' the wife of Moses was a Midianite, and thus a descendant of Abraham. In personal appearance she differed from the Hebrews in being of a somewhat darker complexion. Though not an Israelite, Zipporah was a worshiper of the true God. . . ."

"When Zipporah rejoined her husband in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief. Here was the chief reason for Miriam's antipathy to Zipporah. Smarting under the supposed neglect shown to herself and Aaron, she regarded the wife of Moses as the cause, concluding that her influence had prevented him from taking them into his counsels as formerly."—*Patriarchs and Prophets*, pages 382-384.

## 2. What could now be said of Moses? Verse 3.

NOTE.—Moses had not always been meek. "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."—*Patriarchs and Prophets*, page 384.

3. In answer to the complaints of Aaron and Miriam, what sudden call came from God to them and Moses? Where did God meet them? Verses 4, 5.

## God's Reproof; Punishment Administered

4. In what words did God show His displeasure? What was His relationship to Moses? Verses 6-8.

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. . . . The Bible specially teaches us to beware of lightly bringing accusation against those whom God has called to act as His ambassadors. . . . He who has placed upon men the heavy responsibility of leaders and teachers of His people will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored. The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work."—*Patriarchs and Prophets*, pages 385, 386.

5. What punishment was meted out to Miriam? What plea did Aaron make in her behalf? With what results? Verses 10-15.

## The Rebellion of Korah, Dathan, and Abiram

6. Moved with envy, what course did Korah and his associates take toward the leadership of Israel? Num. 16:1-3.

NOTE.—"Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinua-

tions were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God.

"They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron."—*Patriarchs and Prophets*, pages 396, 397.

**7. What plan did Moses set before the rebellious leaders to determine whom God approved? What rebuke did he administer to them? Verses 4-11.**

NOTE.—"The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary."—*Patriarchs and Prophets*, page 398.

**8. When Moses called for Dathan and Abiram, what attitude did they take? How did this affect Moses? Verses 12-15.**

NOTE.—"Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. . . . They applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him."—*Patriarchs and Prophets*, page 399.

### God's Call Proved by Test

**9. On the morrow, how were the plans for the test carried out? How many gathered with Korah? What would God have done? For what did Moses and Aaron plead? Verses 16-22.**

**10. Again what command came from God concerning the tabernacle of Korah, Dathan, and Abiram? What test did Moses place before these rebellious leaders and their following? Verses 23-30.**

**11. What punishment immediately followed? How were the two hundred and fifty with censers destroyed? Verses 31-35.**

**12. How were their brazen censers used? For what purpose was this done? Verses 36-40.**



## Further Bitter Lessons

13. What was the attitude of the congregation the next day? When the Lord would have punished, what did Moses and Aaron do? How was the congregation saved from further punishment? Verses 41-50.

NOTE.—“It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. That night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God’s appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction.”—*Patriarchs and Prophets*, page 402.

14. By what means did God propose the settlement before all Israel of the call of Aaron and his sons to the priesthood? Num. 17:1-5.

15. When the rods of the twelve tribes were placed before the Lord, what took place? Where was Aaron’s rod placed and for what purpose? Verses 6-11.

---

## Lesson 12, for September 18, 1943

### God Rewards Faith and Loyalty

MEMORY VERSE: “Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.” Joshua 1:9.

STUDY HELP: “Patriarchs and Prophets,” pages 387-394, 510-513 (new ed., pp. 393-401; 525-528).

MAP STUDY: Locate the places of the rebellions of Israel as listed in this lesson.

### The Spies Sent Out

1. What command did God give Moses when Israel had reached Kadesh-barnea? Num. 13:1-3.

2. What instruction was given to the men selected to spy out the Promised Land? Verses 17-20.

3. Into what parts of Canaan did they go? For how long did they search, and with what results? Verses 21-25.

## The Report of the Spies

4. What did they report to Israel regarding the land and its fertility? Verses 26, 27.

5. What did the majority of the spies say of their hope for success in conquering Canaan? Who among them spoke with courage? Verses 28-33.

NOTE.—“After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. . . . Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan. Their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. . . . Caleb comprehended the situation, and bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates.”—*Patriarchs and Prophets*, page 388.

6. What was the reaction of the congregation of Israel to the report? What did they propose to do? What was the effect of this attitude on Moses and Aaron? Num. 14:1-5.

NOTE.—“Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of His presence was witnessing their terrible outburst of wrath. . . . They accused not only Moses, but God Himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.”—*Patriarchs and Prophets*, page 389.

## God's Wrath at Israel's Rebellious Attitude

7. Who sought to encourage the people? With what results? Who then intervened? Verses 6-10.

NOTE.—“The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay those faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of His presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed Himself, and none dared continue their resistance. The spies who brought the evil report, crouched terror-stricken, and with bated breath sought their tents.”—*Patriarchs and Prophets*, page 390.

8. What did God propose to do? What plea did Moses make? Verses 11-19.

**9. What response did the Lord make to this plea? What was to be the fate of those who had rebelled? Verses 20-25.**

NOTE.—Where faith and loyalty have been manifested by them, God rewards His servants. Caleb and Joshua looked beyond the giants and the walled cities, and saw on their side the sustaining hosts of heaven. Moreover they were unafraid and stood alone against the wrath of a nation disappointed by the adverse report of the ten. God then rewarded them with His protection, and later gave them the privilege of entering the land of their hopes. Today the people of God face grave difficulties. Decisions must be made by strong faith. Victories must be won that require confidence in God and decisiveness of action. The reward will be an abundant entrance into the Promised Land.

Verse 22 states that Israel had tempted the Lord "now these ten times." Jewish writers give the following as the list of Israel's rebellions:

- (1) At the Red Sea. Ex. 14:11.
- (2) At Marah. Ex. 15:23, 24.
- (3) In the Wilderness of Sin. Ex. 16:2, 3.
- (4) About the manna. Ex. 16:20.
- (5) Breaking the Sabbath. Ex. 16:27, 28.
- (6) At Rephidim. Ex. 17:1-3.
- (7) Worshiping the golden calf. Exodus 32.
- (8) At Taberah. Num. 11:1-3.
- (9) At Kibroth-hattaavah. Num. 11:34.
- (10) At Kadesh-barnea. Numbers 14.

The pupils will do well to check these instances of Israel's rebellions, and seek to find the reasons for their failure, and then apply the lessons to their own lives.

**10. Although those who had rebelled were never to see the Promised Land, who among them would go through? For how long were they to remain in the wilderness? Verses 28-35.**

**11. What was the punishment of those who brought the evil report? What was the effect of these experiences upon the people? Verses 36-39.**

NOTE.—"When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom."—*Patriarchs and Prophets*, page 391.

### **Without God Israel Meets Defeat**

**12. What did the people in their sorrow propose to do? Of what did Moses warn them? What was the result of their presumptuous action? Verses 40-45.**

NOTE.—"God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in

the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. . . . The Lord had never commanded them to 'go up and fight.' It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands."—*Patriarchs and Prophets*, page 392.

13. How fully was the sentence of God carried out on Israel because of their rebellion at Kadesh-barnea? Num. 26:63-65.

### God's Promise to Caleb and Joshua Renewed

14. What did Moses say to Israel concerning the faithfulness of Caleb and Joshua? Deut. 1:35-38.

15. After the death of Moses, how did God renew His promise to Joshua? Joshua 1:1-6.

NOTE.—"It was with great anxiety and self-distrust that Joshua had looked forward to the work before him; but his fears were removed by the assurance of God, 'As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.'"—*Patriarchs and Prophets*, page 482.

16. When Israel conquered Canaan, how was Caleb rewarded for his faithfulness? Joshua 15:13, 14.

NOTE.—"Before the distribution of the land had been entered upon, Caleb, accompanied by the heads of his tribe, came forward with a special claim. . . . Caleb now reminded Joshua of the promise then made, as the reward of his faithfulness: 'The land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord.' He therefore presented a request that Hebron be given him for a possession. . . . Hebron was the seat of the dreaded Anakim, whose formidable appearance had so terrified the spies, and through them destroyed the courage of all Israel. This, above all others, was the place which Caleb, trusting in the strength of God, chose for his inheritance. . . . It was no desire for honor or aggrandizement that prompted Caleb's request. The brave old warrior was desirous of giving to the people an example that would honor God, and encourage the tribes fully to subdue the land which their fathers had deemed unconquerable."—*Patriarchs and Prophets*, pages 511-513.

---

## THIRTEENTH SABBATH OFFERING

September 25, 1943

SOUTH AMERICAN DIVISION

## Dallying With Evil Leads to Sin

**MEMORY VERSE:** "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." James 1:14, 15.

**STUDY HELP:** "Patriarchs and Prophets," pages 438-452 (new ed., pp. 449-461).

### Balak Calls for the Aid of Balaam

1. When Israel came into the land of Moab, what attitude did the ruler of the country take? Num. 22:1-4.

**NOTE.**—"Returning to the Jordan from the conquest of Bashan, the Israelites, in preparation for the immediate invasion of Canaan, encamped beside the river, above its entrance into the Dead Sea, and just opposite the plain of Jericho. They were upon the very borders of Moab, and the Moabites were filled with terror at the close proximity of the invaders."—*Patriarchs and Prophets*, page 438.

2. To whom did he appeal for help, and what did he desire? What reward was offered? Verses 5-7.

**NOTE.**—"Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High. He was not ignorant of God's work in behalf of Israel; and when the messengers announced their errand, he well knew that it was his duty to refuse the rewards of Balak, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that his curse could not harm Israel. God was on their side; and so long as they were true to Him, no adverse power of earth or hell could prevail against them. But his pride was flattered by the words of the ambassadors, 'He whom thou blessest is blessed, and he whom thou cursest is cursed.' The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and then, while professing strict obedience to the will of God, he tried to comply with the desires of Balak."—*Patriarchs and Prophets*, page 439.

3. Describe the vacillating course pursued by Balaam. On a second appeal of Balaam to God, what response did God give? Verses 8-21.

**NOTE.**—"There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible, or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations, they frequently set them aside, and presume to go to God to learn their duty. . . . When one clearly sees a duty, let him not presume to go to God with the prayer that he may be excused from performing it. He should rather, with a humble, submissive spirit, ask for divine strength and wisdom to meet its claims."—*Patriarchs and Prophets*, pages 440, 441.

## Balaam's Journey to Moab

4. On the journey to meet Balak, what warning came to Balaam? Verses 22-30.

5. When Balaam saw the angel, what did he do? What message was given him? What admission did he make? While he was permitted to proceed, what limitation was placed on him? Verses 31-35.

NOTE.—“The Lord suffered him [Balaam] to proceed on his journey, but gave him to understand that his words should be controlled by divine power. God would give evidence to Moab that the Hebrews were under the guardianship of Heaven; and this He did effectually when He showed them how powerless Balaam was even to utter a curse against them without divine permission.”—*Patriarchs and Prophets*, page 443.

## The Attempts to Curse Israel

6. When the king, Balak, and Balaam met, what truth did Balaam acknowledge? Verses 37, 38.

7. What preparations were made for cursing Israel? When God appeared to Balaam, what message did He give through Balaam? Num. 23:1-3, 7-10.

8. Relate the second experience of Balaam in seeking to curse Israel for Balak. In this second message from God, what truths were made plain? Verses 14-24.

9. What did Balak now say? What reply did Balaam make? Verses 25, 26.

NOTE.—“While they were under the divine protection, no people or nation, though aided by all the power of Satan, should be able to prevail against them. All the world should wonder at the marvelous work of God in behalf of His people,—that a man determined to pursue a sinful course, should be so controlled by divine power as to utter, instead of imprecations, the richest and most precious promises, in the language of sublime and impassioned poetry. And the favor of God at this time manifested toward Israel, was to be an assurance of His protecting care for His obedient, faithful children in all ages. When Satan should inspire evil men to misrepresent, harass, and destroy God's people, this very occurrence would be brought to their remembrance, and would strengthen their courage and their faith in God.”—*Patriarchs and Prophets*, page 449.

10. Where did Balak take Balaam for a third attempt to accomplish his purpose of cursing Israel? What preparations were made? Verses 27-30.

11. When Balaam saw that God was pleased to bless Israel, what did he do? What spirit took possession of him? Num. 24:1, 2.

12. What was the condition of Balaam in vision? In what beautiful language did he tell of the prosperity of Israel? What would they do to their enemies? Verses 3-9.

### Thou Hast Altogether Blessed

13. What was the effect upon Balak of this prophecy? With what words did he dismiss Balaam? What was Balaam's response? Verses 10-14.

14. What deep spiritual lesson should we learn from this experience?

ANSWER.—“It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, ‘Hold up my goings in Thy paths, that my footsteps slip not.’”—*Patriarchs and Prophets*, page 452.

15. Before parting from Balak, what final message did Balaam deliver concerning Israel? What promise of the Coming One was made? Verses 15-19.

16. In His dealings with the nations, what would God do to Amalek and its associated nations? Verses 20-25.

NOTE.—“Before returning to his people, Balaam uttered a most beautiful and sublime prophecy of the world's Redeemer, and the final destruction of the enemies of God:

‘I shall see Him, but not now: I shall behold Him, but not nigh:  
There shall come a Star out of Jacob, and a Scepter shall rise out of Israel,  
And shall smite the corners of Moab, and destroy all the children of Sheth.’

“And he closed by predicting the complete destruction of Moab and Edom, of Amalek and the Kenites, thus leaving to the Moabitish king no ray of hope.”—*Patriarchs and Prophets*, page 451.

---

All should rejoice that the forty-first million dollars to missions through the Sabbath schools of the world was given in six months during 1942. Only once before was this goal attained. The twenty-first million in 1929 was also given in six months. Let us keep climbing the ladder, and not slip back again!



### Thirteenth Sabbath Offering, September 25, 1943

Half of all the people of South America live in Brazil. In the capital city of Rio de Janeiro there are nearly 2,000,000 inhabitants. In this tropical city there is a great need of establishing a permanent medical institution. The "overflow" of the Thirteenth Sabbath Offering for this quarter is to be devoted to this purpose. It is hoped that the offering on September 25 will amount to \$125,000 so that there may be an overflow of \$15,000 for the establishing of a medical institution in Rio de Janeiro.

The last time we gave to the South American Division was the first quarter of 1942, and the overflow amounted to \$14,355.55. This was divided among these projects: the opening of the work in the Acre Territory, Brazil; a nurses' home in Juliaca, Peru; and a chapel for the believers of the Magellan Mission in the southern tip of the continent.

The medical work in Rio de Janeiro is promising, and there is indication that the work once established will be self-supporting. Will not each Sabbath school member make a special sacrifice on September 25, that the offering may amount to at least one dollar a church member?