

SABBATH SCHOOL LESSON QUARTERLY

NUMBER 214
Fourth Quarter, 1948

Studies
From the
Book of Hebrews
Part III

Senior Division

Thirteenth Sabbath Offering
December 25, 1948
Middle East, West Africa, and
Ethiopian Unions

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	
--	------	------	------	-----	-----	-----	--

"God loveth a cheerful giver"

RECORD

1	2	3	4	5	6	7	8	9	10	11	12	13	Investment	TOTAL
1 \$														

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 _____

Place a check (✓) mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

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

Sabbath School Lesson Quarterly, No. 214. October-December, 1948. 10 cents a single copy, 35 cents a year, in U. S. A.; 12 cents a single copy, 45 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 1948, by Pacific Press Publishing Association.

STUDIES FROM THE BOOK OF HEBREWS

Part III

Lesson 1, for October 2, 1948

Faith and Creation

LESSON SCRIPTURE: Heb. 11:1-3.

MEMORY VERSE: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 471-478.

1. What is faith said to be? Heb. 11:1.

NOTE.—"Substance" is a comprehensive word, and signifies that which is solid and can be depended on. "Assurance" would be one meaning. This word is translated "confidence" in Hebrews 3:14. "Evidence" means conviction.

Faith is here presented as so strong and vital that the person not only feels himself in possession of what he has not yet received, but is caused to experience the strength and the confidence that ordinarily only actual possession would give.

2. What did the elders obtain by faith? Heb. 11:2.

NOTE.—A good report, or good testimony, or witness. All that we do is a matter of record. Angels bear witness of every living person. We may have a good reputation among men. It is better to have a good life record in heaven.

3. What do we understand through faith? Heb. 11:3, first part.

NOTE.—The word "worlds" here is correctly in the plural; some translate "universe." Creation is a mystery that can be understood only through faith.

4. By whom were the heavens and earth created? Gen. 1:1.

NOTE.—There are no more sublime words in the Bible: beginning, God, created, heavens, earth. These are five mighty and mind-stretching concepts. In them is revealed a God who is all powerful, worthy of worship.

5. By whom did God create all things? Col. 1:13-16; John 1:1-3.

NOTE.—Christ has always been the revealer of God. As the spoken word is the thought made audible, so creation is God's thoughts made visible.

6. What is said in regard to the making of the "things which do appear," that is, the visible universe? Heb. 11:3, last part.

NOTE.—"The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand: they came into existence by the breath of His mouth."—*Testimonies*, vol. 8, pages 258, 259.

7. Whom are we commanded to worship? Rev. 14:7.

NOTE.—Men worship many kinds of gods. The command that comes to us from heaven is to "worship Him that made heaven, and earth;" that is, worship the God of the first chapter of the Bible. This first angel's message turns our attention definitely to Genesis and commands us to worship the God there revealed. This strikes directly at the theory of evolution, for the God of Genesis is not the god of evolution. There is no concord between the two. No man can consistently believe in evolution and also worship the God of the message in Revelation.

8. How were things brought into existence? Ps. 33:6, 9.

9. What embarrassing questions did God once ask Job? Job 38:4-7.

NOTE.—Both Job and his friends had spoken "words without knowledge." Job 38:2. The reply was addressed to Job; but it includes all who pretend to know how things were done when they were not present on the occasion, and have no knowledge of what was done or how it was done. To all such God addresses the embarrassing question: "Where wast thou when I laid the foundations of the earth?" To that there can be only one answer. God's implication is that if they were not there, how can they dispute the word of Him who *was* there?

10. What still more embarrassing question does God ask? Job 38:21.

NOTE.—This is said ironically, a manner of speech which God does not often employ. But the people who pretend to know how creation was brought about when they were not there, and reject the testimony of those who were there, weary God.

11. How long did it take God to make heaven and earth? Ex. 20:8-11.

12. How does God confirm the record of creation? Gen. 2:1, 4.

NOTE.—“These are the generations of the heavens and of the earth.” It is generally agreed that the phrase, “these are the generations” means “this is the origin,” or “the above is the origin,” as given by some translations.

God first gives an account of what He did, describing His work day by day. Then, having done this, He certifies that “thus” it was done, and “this is the origin” of the heavens and the earth. Those who contend it was not done as God says it was done are impugning God’s veracity. He says “thus” it was done.

13. What question did Christ raise? Luke 18:8.

NOTE.—This question is suggestive of conditions among men when Christ shall come. As Christ looks down through the ages, there are so few who really believe in Him that He is moved to raise the question as to whether there are any left who believe.

14. How is Christ’s question answered? Rev. 14:12.

NOTE.—This verse seems to be an answer to the question whether there are any left on the earth who have faith. If so, where are they? And the answer comes back: Here they are. There are some that will have faith, and they will also keep the commandments of God.

Lesson 2, for October 9, 1948

Abel and Enoch

LESSON SCRIPTURE: Heb. 11:4-6.

MEMORY VERSE: “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Heb. 11:6.

STUDY HELP: M. L. Andreasen, “The Book of Hebrews,” pages 479-485.

1. What was it that made Abel’s sacrifice more excellent than Cain’s? Heb. 11:4, first part.

NOTE.—“By faith Abel offered unto God a more excellent sacrifice than Cain.’ Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.”—*Patriarchs and Prophets*, page 72.

2. What were the occupations of the brothers? Gen. 4:2.

NOTE.—There was nothing wrong with Cain's occupation. As a tiller of the ground he was in close contact with nature and nature's God. He sinned in that he did not exercise faith.

3. What came to pass in process of time? What kind of offering did Cain bring? What was Abel's offering? To which offering did God have respect? Gen. 4:3, 4.

4. What did Abel obtain by faith? How authoritative is the testimony? Heb. 11:4, second part.

NOTE.—“By faith” is the point of emphasis. It is clear in the original that “faith,” not “sacrifice,” is referred to in the phrase “by means of which;” that is, by means of which *faith* he obtained witness that he was righteous. It was Abel's *faith* that gained for him the approving testimony of God. This faith was manifest in the type of offering he brought.

“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.”—*Patriarchs and Prophets*, page 71.

“Witness” is the same word in the original as “report” in verse 2. In verse 5 it is translated “testimony.” God Himself witnessed to Abel's righteousness and gave him a good report, a good testimony. In Matthew 23:35 Christ adds His testimony, calling Abel “righteous Abel,” and in Luke 11:50, 51 he is reckoned among the prophets.

5. When God was not pleased with Cain's offering, how did Cain react? What did God say to him? Gen. 4:5-7.

NOTE.—“When Cain saw that his offering was rejected, he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him. Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but he condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, ‘Why art thou wroth? and why is thy countenance fallen?’ Through an angel messenger the divine warning was conveyed: ‘If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.’ The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey God's requirements, he would enjoy His favor. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord.”—*Patriarchs and Prophets*, pages 73, 74.

6. What took place when Cain and Abel were together in the field? Gen. 4:8.

NOTE.—“But instead of acknowledging his sin, Cain continued to complain of the injustice of God, and to cherish jealousy and hatred of Abel. He

angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself. . . . All this caused Cain's anger to burn the hotter. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion, he slew his brother."—*Patriarchs and Prophets*, page 74.

7. Although Abel has long been dead, what is said of him? Heb. 11:4, last part.

NOTE.—This is in harmony with the statement in Revelation 14:13, which, though applicable to a specific time, contains a universal principle.

8. What short record of Enoch is recorded in the Bible? Gen. 5:21-24.

NOTE.—“Of Enoch it is written that he lived sixty-five years and begat a son; after that he walked with God three hundred years. During those earlier years, Enoch had loved and feared God, and had kept His commandments. But after the birth of his first son, he reached a higher experience; he was drawn into closer relationship with God. As he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to man in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.

“Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God.”—*Testimonies*, vol. 8, pp. 329, 330.

9. How was Enoch's passing from the earth different from that of most other men? Heb. 11:5, first part.

NOTE.—“For three hundred years, Enoch had been seeking purity of soul, that he might be in harmony with Heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City,—the first from among men to enter there.”—*Patriarchs and Prophets*, page 87.

10. What was God's testimony in regard to Enoch? Heb. 11:5, last part.

NOTE.—“By faith Enoch ‘was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God.’ In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be ‘redeemed from the earth’ at the time of Christ’s second advent. Then, as in the world before the Flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven. But like Enoch, God’s people will seek for purity of heart, and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch they will warn the world of the Lord’s second coming, and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the sins of the ungodly. As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire.”—*Patriarchs and Prophets*, pages 88, 89.

11. What is needed if we are to please God as did Enoch? Heb. 11:6, first part.

NOTE.—Throughout the Bible, faith is spoken of as essential. 2 Chron. 20:20; Mark 1:15; 11:22; 16:16; Luke 17:19; John 3:16, 36.

12. What must he believe who comes to God? Heb. 11:6, second part.

NOTE.—This is so evident that we do not see how any can fail to admit its truth. Faith in God’s existence is prerequisite to coming to God, but it is also necessary to believe that He hears and rewards those who come.

13. By what name did God reveal Himself to Moses? Ex. 3:14.

NOTE.—If the statement in Hebrews 11:6 were put in the first person, it would read: “must believe that I AM.” “I AM” is the self-existing, Eternal One, unchangeable, that is and ever will be. When we are told that he that comes to God must believe that He is, we must not limit that merely to a belief that God exists, but that He is *what* He is, which includes His character.

14. What is the second thing he must believe who comes to God? Heb. 11:6, last part.

NOTE.—This means nothing less than that we must believe that God is a God of justice, not One who is indifferent to sin or goodness, but that He is a *moral* governor, one who keeps a record, and will reward the good, and by parity of reason, punish sin.

Lesson 3, for October 16, 1948

Noah

LESSON SCRIPTURES: Heb. 11:7; Genesis 6, 7.

MEMORY VERSE: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 485-489.

1. What was the condition of the earth in the days of Noah? What did God say He would do? Gen. 6:11-13.

2. What was Noah commanded to make? What would God bring on the earth? Gen. 6:14, 17.

NOTE.—"Amid the prevailing corruption, Methuselah, Noah, and many others, labored to keep alive the knowledge of the true God, and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark."—*Patriarchs and Prophets*, page 92.

"In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying His law. The Lord looked down upon the impenitent world, and decided that He must give transgressors an exhibition of His power. He caused Noah to know His purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the Flood; others of Noah's converts backslid. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family."—Ellen G. White, in *Review and Herald*, August 16, 1906.

3. How did Noah respond to God's command? What moved him to do this? Gen. 6:22; Heb. 11:7, first part.

NOTE.—"Fear" in Hebrews 11:7 means godly, reverential fear, piety, and does not mean fear of the Flood to come.

"Things not seen as yet." There was no sign of a coming flood. Noah moved entirely by faith.

"While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people."—*Patriarchs and Prophets*, page 95.

4. How many days after Noah entered the ark would the rain begin? How long would it last? Gen. 7:4.

NOTE.—God waited seven days to test both Noah and the wicked people. It gave Noah time to think matters over, and likewise gave the people outside time to become fully settled in their determination.

5. Who went into the ark? What happened seven days later? Gen. 7:7-10.

NOTE.—"Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest, and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, 'they went in, two and two, unto Noah into the ark,' and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom."—*Patriarchs and Prophets*, pages 97, 98.

6. By what did Noah condemn the world? Heb. 11:7, second part.

NOTE.—"By the which" refers to Noah's faith. The building of the ark was in itself an act of faith. Noah had no visual evidence of the Flood. He simply believed God and acted upon that faith.

7. What comparison does Christ make between the days of Noah and our time? Matt. 24:37.

8. What did people do in the days of Noah until the very last? Matt. 24:38.

NOTE.—"As time passed on, with no apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned, as many reason now, that nature is above the God of nature, and that her

laws are so firmly established that God Himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion,—a grand deception. They manifested their contempt for the warning of God by doing just as they had done before the warning was given. They continued their festivities and their gluttonous feasts; they ate and drank, planted and builded, laying their plans in reference to advantages they hoped to gain in the future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Infinite One. They asserted that if there were any truth in what Noah had said, the men of renown,—the wise, the prudent, the great men,—would understand the matter.”—*Patriarchs and Prophets*, page 97.

9. What did the people then not know? How shall it be in these days? Matt. 24:39.

NOTE.—They “knew not;” but they might have known. There was a time when they did know, but did not care to know, and so banished all such thoughts from their hearts. But this did not lessen their responsibility.

“The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living.”—*Patriarchs and Prophets*, page 101.

10. Before the Lord comes, what will fall upon men? What is said about entering the temple during this time? Rev. 15:1, 8.

NOTE.—During the seven last plagues, no one can enter the temple; that is, probation has ceased.

11. What was the climax in the trial of Noah's faith? Gen. 7:4, 10.

NOTE.—“For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed,—the beasts and birds entering the ark, and the angel of God closing the door,—they still continued their sport and revelry, even making a jest of these signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before.”—*Patriarchs and Prophets*, pages 98, 99.

12. When the door of mercy is finally shut, what decree goes forth? Rev. 22:11.

NOTE.—“When the work of the investigative judgment closes, the destiny of

all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. . . .

"The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.'"—*The Great Controversy*, pages 490, 491.

13. To what did Noah become heir? Heb. 11:7, last part.

NOTE.—Noah stood the tests God had devised for him.

a. He believed God and began building the ark when there was no sign of a coming catastrophe.

b. He invested time and means in the ark when to human understanding it seemed a foolish undertaking.

c. He preached as he worked, and was not dismayed by the meager results of his witness.

d. He went into the ark at God's command when, from human reasoning, he might as well have waited seven days more to make sure the rain would come.

e. As a result he and his family were saved.

14. Where did John see those stand who, in these last days, have attained to complete victory? Rev. 14:1; 15:2-4.

Lesson 4, for October 23, 1948

Abraham

LESSON SCRIPTURE: Heb. 11:8-16.

MEMORY VERSE: "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 489-493.

1. What interesting journeying is recorded as the background for the Bible account of Abraham's life? Gen. 11:31, 32.

NOTE.—Ur of the Chaldees was located in the southern part of Chaldea, in the rich valley of the Euphrates. A glance at the map will show Haran to be far to the northwest, near the border of Babylonia. Terah means "one who delays." Terah tarried in Haran and died there.

This is more than a historical account; it is a spiritual tragedy. Terah started for the land of Canaan, but died in Haran. Many today start for heaven, but they will never get there.

2. What command came to Abraham? What promises were given him? Gen. 12:1-3.

NOTE.—“There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: ‘I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.’ And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: ‘In thee shall all families of the earth be blessed.’ Yet, as the first condition of fulfilment, there was to be a test of faith; a sacrifice was demanded.”—*Patriarchs and Prophets*, page 125.

3. What did Abraham do? From which place did he start? For what country was he bound? Gen. 12:4, 5.

NOTE.—Terah started for the land of Canaan, but died in Haran. On the other hand, Abraham continued with his household to the land of Canaan, “and into the land of Canaan they came.” He was seventy-five years of age at this time, and Sarah was ten years younger.

“The call from heaven first came to Abraham while he dwelt in ‘Ur of the Chaldees,’ and in obedience to it he removed to Haran. Thus far his father’s family accompanied him; for with their idolatry they united the worship of the true God. Here Abraham remained till the death of Terah. But from his father’s grave the divine voice bade him go forward. His brother Nahor with his household clung to their home and their idols. Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch’s pilgrim life. Yet it was a large company that set out from Mesopotamia. Abraham already possessed extensive flocks and herds, the riches of the East, and he was surrounded by a numerous body of servants and retainers.”—*Patriarchs and Prophets*, page 127.

4. What did Abraham do by faith? Heb. 11:8.

NOTE.—“Abraham’s unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was ‘the substance of things hoped for, the evidence of things not seen.’ Relying upon the divine promise, without the least outward assurance of its fulfilment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead.”—*Patriarchs and Prophets*, page 126.

5. What did Abraham do in the strange country to which he had gone? Heb. 11:9.

6. For what did he look? Heb. 11:10.

NOTE.—The Greek reads: “looking for” or “waiting to receive.”

7. How old was Sarah when Isaac was born? Heb. 11:11; Gen. 17:17.

NOTE.—Abraham and Sarah were both old when Isaac was born. He was definitely a child of faith.

“When Abraham was nearly one hundred years old, the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah.”—*Patriarchs and Prophets*, page 146.

8. How numerous was Abraham’s seed to be? Heb. 11:12; Gen. 22:17.

9. How did “these all” die? What did they not receive? How did they see them? Heb. 11:13, first part.

NOTE.—It could not have been an easy task for Abraham and his household, having left his father’s house, to walk up and down in a strange land, and never arrive at any place they could call home. It is one thing to move from one country to another. It is a different matter to leave home and never arrive at a settled destination, but keep on wandering.

10. What did they consider themselves to be in relation to this earth? Heb. 11:13, last part.

NOTE.—They did not receive the promises, but only saw them afar off. However, even if they did not receive the promises, they perceived them, were *persuaded* of them, *embraced* them, and *confessed* that they were strangers and pilgrims.

11. What do they that say such things declare plainly? Heb. 11:14.

NOTE.—A country, literally a fatherland; hence, a home. Abraham and his seed walked up and down in the land. They longed for a home.

12. Where did Abraham go because of the famine in Canaan? Gen. 12:10.

NOTE.—This must have been a great trial to Abraham’s faith. God had told him to go to Canaan, a land that flowed with milk and honey. But instead of being that kind of land, there was a famine, and Abraham had to leave.

13. Where might Abraham have gone when the famine arose in Canaan? Heb. 11:15.

NOTE.—Abraham had opportunity to return, but did not do so. God had told him to “get thee out” of his country. This he did. He went out and did not go back.

14. What better country did Abraham and his fellow pilgrims desire? What is God’s attitude to such a desire, and how has He prepared to fulfill it? Heb. 11:16.

Lesson 5, for October 30, 1948

Abraham and Isaac

LESSON SCRIPTURE: Heb. 11:17-20.

MEMORY VERSE: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son." Heb. 11:17.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," page 496.

1. What was God's purpose through Abraham? What did God know Abraham would do? Gen. 18:18, 19.

NOTE.—God depended upon Abraham. God was about to give Abraham a son, through whom all the nations of the earth should be blessed. God's plan would be frustrated if after He gave Abraham a son he should fail to rear him as a real Christian.

2. What did Abraham do by faith? What had he received? What is Isaac called? Heb. 11:17.

NOTE.—Abraham "offered up Isaac." Isaac was not in reality offered up; that is, he did not die on the altar. Nevertheless, God speaks of it as if it were done. Abraham was ready to make the sacrifice, and Isaac was ready to die. In a moment he would have died had God not intervened.

3. How definitely was Isaac identified with God's promise to Abraham? Gen. 21:12; Heb. 11:18.

NOTE.—The greatness of Abraham's faith becomes more apparent when we consider that the promises of God hinged upon Isaac. If Isaac died, there was no way in which God's word could be fulfilled through Isaac in regard to the seed; for if Isaac died as a young man there would be no seed; hence, not only would Abraham's seed, of which God had said so much, come to an end, but God's promises could not be fulfilled.

4. How did Abraham expect God to solve the problem? Heb. 11:19.

NOTE.—Abraham showed his faith (1) in his willingness to do what God commanded, though to all human appearances this would destroy God's plan as regards the seed; (2) in having faith that God had some way out of the dilemma, and that if he did his part God would do His; (3) in believing in a resurrection from the dead—a doctrine that was not then as well developed or believed as now.

5. What glimpses of Isaac's spiritual life are given in the Bible? Gen. 24:63; 26:13-22.

NOTE.—Abraham did not disappoint God by failing to give Isaac both

religious instruction and example. Hence we find him at evening out in the field praying and meditating. His action in regard to the wells shows him to be a man who would go to almost any length to live at peace with his neighbors.

6. As Isaac's sons grew up, what did each become? How did the parents bestow their affection? Gen. 25:27, 28.

NOTE.—Isaac was a good man, but not quite perfect. He loved Esau "because he did eat of his venison," while Rebekah loved Jacob because he was helpful around the home. This meant that the parents made a difference in their love for their children, which the children could not fail to notice, and which eventually resulted in hatred of each other. The lesson should be clear for parents of today.

7. What were the circumstances under which Jacob bought the birthright? How did Esau consider the birthright? Gen. 25:29-34.

NOTE.—"Esau had no love for devotion, no inclination to a religious life. The requirements that accompanied the spiritual birthright were an unwelcome and even hateful restraint to him. The law of God, which was the condition of the divine covenant with Abraham, was regarded by Esau as a yoke of bondage. Bent on self-indulgence, he desired nothing so much as liberty to do as he pleased. To him power and riches, feasting and reveling, were happiness. He gloried in the unrestrained freedom of his wild, roving life."—*Patriarchs and Prophets*, page 178.

8. What did Isaac tell Esau, his eldest son, to do? Who overheard this? Gen. 27:1-5.

NOTE.—"Years passed on, until Isaac, old and blind, and expecting soon to die, determined no longer to delay the bestowal of the blessing upon his elder son. But knowing the opposition of Rebekah and Jacob, he decided to perform the solemn ceremony in secret. In accordance with the custom of making a feast upon such occasions, the patriarch bade Esau, 'Go out to the field, and take me some venison; and make me savory meat, . . . that my soul may bless thee before I die.'

"Rebekah divined his purpose. She was confident that it was contrary to what God had revealed as His will. Isaac was in danger of incurring the divine displeasure, and of debarring his younger son from the position to which God had called him. She had in vain tried the effect of reasoning with Isaac, and she determined to resort to strategem."—*Patriarchs and Prophets*, pages 179, 180.

9. What did the mother propose to Jacob? How did she meet his objections? Gen. 27:6-17.

NOTE.—"No sooner had Esau departed on his errand than Rebekah set about the accomplishment of her purpose. She told Jacob what had taken place, urging the necessity of immediate action to prevent the bestowal of the

blessing, finally and irrevocably, upon Esau. And she assured her son that if he would follow her directions, he might obtain it as God had promised. Jacob did not readily consent to the plan that she proposed. The thought of deceiving his father caused him great distress. He felt that such a sin would bring a curse rather than a blessing. But his scruples were overcome, and he proceeded to carry out his mother's suggestions. It was not his intention to utter a direct falsehood, but once in the presence of his father he seemed to have gone too far to retreat, and he obtained by fraud the coveted blessing."—*Patriarchs and Prophets*, page 180.

10. Relate the story of Jacob's obtaining the blessing under false pretenses. Gen. 27:18-29.

NOTE.—Jacob may not have decided to go as far in deceit as he did, but having started to deceive, he must continue. Three times he definitely lied (verses 19, 20, 24); besides which, he acted a lie, as recorded in verses 21 and 22, and also in serving his father goat meat instead of venison.

11. When Isaac understood he had been deceived, how did he react? What, nevertheless, did he decide as to the blessing? What was said concerning Esau? Gen. 27:30-33, 38-40.

NOTE.—"Esau had lightly valued the blessing while it seemed within his reach, but he desired to possess it now that it was gone from him forever. All the strength of his impulsive, passionate nature was aroused, and his grief and rage were terrible. He cried with an exceeding bitter cry, 'Bless me, even me also, O my father!' 'Hast thou not reserved a blessing for me?' But the promise given was not to be recalled. The birthright which he had so carelessly bartered, he could not now regain."—*Patriarchs and Prophets*, page 181.

12. In what words was the blessing confirmed to Jacob? Gen. 28:1-4.

NOTE.—"Trembling with astonishment and distress, the blind old father learned the deception that had been practiced upon him. His long and fondly cherished hopes had been thwarted, and he keenly felt the disappointment that must come upon his elder son. Yet the conviction flashed upon him that it was God's providence which had defeated his purpose, and brought about the very thing he had determined to prevent. He remembered the words of the angel to Rebekah, and notwithstanding the sin of which Jacob was not guilty, he saw in him the one best fitted to accomplish the purposes of God. While the words of blessing were upon his lips, he had felt the Spirit of inspiration upon him; and now, knowing all the circumstances, he ratified the benediction unwittingly pronounced upon Jacob."—*Patriarchs and Prophets*, page 181.

13. How did Isaac bless Jacob and Esau? Heb. 11:20.

NOTE.—It was entirely by faith that Isaac blessed his two sons. His sympathies were entirely with Esau, yet he wholeheartedly blessed Jacob, as related in Genesis 28:1-4.

Lesson 6, for November 6, 1948

Jacob, Laban, Esau, and Joseph

LESSON SCRIPTURE: Heb. 11:21, 22.

MEMORY VERSE: "The Lord watch between me and thee, when we are absent one from another." Gen. 31:49.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 497, 498.

1. How did Esau regard his brother Jacob? Gen. 27:36, 41.

NOTE.—The name "Jacob" means a supplanter, a deceiver. Nothing is more beautiful than brotherly love. Also, nothing is more devastating and destructive of Christian experience than estrangement between brethren.

2. How did the father regard Jacob's actions in getting the birthright? Gen. 27:35.

NOTE.—"Subtlety" means that which is wily, cunning, crafty. The serpent had the same nature. Gen. 3:1.

Besides deceiving his father by putting goatskins on his hands and serving him goat meat instead of venison, Jacob three times gave utterance to falsehoods, as noted in last week's lesson. The father was justified in saying that Jacob had obtained the birthright by subtlety.

3. How did Laban and his sons regard Jacob? Gen. 31:1, 2.

NOTE.—"For twenty years, Jacob remained in Mesopotamia, laboring in the service of Laban, who, disregarding the ties of kinship, was bent upon securing to himself all the benefits of their connection. Fourteen years of toil he demanded for his two daughters; and during the remaining period, Jacob's wages were ten times changed. Yet Jacob's service was diligent and faithful. His words to Laban in their last interview vividly describe the untiring vigilance which he had given to the interests of his exacting master."—*Patriarchs and Prophets*, page 190.

4. How did Jacob explain the matter of his wages? Gen. 31:4-9.

NOTE.—"When Jacob, growing weary of Laban's service, proposed to return to Canaan, he said to his father-in-law, 'Send me away, that I may go unto mine own place, and to my country.' . . . But Laban urged him to remain, declaring, 'I have learned by experience that the Lord hath blessed me for thy sake.' . . . But as time passed on, Laban became envious of the greater prosperity of Jacob. . . . Laban's sons shared their father's jealousy, and their malicious speeches came to Jacob's ears: He 'hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was

not toward him as before.' Jacob would have left his crafty kinsman long before, but for the fear of encountering Esau."—*Patriarchs and Prophets*, pages 192, 193.

5. How did Jacob and Laban at last compose their differences? Gen. 31:43-49, 54, 55.

NOTE.—"Laban . . . now proposed to enter into a covenant of peace. Jacob consented to the proposal, and a pile of stones was erected as a token of the compact. To this pillar Laban gave the name Mizpah, 'watchtower,' saying, 'The Lord watch between me and thee, when we are absent one from another.' . . .

"To confirm the treaty, the parties held a feast. The night was spent in friendly communing; and at the dawn of day, Laban and his company departed. With this separation ceased all trace of connection between the children of Abraham and the dwellers in Mesopotamia."—*Patriarchs and Prophets*, pages 193, 194.

6. After separating from Laban, what word came to Jacob? How was Jacob affected by the news? Gen. 32:6-8.

NOTE.—Jacob was now nearing the great crisis of his life. He sent a liberal gift to Esau and then retired to pray.

7. As Jacob was praying that night, what took place? Gen. 32:24-30.

NOTE.—This experience was the turning point in Jacob's life. He had come sadly short of God's ideal, but now he became a new man. His nature was changed; his name was changed; he became a new creature in Christ Jesus; the old things had passed away, all things had become new. 2 Cor. 5:17..

The angel with whom he wrestled was none less than God; that is, Christ. Gen. 32:30.

8. What shows that Jacob's repentance was genuine? Gen. 33:20; 48:16; 50:16, 17.

NOTE.—Jacob erected an altar and called it "God is the God of Israel," immediately accepting his new name as overcomer, and publicly announcing that God was now his God. He gave the Angel, God, credit for redeeming him; and he asked Joseph to forgive his brothers—all signs of repentance.

9. As he was nearing death, what remarkable occurrence took place as Jacob was about to bless the two sons of Joseph? Gen. 48:8-14.

NOTE.—"Guiding his hands wittingly" may also be translated: "Laying his hands crosswise."

10. When Joseph objected to his father's giving the chief blessing to Ephraim, what did Jacob answer and do? Gen. 48:15-20; Heb. 11:21, first part.

NOTE.—Jacob had received the blessing instead of Esau, the first-born. In causing Jacob's hands to be put crosswise on the heads of Ephraim and Manasseh, God shows how easily He can accomplish what He wants without man's interference. He could as easily have caused Jacob to receive the blessing as He now caused Jacob's hands to be crossed. But Jacob had taken matters in his own hands and never gave God an opportunity to show what He could do.

11. How did Jacob worship? Heb. 11:21, last part.

12. What did Joseph do as he was nearing the end? Of what did he give commandment? Heb. 11:22.

13. How did Joseph regard what his brothers had done to him? Gen. 50:18-21.

14. How did Joseph show his faith in God's promise to bring His people into the land, according to His promise? Gen. 50:24-26.

NOTE.—Thus the last act of Joseph was an act of faith in God's promise. He died in faith.

"When he saw that his end was near, he summoned his kinsmen about him. Honored as he had been in the land of the Pharaohs, Egypt was to him but the place of his exile; his last act was to signify that his lot was cast with Israel. His last words were, 'God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.' And he took a solemn oath of the children of Israel that they would carry up his bones with them to the land of Canaan. 'So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.' And through the centuries of toil which followed, that coffin, a reminder of the dying words of Joseph, testified to Israel that they were only sojourners in Egypt, and bade them keep their hopes fixed upon the land of promise, for the time of deliverance would surely come."—*Patriarchs and Prophets*, page 240.

*Plan your gifts to the cause of God
as you plan your personal needs.*

Lesson 7, for November 13, 1948

Moses Called to Leadership

LESSON SCRIPTURE: Heb. 11:23-26.

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

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 499, 500.

1. When Pharaoh afflicted Israel in Egypt, what measures were at last taken to limit their increase? Ex. 1:15-22.

NOTE.—"While this decree was in full force, a son was born to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was 'a goodly child;' and the parents, believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, 'and they were not afraid of the king's commandment.'"—*Patriarchs and Prophets*, pages 242, 243.

2. How did Moses become a son of Pharaoh's daughter? Heb. 11:23; Ex. 2:1-10.

3. What were the circumstances that caused Moses to leave Egypt? Ex. 2:11-15; Heb. 11:24.

4. When Israel's bondage in Egypt grew harder, what did God remember? Ex. 2:23-25.

NOTE.—Israel's bondage in Egypt was foreknown to God, as well as their deliverance. Gen. 15:13-16. God had promised Canaan to Abraham and his seed, and would not fail. Gen. 12:7; 13:15; 17:8.

5. Whom did God intend to use in delivering Israel? How did Moses respond? Ex. 3:10, 11.

6. What promise of support did God give Moses? Who should he say had sent him to Pharaoh? Ex. 3:12-15.

NOTE.—It was this name, I AM that I AM, that Jesus appropriated to Himself, as recorded in John 8:58.

"Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He

who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.'—*The Desire of Ages*, pages 469, 470.

7. What inability did Moses plead? What did God answer? Ex. 4:10-12.

8. What did Moses at last decide to do? Ex. 4:18; Heb. 11:25.

NOTE.—Moses at last decided to obey God's command and go to Egypt. He knew what it meant, and had hesitated and made excuses. Now at last he was ready, and he cast in his lot with the despised people of God. After this there was no more hesitancy on his part.

9. How did Pharaoh receive the proposal that Israel be permitted to leave Egypt? Ex. 5:1-9.

NOTE.—"Ye make them rest from their burdens," is probably a reference to the Sabbath. Verse 5. Pharaoh's accusation against Moses and Aaron was that they "let" the people from their works. Verse 4. "Ye make them rest," he says in verse 5. Israel had forgotten the Sabbath. Moses was calling them back to its observance.

10. When Israel was told that they could no longer have straw, what did the officers of the children of Israel say to Moses? Ex. 5:19-21.

11. To whom did Moses turn in this crisis hour? What complaint did he make? Ex. 5:22, 23.

12. How did God respond? What definite promise did He make? Ex. 6:1-8.

NOTE.—"As Moses listened to these reproaches, he was greatly distressed. The sufferings of the people had been much increased. All over the land a cry of despair went up from old and young, and all united in charging upon him the disastrous change in their condition. In bitterness of soul he went before God, with the cry, 'Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all.' The answer was, 'Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.' Again he was pointed back to the covenant which God had made with the fathers, and was assured that it would be fulfilled."—*Patriarchs and Prophets*, page 259.

13. How did Moses esteem the reproach? To what did he have respect? Heb. 11:26.

NOTE.—"The divine command given to Moses found him self-distrustful,

slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him fully, and give themselves unreservedly to His commands."—*Patriarchs and Prophets*, page 255.

Lesson 8, for November 20, 1948

The Passover; the Exodus; the Fall of Jericho

LESSON SCRIPTURE: Heb. 11:27-31.

MEMORY VERSE: "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today." Ex. 14:13.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 500-502.

1. What did Moses do by faith? What did he not fear? Heb. 11:27.

NOTE.—Moses left Egypt twice—first, when he fled after he had killed the Egyptian; and second, when he brought Israel out of Egypt. It would seem that his first flight was motivated more by fear than by faith, while his leading out Israel was a definite act of faith.

2. What calamity caused Pharaoh at last to let Israel go? Ex. 12:12, 29-33.

3. What feast was instituted at this time? Ex. 12:1-3, 11, 27; Heb. 11:28, first part.

NOTE.—"In commemoration of this great deliverance, a feast was to be observed yearly by the people of Israel in all future generations. 'This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.' As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance, as Moses bade them: 'Ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.'"—*Patriarchs and Prophets*, page 274.

4. What was Israel to do with the blood of the slain lamb in celebrating the Passover? Ex. 12:6, 7; Heb. 11:28, second part.

NOTE.—Hebrews mentions particularly the sprinkling of the blood, thus giving this part of the ceremony special prominence.

5. What further direction is given concerning the Passover? Ex. 12:8-15.

NOTE.—The sprinkling of the blood is again mentioned here. This is important in view of the fact that many place the stress entirely on the death of the lamb. The death was important, but so was the sprinkling of the blood. So the death of Christ is central in Christianity; but the ministration of the blood in the sanctuary is also vital, and this part, too, many Christians neglect.

“It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ’s blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.”—*Patriarchs and Prophets*, page 277.

6. When Pharaoh heard that Israel had departed, what did he do? How did Israel reproach Moses for bringing them into the wilderness to die? How did Moses answer? Ex. 14:5-14.

NOTE.—Moses was no longer fearful and hesitant. “Fear ye not,” he said, “stand still, and see the salvation of the Lord.”

Already at this time Israel was murmuring. They had sarcastically said to Moses: “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?” Verse 11. Now he tells them that God will fight for them, “and ye shall hold your peace.” Verse 14.

7. How did God deliver Israel? What happened to Pharaoh’s army? Ex. 14:21-31; Heb. 11:29.

NOTE.—The statement that “the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud,” is an interesting one. Verse 24. The Lord Christ was in that cloud, a protection to His people, while at the same time He “troubled the host of the Egyptians.” See 1 Cor. 10:1-4.

8. How was Jericho taken? Heb. 11:30.

NOTE.—“By faith the walls of Jericho fell down.’ The Captain of the Lord’s host communicated only with Joshua; He did not reveal Himself to all the congregation, and it rested with them to believe or doubt the words of Joshua, to obey the commands given by him in the name of the Lord, or to deny his authority. They could not see the host of angels who attended them under the leadership of the Son of God. They might have reasoned: ‘What unmeaning movements are these, and how ridiculous the performance of marching daily around the walls of the city, blowing trumpets of rams’ horns.

This can have no effect upon those towering fortifications.' But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls, afforded opportunity for the development of faith among the Israelites. It was to be impressed upon their minds that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to relying wholly upon their divine Leader."—*Patriarchs and Prophets*, page 493.

9. What instructions were given the people in taking the city of Jericho? Joshua 6:1-5.

NOTE.—Six days they were to compass the city, and on the seventh they were to compass it seven times, thirteen in all. When at last the trumpet should sound, all the people were to shout, and the walls would fall down flat.

10. What specific command was given? Joshua 6:10.

11. When the day came, what did the people do? What was the result? Joshua 6:20.

NOTE.—"The vast army marched solemnly around the devoted walls. All was silent, save the measured tread of many feet, and the occasional sound of the trumpet, breaking the stillness of the early morning. The massive walls of solid stone seemed to defy the siege of men. The watchers on the walls looked on with rising fear, as, the first circuit ended, there followed a second, then a third, a fourth, a fifth, a sixth. What could be the object of these mysterious movements? What mighty event was impending? They had not long to wait. As the seventh circuit was completed, the long procession paused. The trumpets, which for an interval had been silent, now broke forth in a blast that shook the very earth. The walls of solid stone, with their massive towers and battlements, tottered and heaved from their foundations, and with a crash fell in ruin to the earth. The inhabitants of Jericho were paralyzed with terror, and the hosts of Israel marched in and took possession of the city."—*Patriarchs and Prophets*, page 491.

12. Who was saved in the destruction of the city? Why was this done? Joshua 6:22-25; Heb. 11:31.

13. Why was the city destroyed? Heb. 11:31.

NOTE.—Rahab "perished not with them that were disobedient." This gives the reason for the destruction of the city, and also gives hope that in any destruction God will care for His own.

"The utter destruction of the people of Jericho was but a fulfillment of the commands previously given through Moses concerning the inhabitants of Canaan: 'Thou shalt smite them, and utterly destroy them.' 'Of the cities of these people, . . . thou shalt save alive nothing that breatheth.' To many these commands seem to be contrary to the spirit of love and mercy enjoined

in other portions of the Bible; but they were in truth the dictates of infinite wisdom and goodness. God was about to establish Israel in Canaan, to develop among them a nation and government that should be a manifestation of His kingdom upon the earth. They were not only to be inheritors of the true religion, but to disseminate its principles throughout the world. The Canaanites had abandoned themselves to the foulest and most debasing heathenism; and it was necessary that the land should be cleared of what would so surely prevent the fulfillment of God's gracious purposes."—*Patriarchs and Prophets*, page 492.

Lesson 9, for November 27, 1948

Gideon and Other Heroes of Faith

LESSON SCRIPTURE: Heb. 11:32-40.

MEMORY VERSE: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 503-508.

1. Because of Israel's sin, what did God permit the Midianites and Amalekites to do? Judges 6:1-6.

2. Which name is first mentioned in Hebrews 11:32? Who came to him as he threshed wheat? What excuses did he make when the Lord told him to save Israel from the Midianites? Judges 6:11-16.

3. When the Midianites and Amalekites came against Israel, whom did Gideon call together? Relate the story of the fleece. Judges 6:33-40.

NOTE.—"Gideon dared not place himself at the head of the army without still further evidence that God had called him to this work, and that He would be with him. He prayed, 'If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said.' In the morning the fleece was wet, while the ground was dry. But now a doubt arose, since wool naturally absorbs moisture when there is any in the air; the test might not be decisive. Hence he asked that the sign be reversed, pleading that his extreme caution might not displease the Lord. His request was granted."—*Patriarchs and Prophets*, page 548.

4. What special experience did Gideon have which revealed his faith as well as God's power? Judges 7:2-8.

NOTE.—Those "that lapped, putting their hand to their mouth," instead of

kneeling when they drank, were more alert than the others, keeping their eyes upon the enemy and in constant readiness for action. God could do more with three hundred alert men than with thirty-two thousand fearful, timid, and unwatchful men.

5. How was the victory of Gideon brought about? Judges 7:19-23.

6. What is the name of the second person mentioned in Hebrews 11:32? What message did Deborah send to him? What answer did he receive to his request? Judges 4:4-9.

NOTE.—The result of Barak's campaign was complete victory: "There was not a man left" of Sisera's army. This story seems to be recorded to show Barak's complete faith in Deborah as a prophetess of God.

7. Which is the third name recorded in Hebrews 11:32 who "obtained a good report through faith"? Heb. 11:39.

NOTE.—If Samson's name were not here recorded, few would think of including him in this list. But how much more glorious might the life of Samson have been had he conformed to the plan of God!

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

8. What three names come next in the list of heroes of faith? Heb. 11:32.

NOTE.—Jephthah was "a mighty man of valor" who because of his birth was disinherited and thrust out. Judges 11:1, 2. When Gilead was in danger from enemies, the elders of Gilead appealed to Jephthah for help, and the very one whom they had hated and expelled became their savior. Verses 7, 23, 33. In this attitude he showed a magnanimous spirit, and he is enrolled among the heroes. David and Samuel are also in the list; but, as the writer says, time would fail to tell of all.

9. What was done through faith? Heb. 11:33.

NOTE.—Gideon and Barak, among many others subdued kingdoms. David obtained promises. 2 Samuel 7:12-17. In Daniel's case the mouths of lions were stopped. Daniel 6.

10. What other things were done through faith? Heb. 11:34.

NOTE.—Daniel records the story of the three young men who escaped the violence of fire. Daniel 3. Among many others, David escaped the sword. 1 Samuel 20. Samson put armies to flight, and so did Jonathan. Judges 15:8, 15; 1 Samuel 14:13, 14.

11. How does the writer continue the account? Heb. 11:35.

NOTE.—The widow of Zarephath received her son again. 1 Kings 17:17-24. So did the Shunammite. 2 Kings 4:32-37. We have no record in the Old Testament of any being tortured, or broken on the wheel, or beaten to death, as it is variously translated, though many suffered, which may be the meaning here.

12. What more is added to the suffering of God's saints? Heb. 11:37.

NOTE.—Naboth was cruelly stoned. 1 Kings 21:13. So was Zechariah. 2 Chronicles 24:20, 21; Matthew 23:35.

13. What is said of these heroes? Where did some of them find refuge? Heb. 11:38.

14. Though these all received a good report, what did they not obtain? Heb. 11:39.

15. What has God provided for us? Heb. 11:40.

NOTE.—“They without us should not be made perfect.” God lets them wait for us that the work may be finished all at once and all go home to glory together. This statement confirms belief in a judgment to come and refutes the idea that men receive their reward at death. Those who are sleeping in Christ will not without us be made perfect.

Lesson 10, for December 4, 1948

The Christian Race; Chastening

LESSON SCRIPTURE: Heb. 12:1-13.

MEMORY VERSE: “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Heb. 12:12, 13.

STUDY HELP: M. L. Andreasen, “The Book of Hebrews,” pages 509-519.

1. In view of the great cloud of witnesses, what are we counseled to do? Heb. 12:1.

NOTE.—The apostle has mentioned many names of such as gained eventual victory. Some of these had grave faults, but all of them before the end met

God's approval. We are to be encouraged by their example. If they at last gained the victory, so can we. Let us lay aside every weight and start in the race. It is not the first only that wins. In this race everyone who finishes is a victor, even though he come in last. Patience here means endurance.

"In the epistle to the Hebrews is pointed out the singlehearted purpose that should characterize the Christian's race for eternal life. . . . Envy, malice, evil thinking, evilspeaking, covetousness,—these are weights that the Christian must lay aside if he would run successfully the race for immortality. Every habit or practice that leads into sin and brings dishonor upon Christ, must be put away, whatever the sacrifice. The blessing of heaven cannot attend any man in violating the eternal principles of right. One sin cherished is sufficient to work degradation of character, and to mislead others."—*The Acts of the Apostles*, page 312.

2. To whom should we look? What did He endure? Why? Heb. 12:2.

NOTE.—We are not to take our eyes off the goal, but steadfastly persevere until the end. Jesus is not only the Author; that is, the Originator, but also the Finisher of our faith. And He that began the good work in us will also finish it. Phil. 1:6.

3. Why are we admonished to consider Christ? Heb. 12:3.

NOTE.—At times we become weary and wonder if we are not having more than our share of difficulties. We are then to look to Jesus and consider what He suffered for us. He indeed had more than His share; but, looking at the joy set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God.

4. To what extent have we not striven against sin? Heb. 12:4.

NOTE.—It is true that few have ever resisted sin to the blood. We may have suffered being tempted, but we are yet far from having suffered as Christ suffered.

5. What exhortation had been forgotten? What two things did this exhortation especially emphasize? Heb. 12:5.

NOTE.—There are two extremes we must avoid when chastened by God: We must not despise the chastening, nor are we to faint or be discouraged by His rebuke.

6. Whom does the Lord chasten? Heb. 12:6.

NOTE.—The Lord chastens and loves at the same time—something few men or parents can do. Too often resentment or irritation or even hatred is the cause of punishment. We need to watch ourselves lest we do more harm than good in chastening.

7. Of what is the enduring of chastening proof? Contrariwise, of what is the absence of chastening an evidence? Heb. 12:7, 8.

NOTE.—Some would be inclined to think that this text is outdated. When the apostle asks: "What son is he whom the father chasteneth not?" many would answer that such outgrown notions as chastening no longer count. In this they presume to know more than God.

Verse 8 presents an interesting and vital conclusion. According to this we need closely to watch ourselves when life runs too smoothly and no clouds appear.

8. What result does chastening have upon a true son? What parallel does the apostle draw? Heb. 12:9.

NOTE.—Chastening, rightly administered, results in respect and reverence. To this many a child will bear witness. The inculcation of reverence is of inestimable value for any young man or woman. He who through lack of proper restraint grows up without reverence, suffers serious loss.

9. How is man's method of chastening contrasted with God's? What is the result of God's chastening? Heb. 12:10.

NOTE.—Too often it is true that children are punished for no other reason than that it is the easiest way for the parents to stop some annoyance. God's intent is to produce character in us, even holiness.

10. What is the immediate effect of chastening? What fruit does it afterward bear? To whom? Heb. 12:11.

11. Instead of being downcast under chastening, how are we to react? If we do not make straight paths for our feet, what may happen? Heb. 12:12, 13.

NOTE.—How careful we ought to be that others be not led astray by our example! There are those that are lame, that are not as strong as we, and who may be brought on the way to destruction by our influence.

12. What chastening came upon Nebuchadnezzar? How did he react to it? Dan. 4:25-37.

NOTE.—The chastening that came upon Nebuchadnezzar was perhaps as hard as ever came upon any man. Seven years he was to be with beasts of the field, deprived of his kingdom and his reason. But in the end he thanked God. Verse 37 is a wonderful testimony, coming from the ruler of a world empire.

13. How did David respond to God's chastening hand? Psalm 51.

NOTE.—David had sinned grievously, but his repentance was deep and heartfelt. God chastened both Nebuchadnezzar and David severely. Both repented and lived to thank the Lord for the chastening.

Lesson 11, for December 11, 1948

Esau; the Two Covenants

LESSON SCRIPTURE: Heb. 12:14-29.

MEMORY VERSE: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:28, 29.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 520-530.

1. What two things are we to follow if we would see the Lord? Heb. 12:14.

NOTE.—These two virtues are vital to Christianity. Some otherwise good people have not learned to live peaceably with their neighbors, have not learned to adjust themselves, but are continually attempting to bend others to their wishes. They are not peaceful, comfortable Christians, but are constantly on the warpath to reform the world. Zeal and knowledge should balance each other, and holiness have the pre-eminence.

2. For what are we to look diligently? Heb. 12:15.

NOTE.—It is at times comparatively easy to forgive, and we do so as a matter of Christian duty. But it is not so easy to forget, and some little root of bitterness remains to spoil our Christian experience. According to this text, bitterness both troubles and defiles, and it also causes loss of the grace of God.

3. To what is Esau likened? What did he do? Heb. 12:16.

4. What would Esau have inherited? For what reason was he rejected? What did he seek with tears? Heb. 12:17.

NOTE.—The American Revised Version of this verse reads: "For we know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears."

"For one morsel of meat, for a momentary gratification of appetite that had never been restrained, Esau sold his inheritance; but when he saw his folly, it was too late to recover the blessing. 'He found no place of repentance, though he sought it carefully with tears.' Esau was not shut out from the privilege of seeking God's favor by repentance; but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself.

"Because of his indifference to the divine blessings and requirements, Esau is called in Scripture a 'profane person.' He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future. Like Esau they cry, 'Let us eat and drink; for tomorrow we die.' They are controlled by inclination; and rather than practice self-denial, they will forego the most valuable considerations."—*Patriarchs and Prophets*, page 181, 182.

5. To what are we not come? Heb. 12:18, 19.

NOTE.—These verses contain a description of the giving of the law at Sinai, which contained the provisions of the first covenant. It was a day of "blackness, and darkness, and tempest."

"On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. 'And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.' 'The glory of the Lord was like devouring fire on the top of the mount' in the sight of the assembled multitude. And 'the voice of the trumpet sounded long, and waxed louder and louder.' So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, 'I exceedingly fear and quake.'"—*Patriarchs and Prophets*, page 304.

6. What could Israel not endure? How sacred was the place where God revealed Himself? How did Moses express himself? Heb. 12:20, 21.

NOTE.—Israel had just entered into covenant with God and had promised: "All that the Lord hath spoken we will do." Exodus 19:8. They knew God's will in a general way, but God now explicitly tells them what He expects of them. The scene was so terrible that even Moses says: "I exceedingly fear and quake."

7. To what three things are we come? Heb. 12:22.

NOTE.—The writer now turns from the first covenant at Sinai to the new covenant at Mount Zion, and contrasts and compares the two events. On Mount Zion is the city of the living God, the heavenly Jerusalem, and an innumerable company of angels.

8. To what other three things are we further said to have come? Heb. 12:23.

NOTE.—“*The spirits of the just men made perfect, or the righteous perfect,* are the full-grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being *come* to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separate.”—Adam Clarke, *Commentary*, note on Hebrews 12:23.

9. To what are we lastly said to have come? Heb. 12:24.

NOTE.—Jesus as Mediator is present, and also the blood of the new covenant which does not call for vengeance as did the blood of Abel, but speaks better things.

The scene is this: It is the time of the inauguration of the new covenant. God as Judge presides. Christ as Mediator presents Himself and His church for acceptance. He has just come back from the earth, and has brought with Him a sample of His work, those raised with Him from the dead—the church of the first-born. He presents these first fruits to God. The spirits of just men made perfect—an expression similar to that of the souls under the altar—are presented as proof that Christ can perfect them that are sanctified. In the presence of the innumerable company of angels, Christ as Mediator pleads His blood, the covenant made between the Father and Son is ratified, Christ has presented His church,—more precious than the fine gold of Ophir,—He has finished His work and is accepted.

10. Whom are we admonished not to refuse? What example is placed before us? What warning is given? Heb. 12:25.

11. What effect did the voice of God have when He spoke at Sinai? What promise has He given? Heb. 12:26.

NOTE.—“Yet once more.” God spoke once from Sinai. He will speak again.

“Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. ‘The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.’ Amid the most terrific convulsions of nature, the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, ‘Yet once more I shake not the earth only, but also heaven.’ Says the Scripture, ‘The Lord also shall roar from on high, and utter His voice from His holy habitation;’ ‘and the heavens and the earth shall shake.’ In that great coming day, the heaven itself shall depart ‘as a scroll when it is rolled together.’ And every mountain and island shall be moved out of its place. ‘The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.’”—*Patriarchs and Prophets*, page 340.

12. What does “yet once more” signify? Heb. 12:27.

NOTE.—The expression “yet once more” means in the original “once for all.” The things that are left are the unshakable things.

13. What will enable us to serve God acceptably? Verse 28.

NOTE.—“Reverence” and “fear,” two important words that should be incorporated into religious activities and services in every place. Commotion, disturbances, talking, noise, make some churches not much better than the confusion that reigned in the temple which caused Jesus to drive out the money-changers.

14. What is our God said to be? Heb. 12:29.

NOTE.—It is well to have in mind that this dreadful statement begins with “for.” Let there be reverence and fear, “for our God is a consuming fire.”

Lesson 12, for December 18, 1948

Admonitions; Going Without the Camp

LESSON SCRIPTURE: Heb. 13:1-14.

MEMORY VERSE: “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.” Heb. 13:5.

STUDY HELP: M. L. Andreasen, “The Book of Hebrews,” pages 531-537.

1. What does the apostle say is to continue? Heb. 13:1.

NOTE.—Brotherly love is to continue. This takes for granted that it exists already. And this should be so. Brotherly love includes solicitous care and consideration for others, anxiety for their welfare, sympathy with them in their reverses, rejoicing in their success.

2. Of what are we not to be forgetful? Whom have some entertained unawares? Heb. 13:2.

NOTE.—Hospitality is dying out in many homes. This ought not to be. At the same time let the husband be careful lest he be hospitable at the expense of wearing labor on the part of the wife. And let the wife be careful lest she do grudgingly that which God commends.

3. How are we to relate ourselves to those who are bound and who suffer? Heb. 13:3.

NOTE.—It was not unusual in those days for the saints to be bound—that is, imprisoned—and to suffer. Paul had experience in this. Prisoners

were often dependent upon friends for the bare necessities of life; hence the admonition to remember them who were bound. We know not what the future may bring us. This admonition may become very present truth.

4. How does God consider marriage? What will God do to those who violate the seventh commandment? Heb. 13:4.

NOTE.—Adultery and licentiousness were common in Paul's day, as now. On the other hand, there were those in the church who held that a higher state of holiness could be obtained in celibacy than in the married state. Paul strikes at both. Marriage is honorable. Every kind of immorality is sin, in or out of marriage.

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable;' it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, page 46

5. What element is to be lacking in our conversation? With what are we to be content? What has God said? Heb. 13:5.

NOTE.—"Conversation" here means manner of life. Our whole life is to be selfless, "un-money-loving," as the original has it. The Revised Version gives: "Be ye free from the love of money; content with such things as ye have."

The last part of the verse contains a most precious promise for rich and poor, youth and old age.

6. In view of the promise in verse five, what may we boldly say? Heb. 13:6.

7. Whom are we to remember? What are we to consider? Heb. 13:7.

NOTE.—Those "which have the rule" (leadership) over you. This includes home, school, church, state, but especially those whom God has set in the church as guides to the flock.

"Conversation" here means the same as in verse five, and includes all life's activities. As we consider those who have gone before us, consider the end or object of their lives, we are to follow their faith.

8. How is Christ described? Heb. 13:8.

NOTE.—Men may and do change. Even those who have the guidance among us may not always be consistent. But the utter unchangeableness of Christ's loving character is a source of constancy to us.

9. In what are we to reveal steadfastness and consistency? What good thing is mentioned? Heb. 13:9.

NOTE.—Strange doctrines are continually being pressed upon us. God wants us to be steadfast, and not be carried about by them. He wants our hearts to be established. This should be true of laity and ministry alike.

10. What do we have of which those who serve the tabernacle had no right to eat? Heb. 13:10.

NOTE.—These verses can be understood only in the light of the sacrificial practices. The priests were required to eat of certain sin offerings, and were commanded not to eat of others.

11. What was done to the bodies of those beasts whose blood was brought into the sanctuary? Heb. 13:11.

NOTE.—Some teach that in the case of sin offerings the blood was always carried into the sanctuary and there sprinkled. This, however, was not the case.

“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.

The blood was carried into the sanctuary when the anointed priest or the whole congregation sinned. Leviticus 4:5, 6, 17, 18. In these cases the flesh was *not* to be eaten, but was to be burned without the camp.

12. In harmony with the type, where did Jesus suffer? Heb. 13:12.

NOTE.—Let the student note carefully the contrast here presented: When the blood was carried *into* the sanctuary, the body was burned without the camp. Christ’s blood was carried into the sanctuary, therefore He must suffer “without the gate.” Hebrews 9:11, 12. In such cases the flesh must *not* be eaten. Hebrews 13:10. Yet Christ says: “Take, eat; this is My body.” Matthew 26:26. This is the altar which we have, of which we may eat, but which was forbidden those of old. We can partake of His body and blood symbolically in the sacraments of the Lord’s Supper, which they could not do which serve the tabernacle.

13. What are we admonished to do? Heb. 13:13.

NOTE.—To partake of His body and blood constitutes a solemn pledge that we will go with Christ "without the camp."

14. Why should we be willing to go without the camp? Heb. 13:14.

NOTE.—We are pilgrims and strangers on the earth. We are not to settle down in contentment and peace.

Lesson 13, for December 25, 1948

Praise to God; Obedience; Closing Admonitions

LESSON SCRIPTURES: Heb. 13:15-25; Phil. 3:12-16.

MEMORY VERSE: "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 538-542.

1. What are we to offer continually? Heb. 13:15.
2. What are we not to forget? What sacrifices are well-pleasing to God? Heb. 13:16.

NOTE.—To communicate means to give and to share such things as we have. Whatever man selfishly withholds and refuses to share with others becomes a liability to him. Life can be had only upon condition of sharing it with others. All nature is designed with this principle in view.

"In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.

"In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. 'His strength setteth fast the mountains.' 'The sea is His, and He made it.' It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love. . . .

"The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know."—*The Desire of Ages*, pages 20, 21.

3. Whom are we admonished to obey? Heb. 13:17, first part. See margin.

NOTE.—This is stressed several times in the epistle. That Paul thought this was needed, indicated there were some in the church who were unruly and would not submit to counsel or authority. The church is still afflicted with these, and it is mostly such as believe they have a mission to set things right. Of such beware, for they cause division and strife.

4. What must they do who watch for our souls? What is unprofitable for us? Heb. 13:17, second part.

NOTE.—God's ministers have a duty to perform, and must give account to God of those under their care. The apostle admonishes us to have this in mind so that we may have a good report.

5. What does the apostle request? What kind of conscience does he trust he has? Heb. 13:18.

NOTE.—Too often "Pray for us" is said without any depth of feeling or true desire, but as a matter of form. Paul was not ashamed to ask the prayers of others. Prayer binds us all together in the love of the truth.

6. Why does he especially ask them to pray? Heb. 13:19.

7. What is God here called? What is Christ called? Through what was Christ raised from the dead? Heb. 13:20.

NOTE.—Christ was raised from the dead "through the blood of the everlasting covenant." It was part of the covenant agreement that this should be done.

8. What does the apostle pray that God may do to every believer? To whom is the glory to be given? Heb. 13:21.

NOTE.—Perfection has been the subject which the apostle has brought to attention again and again. He now prays that this may be the experience of the believers.

9. What does Paul say in regard to his attainment of perfection? Phil. 3:12.

10. While Paul has not reached the goal of perfection, toward what does he press forward? Phil. 3:13, 14.

NOTE.—Paul did not count himself as having attained, or that he was already perfect, contrary to the claims some make today. But Paul did not

give up. Forgetting all things else, he pressed forward toward the mark for the prize of the high calling in Christ Jesus.

11. What seeming contradictory remark does he now make? Phil. 3:15.

NOTE.—Paul has just said he is not perfect. Verse 12. Now he says: "Let us therefore, as many as be perfect." Here he counts himself as among the perfect. We take this in the sense that a child may be perfect *as far as he has come*, yet not reached *mature* perfection. This seems to be suggested in the following verse.

12. By what rule are we to walk? Phil. 3:16.

NOTE.—"Whereto we have already attained." Whether we are far along or just beginning, we are to walk by the same rule and mind the same thing.

13. What indulgence does the writer ask of his hearers? Heb. 13:22.

NOTE.—This epistle is primarily not a theological discussion but a "word of exhortation." We must therefore not make it primarily a theological argument, but a treatise to direct us to higher living.

14. What news does he communicate concerning Timothy? What does he hope he will shortly be able to do? Heb. 13:23.

15. Whom are the brethren asked to salute? From whom does he send salutation? With what greeting does he end the epistle? Heb. 13:24, 25.

SABBATH SCHOOL LESSONS FOR THE FIRST QUARTER

If you have not been supplied with a *Lesson Quarterly* for the next quarter, and desire to keep up your daily lesson study, we give the following outline:

The lessons are "Studies on the Decalogue." Lesson 1, for January 1, is entitled "The Law and the Gospel." The lesson scriptures are taken from various books of the Bible. The memory verse is Romans 8:3, 4. The Study Help is *Patriarchs and Prophets*, chapters 2-4. The texts covered are:

Ques. 1: Heb. 11:3, first part;
Isa. 40:26.

Ques. 2: Acts 17:28; Deut 30:19,
second part.

Ques. 3: Ps. 119:104; Rom. 3:20,
last part.

Ques. 4: John 8:9; 1 John 3:21,

Ques. 5: Prov. 15:9, first part;
Ps. 37:38.

Ques. 6: Rom. 5:12; 3:23.

Ques. 7: Rom. 3:24-26.

Ques. 8: Rom. 5:18, 19; 1 John 1:9.

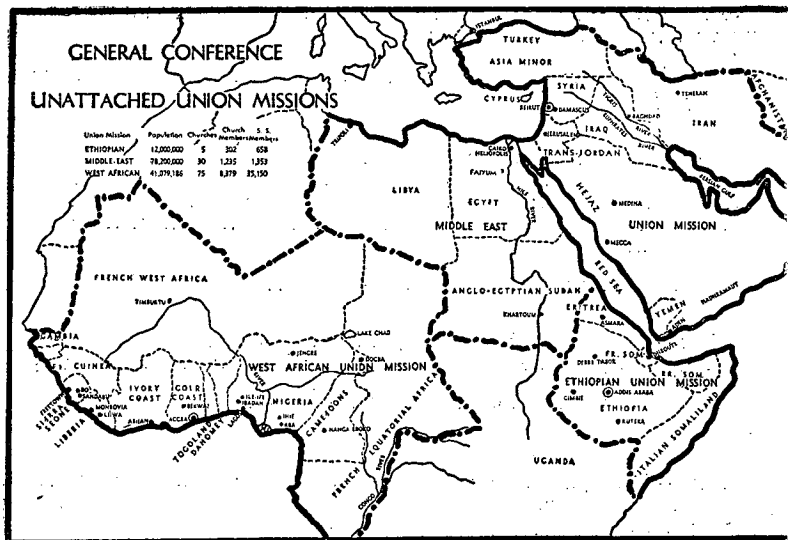
Ques. 9: Rom. 8:3, 4.

Ques. 10: Heb. 11:8; Acts 6:7;
Rev. 14:12.

Ques. 11: Acts 17:31, first part;
John 3:18.

Ques. 12: Rom. 6:22.

Ques. 13: Heb. 10:15, 16.



THIRTEENTH SABBATH OFFERING—December 25

Middle East, West African, and Ethiopian Unions

The overflow of the Thirteenth Sabbath Offering this fourth quarter is to help re-establish medical work in Ethiopia, provide a dormitory for the training school in Egypt, and complete the training school in Nigeria.

Our medical work in Ethiopia is being re-established; a 12-bed hospital at Debrî Tabor is open; the hospital at Gimbié has just been rebuilt; and we have a 75-bed hospital at Addis Ababa. More buildings, better and more equipment, furniture, and other necessities should be provided for these institutions.

Our training school in Egypt needs funds with which to build a dormitory for young women and provide laundry facilities for the entire school. If ever Egypt is to be given an opportunity to hear the gospel, an army of well-trained national young people must go forth from this training school.

Nigeria, the land of mission opportunity, has more Sabbath school members compared to church members than any other place in the world. Lack of trained evangelist-teachers has handicapped the spread of the gospel in this land. The training school in Nigeria should be completed to help in evangelizing this vast territory.

A generous Thirteenth Sabbath Offering from every Sabbath school member is required to provide an overflow sufficiently large to meet the barest needs of these three projects.