

SABBATH-SCHOOL LESSONS

— ON —

Old Testament History

— FOR —

∴ SENIOR CLASSES ∴

JANUARY TO JULY, 1888.

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OLD TESTAMENT HISTORY.



LESSON I.

January 7, 1888.

CREATION.

SIDE LIGHTS.—“Great Controversy,” Vol. 1, Chaps. 2 and 8; “History of the Sabbath,” Chap. 1.

1. What did God do in the beginning? Gen. 1 : 1.
2. By what means was this accomplished? Ps. 33 : 6, 9.
3. Are we to understand from these words that the matter of the earth was not in existence before he spake? Heb. 11 : 3.
4. Who was the active agent in creation? Heb. 1 : 1, 2.
5. Is there anything that the Son did not make? Col. 1 : 16, 17.
6. Since it was by the Son that the Father created all things, what is his rightful title? John 1 : 1, 3.
7. How has the Father addressed the Son? Heb. 1 : 8, 10.
8. Then how should he be regarded by all creatures? Heb. 1 : 6.
9. In what condition was the earth when it was first spoken into existence? Gen. 1 : 2.
10. After the creation of the substance of the earth, what was the first thing done? Verse 3.
11. What next? Verse 4.
12. What did God call the light and the darkness? Verse 5.
13. What do a period of darkness and a period of light together constitute? See verse 5.
14. Which always comes first in the formation of a day? *The darkness.* Can you explain why?
15. What was done on the second day? Gen. 1 : 6-8.

16. How is this day's work referred to by Job? Job 26 : 8.
17. What was done on the third day? Gen. 1 : 9-13.
18. What was made upon the fourth day? Verse 14.
19. What were these lights to govern? Verse 16.
20. Then what kind of days were these days of creation?
21. Does the sun *make* the day, or simply rule the day?
22. Tell what makes the day, and how there could be days before the sun was?

NOTES.—The day is made by the revolution of the earth on its axis. Each complete revolution makes one day, which for convenience is divided into twenty-four portions called “hours.” If the sun were to become a body of darkness, the day would still be the same length that it now is. So there were days before the sun was made to rule the day. The earth began to revolve as soon as it was created, each revolution making one day; and during the fourth revolution the sun was made for a light-bearer. The sun does not make the day; it simply rules it. The Hebrew of Gen. 1 : 18, literally translated, says that the great lights were set in the firmament “to rule in the day and in the night.”

WHEN the earth was created, “darkness was upon the face of the deep.” The phrase, “in the beginning,” marks the beginning of the first day of time. Consequently the first day of time began in darkness. Before the earth had completed its first revolution, God said, “Let there be light, and there was light.” God saw that the light was good, “and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening [the darkness] and the morning [the light] were the first day.” The first revolution of

the earth was completed just at the dividing line between light and darkness; and as the first part of that day was in the darkness which up to that time had been unbroken, so the second day began with the darkness which had then been set off and placed within bounds. And because time began in darkness, the first portion of every day of time has been darkness. Men may adopt as many standards as they please, but every day of time has begun with evening, and so it will be as long as time lasts.

LESSON II.

January 14, 1888.

CREATION AND THE SABBATH.

SIDE LIGHTS.—“History of the Sabbath,” first half of Chap. 2.

1. Who was the direct agent in the creation of the earth?
2. State briefly what was done on each of the first four days?
3. What was made on the fifth day? Gen. 1 : 20-23.
4. What upon the sixth day? Verses 25-27.
5. How did God regard his work when it was done? Verse 31.
6. How did he spend the seventh day? Gen. 2 : 1, 2.
7. After he had rested on the seventh day, what did he do? Verse 3.
8. What is the meaning of “sanctify”? *Ans.*—“To set apart for a holy or religious use.”—*Webster.*
9. What is the name of the seventh day? Ex. 20 : 10.
10. For whom was the Sabbath made? Mark 2 : 27.
11. What is necessarily implied in the statement that after God had rested upon the seventh day he sanctified or set it apart? *Ans.*—That he told man what he had done, and commanded him to keep it holy.
12. Give two instances of the use of the word “sanctify,” which confirm this. Ex. 19 : 12, 23; Josh. 20 : 7, margin.
13. What is the great object of the Sabbath? Eze. 20 : 12.

14. How does the Sabbath serve as a “sign” to make us know the true God? Ex. 31 : 15, 17.

15. What is God’s distinguishing characteristic? Ps. 96 : 4, 5; Jer. 10 : 10-12.

16. What is the difference between God and men? Ps. 100 : 3; Isa. 40 : 15, 17; 55 : 9.

17. Then what was the Sabbath designed to do for men? *Ans.*—To be a continual reminder of God’s greatness, and of their dependence upon him, and of their duty to serve him with humility.

18. If Christ created the heavens and the earth, who must have made the Sabbath?

19. Then what relation does he sustain to it? Mark 2 : 28.

20. Then in keeping the Sabbath, whom do we honor?

21. And when the Sabbath is not kept, who is dishonored?

NOTE.—The same one who in six days created the heavens and the earth, also “rested the seventh day,” and blessed and sanctified it “because that in it he had rested.” We have already learned of Christ that “all things were created by him and for him;” therefore he must have made the Sabbath. Therefore he “is Lord even of the Sabbath day.” This does not exclude the Father from the creation and the making of the Sabbath, for the two are one. God made the worlds by his Son. Both were united in the creation, as they are in everything; and so men “should honor the Son even as they honor the Father.” When the Sabbath is not kept, both the Father and the Son are dishonored.

LESSON III.

January 21, 1888.

THE FALL OF MAN.

SIDE LIGHTS.—“Great Controversy,” Vol. 1, Chap. 3.

1. In what condition was the whole creation when it came from the hand of God? Gen. 1 : 31.
2. Did this include man also? Eccl. 7 : 29, first part.
3. Did man retain his uprightness? Rom. 5 : 12.

4. What prohibition had God laid upon the pair in the garden of Eden? Gen. 2 : 17.

5. Who first partook of this forbidden fruit? Gen. 3 : 6.

6. Was Adam deceived as to the consequences of the act? 1 Tim. 2 : 14.

7. How was Eve deceived? 2 Cor. 11 : 3.

8. Who was the serpent? Rev. 20 : 2.

9. How did he begin his work? Gen. 3 : 1.

10. When Eve repeated the prohibition, what did the serpent reply? Verse 4.

11. What did he say that eating from the tree would do for them? Verse 5.

12. In so saying, what imputation did he cast upon God?

13. In telling them that by eating the forbidden fruit they should be like God, what was Satan instilling into their minds? *Ans.*—Pride.

14. What was the cause of Satan's fall? Isa. 14 : 12-14.

15. What always follows pride? Prov. 11 : 2 ; 16 : 18.

16. What was it that brought the heathen nations into their deplorable condition? Rom. 1 : 22, 23.

17. What was the result of Adam's transgression? Gen. 3 : 17-19.

18. Was he allowed to remain in the garden? Verses 23, 24.

19. How extensive were the consequences of his fall? Rom. 5 : 12.

20. Did death pass upon all men regardless of their character, just because Adam sinned? See last clause of Rom. 5 : 12.

21. What kind of nature do all men inherit? Mark 7 : 21-23.

22. By what means may we get rid of this evil nature, and have a better one? 2 Peter 1 : 4 ; 1 John 5 : 4.

NOTES.—The first words of the serpent to Eve were calculated to reflect upon God's justice, and to arouse in her the feeling that she had not been treated by the Lord with the consideration due to her. "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

The Hebrew of the word translated "Yea," is itself a question, and the idea is, "Is it so, that God hath said," etc., indicating surprise that God should do such a thing. This was a most artful, insinuating way of arousing discontent.

IN verses 4 and 5 the serpent becomes more bold, and openly contradicts what God had said, and as openly charges him with injustice, in keeping Adam and Eve in an inferior position. Said he, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This is a literal translation. The idea is that they might be equal to God as well as not, but that God had arbitrarily placed that prohibition upon them, so that he might lord it over them. Thus Satan fanned into open rebellion the pride and discontent which he first aroused. He caused our first parents to fall in the same manner that he fell. Compare Satan's words to Eve with the teachings of modern Spiritualism—that what the Bible calls evil is a necessity, and the only means by which men can reach the highest development.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12. God did not allow death to come upon all mankind to punish them for Adam's transgression, but because "all have sinned." By his transgression Adam lost the moral likeness to God with which he was created, and so he transmitted to his descendants a perverted, sinful nature. Where Adam sinned they sinned.

LESSON IV.

January 28, 1888.

ABEL'S SACRIFICE.

SIDE LIGHTS.—"Great Controversy," Vol. 1, Chap. 5.

1. What was the name of the first son of Adam and Eve? Gen. 4 : 1.

2. What was the name of the second son? Verse 2.

3. What occupation did each follow?

4. What offering did Cain bring to the Lord? Verse 3.

5. What was Abel's offering? Verse 4, first clause.

6. How did the Lord regard Abel's offering? Verse 4, last clause.

7. How did the Lord regard Cain's offering? Verse 5.

8. What made Abel's offering more acceptable than Cain's? Heb. 11:4.

9. What did Abel obtain by his offering? *Ib.*

10. What was the defect in Cain's offering? Heb. 9:22.

11. Then since Cain did not take the proper steps to secure the remission of sins, what lay at his door? Gen. 4:7.

12. Through whose blood alone may remission of sins be obtained? Rom. 3:23-25.

13. Then since Abel was accepted, in whom must he have had faith? Acts 4:10-12.

14. What is the highest attainment of faith? Rom. 5:1; 1 John 5:4.

15. Since Abel was justified, was not his faith in Christ as perfect as ours can be?

16. What did Cain do to Abel? Gen. 4:8.

17. Why did he do this? 1 John 3:11, 12.

18. Of what scripture was Abel the first to demonstrate the truth? 2 Tim. 3:12.

19. Is it any wonder if the world hates the righteous? John 15:18-20.

20. How should the righteous feel when they are persecuted for their faith? Matt. 5:11, 12.

21. What consolation has the Christian in all tribulation? John 16:33.

NOTE.—Angels of God unfolded to Adam and Eve the plan of salvation, consequently their knowledge of it must have been perfect. So Cain and Abel knew how they might obtain righteousness, and peace with God. Abel accepted the conditions in simple faith, "by which he obtained witness that he was righteous." What this witness was, may be learned from Rom. 8:16 and 1 John 5:9-12.

LESSON V.

February 4, 1888.

THE EARTH CORRUPTED.

SIDE LIGHTS.—"Great Controversy," Vol. I, Chap. 7.

1. When men became very numerous on the earth, what did they do? Gen. 6:1, 2.

2. What commandment, then, was specially disregarded? *Ans.*—The seventh.

3. In pursuing this wicked course, what good influence were they resisting? Gen. 6:3.

4. What is the special office of the Spirit in connection with sinners? John 16:8.

5. By what means does the Spirit reprove the world of sin? Eph. 6:17.

6. What two things always necessarily work together in producing a perfect character? 2 Thess. 2:13, last clause; 1 Peter 1:22.

7. Then how must the Lord have striven with the antediluvians by his Spirit? *Ans.*—By keeping continually before them the right way.

8. By whom was the right way presented to them? 2 Peter 2:5.

9. How long did God say that he would bear with them? Gen. 6:3.

10. At the end of that time, how great was the wickedness of men? Verse 5.

11. What was the condition of the whole earth? Verse 12.

12. With what was it filled in consequence? Verse 11.

13. What was the only consistent thing that God could then do? Verse 13.

14. Upon whom alone did the Lord look with favor? Verse 8.

15. Why did the Lord regard Noah with special favor? Verse 9; chap. 7:1.

16. Upon what alone does the Lord look in his estimation of men? 1 Sam. 16:7.

17. How was it possible for Noah to remain upright in the midst of the universal corruption? Gen. 6:9, last clause.

18. What is the extent of God's requirement of man? Micah 6:8.

19. What effect did Noah's godly life have upon the world? Heb. 11:7.

"AND they took them wives of all which they chose." This indicates the utmost looseness in the marriage relation. It was just the same state of things that a certain class of Spiritualists express a desire for, and to which

all Spiritualism naturally tends. This was expressed recently by a correspondent of *Lucifer*, a Spiritualist paper of an advanced type. Said he: "In my estimation, the way out of marriage should be as easy as the way in. Mutual consent to part should be as lawful as mutual consent to live together." It is through the spread of Spiritualism that the world will be just before the coming of Christ "as it was in the days of Noah." See 2 Tim. 3:1-8.

NO MAN ever lived on this earth with whom the Spirit of God did not at some time strive. All men, however ignorant, have some knowledge of right and wrong, and upon this knowledge the Spirit works to convince them of sin. Says John: "That was the true Light, which lighteth every man that cometh into the world." John 1:9. Men may not have the written word, nevertheless it is true that the Spirit works by means of the word, which is its sword; for some of the light of the word is implanted in the heart of every man. See Rom. 2:14.

LESSON VI.

February 11, 1888.

THE FLOOD.

SIDE LIGHTS.—"Great Controversy," Vol. 1, Chap. 7.

1. When the world became wholly corrupt, what did God determine to do? Gen. 6:13.
2. What provision did the Lord make for the preservation of righteous Noah? Gen. 6:14, 17, 18.
3. Had there ever been anything to indicate the possibility of a flood? Gen. 2:5.
4. In obeying the command of the Lord to make an ark, what grace did Noah manifest? Heb. 11:7.
5. After the ark was completed, and Noah and his family had gone into it, what wonderful thing took place to convince the people of the truth of what Noah had preached? Gen. 7:7-9.
6. How long after this before the flood began? Verse 10.
7. Was it possible then for Noah to do anything more for the people? Verse 16.
8. How long did it rain? Verse 12.

9. What besides rain from heaven helped to make the flood? Verse 11.
10. How extensive was the flood? Verses 17-23; 2 Peter 3:6.
11. How long did the waters remain at their height? Gen. 7:24.
12. How long did Noah have to remain in the ark? Compare Gen. 7:11 with Gen. 8:13-16.
13. When Noah came out what did he do? Gen. 8:20.
14. What did the Lord say about floods in the future? Gen. 9:11.
15. What pledge did he give to confirm this promise? Verses 12-15.
16. What peculiar force is there in the expression, "I do set *my* bow in the cloud?" Rev. 4:3; Eze. 1:28.
17. Then how strong was the assurance that there should never be another universal flood? *Ans.*—God has pledged his own glory that it shall not be.
18. Will this earth never be destroyed by any means? 2 Peter 3:10.
19. What word has decreed this? Verses 5, 7. *Ans.*—The same word that created the earth in the beginning, and that destroyed it once by a flood.
20. Why will this destruction take place? Luke 17:26, 27.
21. What description have we of the wickedness that shall be in the last days? 2 Tim. 3:1-5.
22. Will the earth be filled with violence as it was before the flood? See verse 3.
23. Who alone will be saved from the destruction that comes because of this wickedness? Isa. 33:14-17.

LESSON VII.

February 18, 1888.

THE PATRIARCHS.

SIDE LIGHTS.—"History of the Sabbath," last part of Chap. 2; "Great Controversy," Vol. 1, Chap. 9.

1. How long was it from the creation of Adam till the birth of Seth? Gen. 5:3.

2. How long from the birth of Seth till the birth of Enos? Verse 6.

3. How long from the birth of Enos till the birth of Cainan? Verse 9.

4. How long from then till the birth of Mahalaleel? Verse 12.

5. How long after the birth of Mahalaleel was Jared born? Verse 15.

6. How old was Jared when Enoch was born? Verse 18.

7. How long did Enoch live before the birth of Methuselah? Verse 21.

8. How long did Methuselah live before Lamech was born? Verse 25.

9. Then how long was it from the creation of Adam till the birth of Lamech? *Ans.*—874 years.

10. How long did Adam live? Verse 5.

11. Then how long did he live after Lamech was born? *Ans.*—56 years.

12. How long did Adam live contemporary with Methuselah? *Ans.*—243 years.

13. Was there not, then, ample opportunity for Methuselah to learn of Adam all about the institution of the Sabbath, the fall, etc.?

14. How long did Lamech live before Noah was born? Gen. 5 : 28, 29.

15. How old was Methuselah when Noah was born? *Ans.*—369 years. Compare verses 25 and 28.

16. How old was Methuselah when he died? Verse 27.

17. Then how long did Methuselah live contemporary with Noah? *Ans.*—600 years.

18. How long did he live contemporary with Shem? *Ans.*—98 years. See Gen. 11 : 10.

19. How long did Shem live after the flood? Gen. 11 : 10, 11.

20. How long after the flood was Abraham born? *Ans.*—352 years.

21. Then what opportunity had Abraham to learn all the events of the antediluvian world? *Ans.*—He lived for 150 years contemporary with Shem, who had lived 98 years with one who had lived 233 years with Adam.

22. Before the flood, had there been more than one language? Gen. 11 : 1.

23. Soon after the flood what did the people begin to do? Verses 2-4.

24. What was their object in doing this? Verse 4.

25. What evil motives prompted them to do this? *Ans.*—Pride and presumption. They thought that by their own efforts they could frustrate any possible attempt on the part of God to punish them for their wickedness.

26. What did the Lord do? Verses 7, 8.

27. What was the tower called, and why? Verse 9.

28. Is it possible for men by combining together to avert the judgments of God? Prov. 11 : 21.

NOTE.—It is not to be expected that all shall commit to memory the figures given in this lesson, although many of the younger scholars may not find it difficult to do so. Even though all could commit these figures to memory, it would be somewhat difficult for them to grasp fully the idea they are designed to convey, without something to aid them. Accordingly the teacher should prepare some sort of a diagram, showing by different lines how long the patriarchs lived contemporaneously, and how few lives it took to span the period of time from the creation till the call of Abraham. This lesson is designed to show how easy it was to preserve and transmit the knowledge of the truth of God. A diagram will be found on page 11.

LESSON VIII.

February 25, 1888.

CALL OF ABRAHAM.

1. WHERE did Abraham live when the Lord first appeared to him? Acts 7 : 2.

2. What did the Lord say to him? Verse 3.

3. What promise did the Lord then make to him? Gen. 12 : 1-3.

4. What did Abraham then do? Acts 7 : 4.

5. How old was he when he went to the land of Canaan? Gen. 12 : 4, 5.

6. Did he know before he started where he was going? Gen. 12 : 1; Acts 7 : 3.

7. In thus going from his home, what did he manifest? Heb. 11 : 8.

8. What promise did the Lord afterward make him? Gen. 13 : 14, 15.

9. To whom besides himself was the promise made? Verse 15.

10. How numerous did the Lord say that his seed should be? Verse 16.

11. Had Abraham any children at this time? Gen. 15 : 2.

12. What did the Lord again say as to the number of his posterity? Verse 5.

13. How did Abraham regard the word of the Lord? Verse 6, first clause.

14. How did God regard Abraham's faith? Verse 6, last clause.

15. What is meant by faith being counted for righteousness? *Ans.*—The forgiveness of sins. See Rom. 4 : 5-8.

16. Through whom were the promises confirmed to Abraham? Gal. 3 : 17.

17. And who are the promised seed? Gal. 3 : 29.

18. What is the inheritance of which they, with him, are heirs? Rom. 4 : 13.

LESSON IX.

March 3, 1888.

ABRAHAM AND LOT.

1. WHEN Abraham left his native land, whom did he take with him? Gen. 12 : 5.

2. After his sojourn in Canaan, where did he go? Verse 10.

3. Why did he go there?

4. How was he prospered while there? Verse 16; chap. 13 : 1, 2.

5. How was Lot situated as regards wealth? Gen. 13 : 5.

6. What was the consequence of the great wealth of both Abraham and Lot? Verses 6, 7.

7. How was Abraham affected by this strife? Verse 8.

8. What generous part did Abraham act? Verse 9.

9. How did Lot respond to this generous offer? Verses 10, 11.

10. What alone seemed to influence Lot in his choice?

11. Near what city did Lot pitch his tent? Verse 12.

12. What was the character of the men of Sodom? Verse 13.

13. Did Abraham lose anything by his generosity? Verses 14-17.

14. What great battle was fought some years after? Gen. 14 : 8, 9.

15. What happened to the kings of Sodom and Gomorrah and their people? Verses 10, 11.

16. Who else was taken captive? Verse 12.

17. What do you think was the indirect cause of Lot's misfortune?

18. What charge is given to the rich? 1 Tim. 6 : 17-19.

19. How sure may a man be of retaining riches? Prov. 23 : 4, 5.

20. What proverb was fulfilled in the case of Lot? Prov. 15 : 27.

LESSON X.

March 10, 1888.

ABRAHAM AND MELCHIZEDEK.

1. WHERE did Abraham dwell when Lot was taken captive? Gen. 14 : 13.

2. When he heard of Lot's misfortune, what did he do? Verse 14.

3. What success did he have? Verses 15, 16.

4. Who went out to meet Abraham on his return with the spoil? Verse 17.

5. Who else met him and brought refreshments? Verse 18, first part.

6. Who was Melchizedek? Verse 18; Heb. 7 : 1, 2.

7. What besides giving him refreshments did Melchizedek do for Abraham? Gen. 14 : 19.

8. Which was the greater man, Abraham or Melchizedek? Heb. 7 : 4, 7.

9. What did Abraham give to Melchizedek? Gen. 14 : 20; Heb. 7 : 4.

10. What did the king of Sodom say to Abraham? Gen. 14 : 21.

11. What reply did Abraham make? Verses 22, 23.

12. What only did Abraham reserve of the spoil? Verse 24.

13. What had he taken out before he reserved the portion for the young men who went with him? Verse 20.

14. Since Abraham said that he would not take so much as a shoe latchet that belonged to the king of Sodom, whose property must he have regarded the tithe which he gave to the priest of the Lord? Lev. 27 : 30.

15. Who is our priest? Heb. 4 : 14.

16. Of what order is he the priest? Heb. 6 : 20.

17. Then ought we not to pay tithes as well as Abraham?

18. What words of the apostle Paul indicate that our great High Priest should receive tithes of us? Heb. 7 : 8.

19. What did Jesus himself say concerning men's duty to pay tithes? Matt. 23 : 23.

NOTE.—The paying of tithes was not a Jewish arrangement, nor a ceremonial ordinance. "The tithe is the Lord's;" and when we pay a tithe of our income into the Lord's treasury, we simply give him that which is his own. When we withhold the tithe, we rob God of his due. See Mal. 3 : 8. In the seventh of Hebrews, in showing the superiority of the Melchizedek priesthood to the Levitical priesthood, the apostle shows that in the person of Abraham, Levi himself paid tithes to Melchizedek. Christ is a priest "after the order of Melchizedek," and so, although we are not under the Levitical priesthood, as Abraham was not, Christ is our priest, "of whom it is witnessed that he liveth," and he should receive tithe from us.

LESSON XI.

March 17, 1888.

ABRAHAM'S PLEA FOR SODOM.

1. Who came to Abraham while he lived in Mamre? Gen. 18 : 1, 2.

2. Who were these men? Verse 22 ; chap. 19 : 1.

3. Did Abraham recognize the Lord as one of the three men?

4. How did Abraham show his hospitality? Verses 3-8.

5. What exhortation based upon this occurrence is given to us. Heb. 13 : 2.

6. When the men rose to go, what did Abraham do? Gen. 18 : 16.

7. What did the Lord say? Verses 17, 18.

8. Why did the Lord honor Abraham in this manner? Verse 19.

9. What did the Lord say of Sodom and Gomorrah? Verse 20.

10. What did Abraham say to the Lord? Verses 23-25.

11. What reply did the Lord make? Verse 26.

12. In what spirit did Abraham continue his plea? Verse 27.

13. What was the second request, and the reply? Verse 28.

14. What concession did the Lord still further make in answer to Abraham's earnest prayer? Verse 29.

15. How did Abraham still further pray, and what was the result? Verses 30, 31.

16. For what still smaller number did the Lord say he would spare Sodom? Verse 31

17. Finally, how many righteous persons did the Lord say would save Sodom? Verse 32.

18. In this simple narrative, what scripture do we see fulfilled? James 5 : 16, last clause.

19. Cite some notable instances where wicked men's lives were spared on account of a righteous man. Acts 27 : 21-25 ; Job 42 : 7-9.

20. What relation do the righteous sustain to the people of the earth? Matt. 5 : 13, first clause.

21. Will the presence of righteous men always be sufficient to save the wicked from merited punishment? Eze. 14 : 19, 20.

22. What is the only safe place for people to occupy? Ps. 91 : 1-4.

LESSON XII.

March 24, 1888.

DESTRUCTION OF SODOM.

1. WHILE Abraham was pleading with the Lord for Sodom, what were the two angels who accompanied him doing? Gen. 18 : 22.

2. At what time did the angels reach Sodom? Gen. 19: 1.

3. How did Lot greet them?

4. What trait had Lot in common with Abraham? *Ans.*—Hospitality.

5. How did he exhibit it? Gen. 19: 2, 3.

6. What place of honor did Lot occupy in the city of Sodom? Verse 1.

7. Cite other instances that indicate that those who sat in the gate occupied an office of public trust. Dan. 2: 49; Esther 2: 19, 21, 22; 3: 2, 3; Prov. 24: 7; 31: 23; Lam. 5: 14.

8. What words of the Sodomites corroborate this? Gen. 19: 9.

9. Did Lot participate in the wickedness of the Sodomites? 2 Pet. 2: 6-8.

10. What was the crying sin of Sodom and Gomorrah? Jude 7.

11. What marked contrast was there between the hospitality of Lot and the actions of the men of Sodom? Gen. 19: 4-7, 9.

12. What did the angels say to Lot? Verses 12, 13.

13. What did Lot do? Verse 14.

14. How did his sons-in-law regard his appeal?

15. What did the angels say as soon as it was morning? Verse 15.

16. What steps did they take to hasten Lot and his family? Verse 16.

17. What earnest charge did the angels give them? Verse 17.

18. As soon as Lot had escaped, what did the Lord do? Verses 23-25.

19. What happened to his wife because she disregarded the command of the angels? Verse 26.

20. What warning is given to us, in view of such facts as this? Heb. 2: 1-3.

21. What did Jesus say of the condition of the world just before his second coming? Luke 17: 28-30.

22. What will he do when he is revealed? 2 Thess. 1: 7-9.

23. Of what was the destruction of Sodom and Gomorrah an example? Jude 6, 7.

24. What charge is given to us who are living in these last days? Luke 21: 34-36.

25. What warning is given us? Luke 17: 31, 32.

NOTE.—On Jude 7 Dr. Barnes says: "The phrase 'eternal fire' is one that is often used to denote future punishment—as expressing the severity and intensity of the suffering. As here used it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning, for that was not true. The expression seems to denote, in this connection, two things: (1) That the destruction of the cities of the plains, with their inhabitants, was as entire and perpetual as if the fires had been always burning—the consumption was absolute and enduring—the sinners were wholly cut off, and the cities forever rendered desolate; and (2) that in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly." And the apostle Peter expressly declares that God made Sodom and Gomorrah "an ensample unto those that after should live ungodly." 2 Peter 2: 6.

LESSON XIII.

March 31, 1888.

SUGGESTIONS FOR QUARTERLY REVIEW.

1. WHY should God receive homage from all creatures?

2. What distinguishes the one true God from false gods?

3. By what simple act were the heavens and earth created?

4. Who was the active agent in creation?

5. Then how much honor should Christ receive? John 5: 22, 23.

6. What was instituted, by which men can show that they honor God as Creator?

7. What relation does Christ sustain to the Sabbath?

8. What was the cause of the fall of man?

9. What principle underlies all outward sin? *Ans.*—Pride.

10. How did God manifest his love for fallen, rebellious man? John 3: 16.

11. How did Abel show his faith in this wonderful truth?

12. How wicked did the earth finally become?

13. What did it become necessary for God to do because of this wickedness?

14. When will this wickedness again be paralleled?

15. What Heaven-defying act was done shortly after the flood?

16. Wherein did the heinousness of this act lie?

17. State some of the circumstances of the call of Abraham, and the promises to him.

18. Did the Lord call Abraham because he was a perfect man? Rom. 3 : 23 ; 5 : 12.

19. Why did he grant him such wonderful blessings? Gen. 15 : 16 ; 18 : 19.

20. How do you know that Abraham had faith in God? James 2 : 21-23.

21. What promises were made to him?

22. State in few words what these promises really comprise.

23. Who are children of Abraham, and heirs of these promises?

24. What will the children of Abraham do? John 8 : 39.

25. And what did Abraham do? Gen. 26 : 5.

NOTE.—This lesson, it will be noticed, is entitled, "*Suggestions for Quarterly Review.*"

It is designed to assist the teacher in conducting a review of the lessons for the quarter, but need not be strictly followed unless he wishes to do so. If the previous lessons have been well learned, this one will not be found difficult. Nevertheless, anything like thorough treatment of it will in most cases require more time than can be allotted to class exercise, and the teacher will probably not be more than half or two-thirds through with it before the time for general review. In order to avoid repetition of one part of the lesson, and neglect of another, one of the following plans may be adopted at the discretion of teachers and officers: 1. All the time of the class recitation, and also the usual time of the general review, may be given to the teachers, so that they can thoroughly consider the entire lesson in class. 2. The whole of the time may be taken by the leader of the division, who can thus pass over the entire lesson. 3. The classes may devote the usual time to the consideration of the lesson, and the division leader may begin about where they leave off, and finish the lesson. 4. The division leader may begin the consideration of the lesson, asking questions and presenting some outline thoughts, and then the class recitation may occupy the remainder of the time of the school. Each school must decide for itself how it can use the lesson to the best advantage.

LESSON XIV.*April 7, 1888.***THE TEST OF FAITH.**

SIDE LIGHTS.—“Great Controversy,” Vol. I., last part of Chap. 10.

1. What was the character of Abraham? Gen. 26 : 5.
2. Were his early associations favorable to the formation of such a character? Josh. 24 : 2.
3. For what reason was Abraham counted righteous? Rom 4 : 3.
4. What will true faith do? Gal. 5 : 6; 1 John 5 : 4.
5. What did the Lord do to test Abraham's faith? Gen. 22 : 1, 2.
6. How did Abraham obey? Verse 3.
7. How long did they travel before they came to the place? Verse 4.
8. What did Isaac say to his father as they were going together to the place of sacrifice? Verse 7.
9. What was Abraham's reply? Verse 8.
10. When they came to the place what did Abraham do? Verse 9.
11. How far did he proceed toward slaying Isaac? Verse 10.
12. How was he prevented from completing the sacrifice? Verses 11, 12.
13. What did the angel of the Lord say was now proved? Verse 12.
14. How were Abraham's words, that God would provide himself a lamb, fulfilled? Verse 13.
15. What promise did the Lord make because Abraham had done this? Verses 15-18.
16. What made this a peculiarly strong test of Abraham's faith. *Ans.*—Isaac was Abraham's only son (Gen. 22 : 2); there was no earthly hope that he could ever have another; and more than all, God had promised that his numerous seed should come through Isaac. Heb. 11 : 17, 18.
17. What did Abraham believe that God was able to do? Heb. 11 : 19.
18. What did this act prove concerning Abraham's faith? James 2 : 21, 22.

19. What wonderful title did Abraham thus gain? James 2 : 23.

20. Who may share this blessing? Gal. 3 :

LESSON XV.*April 14, 1888.***DESPISING THE BIRTHRIGHT.**

SIDE LIGHTS.—“Great Controversy,” Vol. I., first part of Chap. 12.

1. How old was Isaac when he was married? Gen. 25 : 20.
2. How old was he when his two sons were born? Verse 26.
3. What were their names?
4. What difference was there between them? Verse 27.
5. How did their parents regard them? Verse 28.
6. What did Jacob have as Esau came in one day from a hunting trip? Verse 29.
7. What did Esau say to Jacob? Verse 30.
8. What did Jacob reply? Verse 31.
9. How did Esau reason concerning his birthright? Verse 32.
10. What transaction was thus made by the two brothers? Verses 33, 34.
11. What was the birthright, and what was its importance to anyone?
12. How did Esau regard his birthright? Gen. 25 : 34, last clause.
13. How highly did he value it? *Ans.*—He considered it worth no more than a meal of victuals, to satisfy present necessity.
14. What language is used concerning Esau for this proceeding? Heb. 12 : 16.
15. How did he afterward feel concerning the blessings of his birthright? Verse 17.
16. Relate, in brief, the circumstances. Gen. 27 : 1-40.
17. Was he able to get back the birthright? Heb. 12 : 17.
18. Why not? *Ans.*—Because he had deliberately sold it, and could not alter the trade.
19. What is the exhortation given to us in this connection? Heb. 12 : 14-17.
20. If we are children of Abraham, what

is our birthright? Rom. 4 : 13; Col. 1 : 12; 1 John 3 : 1, 2.

21. Through what are we made heirs of this inheritance? Col. 1 : 13, 14.

22. What does the Spirit through Paul say of one who despises his heavenly birthright? Heb. 10 : 28, 29.

23. How may we do this? 2 Tim. 4 : 10.

24. What can you say of the condition of one who deliberately barter his interest in the blood of Christ, and his hope of eternal life, for a little present enjoyment? Heb. 10 : 29-31.

NOTE.—The term “birthright” denotes the special privileges belonging to the first-born. Among these were, that he should have a double portion of the inheritance, and that he should succeed to whatever position was held by his father. Among the Jews the first-born was considered as especially devoted to God; and since the Jewish people were the chosen people of God, and the Jewish nation was the church of that time, it may justly be concluded that special spiritual blessings were considered as part of the birthright.

LESSON XVI.

April 21, 1888.

JACOB'S VOW.

1. RELATE the means by which Jacob secured the blessing.
2. Was this honorable on the part of Jacob? Gen. 27 : 35.
3. What is the meaning of the name “Jacob”? Verse 36, and margin.
4. How did Esau regard Jacob for his course in securing the birthright? Verse 41, first part.
5. What did he purpose to do? Verse 41, last part.
6. What did Jacob's mother advise him to do? Verses 42-45.
7. Into how many years did the “few days” expand? *Ans.*—More than twenty.
8. What sort of a sleeping-place did Jacob have one night on his journey? Gen. 28 : 10, 11.
9. What dream did he have there? Verse 12.

10. Who stood at the head of the ladder? Verse 13.

11. What promise did the Lord make to him? Verses 13-15.

12. What did Jacob say when he awoke? Verse 16.

13. What did he say of that place? Verse 17.

14. When the Lord appeared to certain of his servants what did he say to them? Ex. 3 : 7; Josh. 5 : 15.

15. What may we learn from this? *Ans.*—That the presence of God in any place makes that place holy.

16. Where has the Lord promised always to be? Matt. 18 : 20.

17. What lesson should this teach us? *Ans.*—That places dedicated to the worship of God are sacred, and should always be entered with reverence.

18. What did Jacob do in the morning? Gen. 28 : 18, 19.

19. What vow did he make? Verses 20-22.

20. What was the extent of Jacob's desire from the Lord? Verse 20.

21. Could he have asked for less?

22. Yet what did he purpose to do? Verse 22.

23. Is it right to make vows or pledges to the Lord? Ps. 76 : 11.

24. When a person makes a vow, what should he be careful to do? Eccl. 5 : 4, 5.

25. Why should we be so careful to pay our vows? Deut. 23 : 21.

NOTE.—The question may arise, “If Jacob had received only food to eat and raiment to put on, how could he have paid tithe?” We are not to suppose that when Jacob made his vow, he expected that the Lord would give him his clothes ready made. The idea was that he would give the Lord a tithe of all that he received, and would get his food and raiment out of the remainder, no matter how much or how little it might be. The lesson that we should learn is, that nine-tenths of what we think would support us, with the blessing of the Lord, is better than the entire amount that might seem necessary, without God's blessing. God is able to make a small amount furnish as good a support as a large

sum. See 2 Cor. 9 : 8 ; also the case of the widow's cruse of oil and handful of meal (1 Kings 17 : 8-16), and the feeding of the multitudes by Christ.

LESSON XVII.

April 28, 1888.

JACOB AND THE ANGEL.

1. How long was Jacob with his Uncle Laban? Gen. 31 : 38.
2. Was his service an easy one? Verses 39-41.
3. How did God prosper him? Verses 7-9, 42.
4. When Jacob fled from Laban, how did the Lord interpose to protect him from Laban's wrath? Verse 29.
5. As Jacob went on his way, who met him? Gen. 32 : 1.
6. What did Jacob say, and what did he call the place? Verse 2.
7. For what purpose are angels sent to earth? Heb. 1 : 14.
8. What message did Jacob send to Esau? Gen. 32 : 3-5.
9. What news did the messengers bring back? Verse 6.
10. How was Jacob affected by this news? Verse 7.
11. What good reason had Jacob for fearing Esau?
12. What prayer for deliverance did he make? Verses 9-12.
13. What precautions did he take for safety? Verses 7, 8, 13-21.
14. When Jacob was left alone who encountered him? Verse 24.
15. How long did he wrestle with the stranger? *Ib.*
16. Who was it that was wrestling with him? Hosea 12 : 4, 5.
17. What act opened Jacob's eyes as to the real nature of his antagonist? Gen. 32 : 25.
18. What did the Lord then say? Verse 26, first part.
19. What may we conclude from this?

Ans.—That as soon as Jacob found out who it was that he was wrestling with, he ceased wrestling, and threw his arms about the Lord.

20. What reply did Jacob make to the Lord's request? Verse 26, last part.

21. How urgent was Jacob's plea? Hosea 12 : 4.

22. Why was Jacob so urgent at this time?

23. What evidence did he finally receive that his prayer was successful? Gen. 32 : 27, 28.

24. What was involved in this blessing?
Ans.—The pardon of all the sins of his past life.

25. Into what condition do sinners usually come before obtaining pardon? Rom. 7 : 24, 25.

26. What further evidence did he have that he had prevailed with God and with men? Gen. 33 : 1-16.

27. What exhortation is given us from this case? Hosea 12 : 6.

28. Of what time in the history of the people of God was this experience of Jacob a figure? Dan. 12 : 1 ; Jer. 30 : 7.

29. What will be granted to all those who finally prevail? Rev. 3 : 21.

NOTE.—The reason why Jacob was so urgent when he found out with whom he had been wrestling, was that he felt that he had come to a crisis in his life ; he had no earthly friends who could help him, his own brother was his sworn enemy ; and he knew that if God did not interpose to help him he was lost. He knew also that this calamity had come upon him because of his own wicked course. And since sin separates from God, he knew that if Esau met him before he made his peace with God, he would be eternally lost. For this reason he had sought that retired place to pray. We can imagine the agony of mind which he suffered while he was wrestling with one whom he doubtless supposed was a robber ; he had retired to seek the Lord in this emergency, and precious time was rapidly passing while he was being kept from his purpose by this stranger. And it requires no stretch of imagination to believe that as soon as he found that his antagonist was the Lord, whom he had come to seek, he ceased wrestling, and threw his arms about the Lord. while he declared, "I will

not let thee go, except thou bless me." This holding onto the Lord was indicative of his importunity and the strength of his faith, and is an example for all who seek special blessings from the Lord.

LESSON XVIII.

May 5, 1888.

PLOTTING AGAINST THE JUST.

1. WHERE did Jacob dwell? Gen. 37 : 1.
2. In what light did the patriarchs consider their residence in the land of Canaan? Heb. 11 : 13.
3. To what did they look forward as a permanent residence? Heb. 11 : 16.
4. How many sons had Jacob? Gen. 35 : 22, last clause.
5. Which one did Jacob love the most? Gen. 37 : 3.
6. How did Joseph's brethren regard him? Verse 4.
7. What made them hate him still more? Verses 5-11.
8. Upon what errand did Jacob send Joseph? Verses 13, 14.
9. When his brethren saw him coming, what did they propose to do? Verses 18, 20.
10. What did they do with him when he came? Verses 23, 24.
11. How did they afterwards dispose of him? Verses 25-27.
12. For how much did they sell him? Verse 28.
13. How do the wicked ever regard the just? Ps. 37 : 12.
14. What trait was it that moved Joseph's brethren to sell him into Egypt? Acts 7 : 9.
15. What scripture was verified in their case? James 3 : 16.
16. In what class is envy placed? Gal. 5 : 19-21.
17. What is said of those who do such things?
18. What course did they take to deceive their father? Gen. 37 : 31, 32.
19. When Jacob saw the coat, what did he at once conclude? Verse 33.

20. How did this affect Jacob? Verses 34, 35.

21. Can you recall any actions of Jacob that were of a similar character to this wicked deception? Relate them.

22. When had Jacob been forgiven for his wicked deeds?

23. What important lesson may we draw from this? *Ans.*—That although a sin may be forgiven, the results of it may remain, and the one who committed it will often have it brought before him, and will suffer in consequence.

24. What scripture is fulfilled even in this life? Matt. 7 : 2.

LESSON XIX.

May 12, 1888.

THE CONSEQUENCE OF PLEASING GOD.

1. To whom did Joseph's brethren sell him? Gen. 37 : 28.
2. What did the Midianites do with him? Verse 36.
3. Who was with Joseph in this strange land? Gen. 39 : 2 ; Acts 7 : 9.
4. What was the consequence to Joseph of the Lord's being with him? Gen. 39 : 3, 4 ; Acts 7 : 9, 10.
5. What was the result to Potiphar, from having a godly man in his house? Gen. 39 : 5.
6. How much responsibility was placed upon Joseph? Verse 6.
7. How old was Joseph when he was sold into Egypt? Gen. 37 : 2.
8. When he was strongly tempted in Potiphar's house, what noble stand did he take? Gen. 39 : 8, 9.
9. Did he stand firm to this resolution? Verse 10.
10. What was the immediate result of his upright conduct? Verses 19, 20 ; read also verses 11-18.
11. Who was with Joseph still? Verse 21.
12. What can always be said by one who has the Lord for a companion? Ps. 23.
13. How was this verified in Joseph's case? Gen. 39 : 21.

14. What trust was committed to Joseph in the prison? Verse 22.
 15. Why was this? Verse 23.
 16. What scripture was fulfilled in Joseph's case? Prov. 16:7.

LESSON XX.

May 19, 1888.

JOSEPH BEFORE PHARAOH.

1. WHAT is wisdom? Job 28:28.
2. Who have a good understanding? Ps. III:10.
3. How was this shown to be true in the case of Joseph? Gen. 40.
4. Who had a dream two years later? Gen. 41:1.
5. What was the dream? Verses 2-7.
6. What success did Pharaoh have in getting his dream interpreted? Verse 8.
7. How was Joseph's experience in prison now turned to his favor? Verses 9-14.
8. What did Pharaoh say to Joseph when he came before him? Verse 15.
9. What did Joseph say of himself, and to whom did he ascribe the power? Verse 16.
10. After Pharaoh had related his dream, how did Joseph interpret it? See verses 25-31.
11. What did he say the repetition of the dream indicated? Verse 32.
12. What advice did he give to Pharaoh? Verses 33-36.
13. What did Pharaoh think of this advice? Verse 37.
14. Whom did Pharaoh think was the most fit man for the work which Joseph had advised? Verses 38-40.
15. To what position did Pharaoh advance Joseph? Verses 41-44.
16. What scripture was fulfilled in the history of Joseph in Egypt? Ps. 37:32, 33.
17. What sure promise is given to those who trust and serve the Lord? Verses 5, 6.

LESSON XXI.

May 26, 1888.

GOD'S CARE FOR THE RIGHTEOUS.

1. RELATE the main points of what happened to Joseph in Egypt.
2. How long had he been in bondage when he was made prime minister? Compare Gen. 37:2 and Gen. 41:46.
3. Why did the Lord allow Joseph to experience so much bitter suffering? Ps. 105:17-19.
4. After having been the lowest of all, over whom was he exalted? Verses 20-22.
5. Of what general statement is the case of Joseph an example? Prov. 15:33.
6. How extensive was the famine which Joseph had predicted? Gen. 41:56, 57.
7. Who, among others, went to Egypt to buy corn? Gen. 42:3.
8. What did Joseph's brethren do when they came into his presence? Verse 6.
9. In so doing what did they fulfill?
10. Did they recognize one another? Verse 8.
11. How did Joseph accost his brethren? Verses 7-9.
12. What did he do to them? Verse 17.
13. Afterward what did he say and do to them? Verses 18-20.
14. What did this treatment cause them to remember? Verse 21.
15. What did they rightly judge had now come upon them? Verse 22.
16. How was Joseph affected by this evidence of their remorse for their evil course? Verse 24, first part.
17. When the corn which they took home was eaten up, what conversation took place between Jacob and his sons? Gen. 43:2-7.
18. What responsibility did Judah take concerning Benjamin? Verses 8, 9.
19. When they were about to return home the second time with their corn, what did Joseph do to try them? Gen. 44:1-5.
20. To what did they attribute all these calamities? Verse 16.
21. When they thought that Benjamin

was about to be enslaved, what pathetic plea did Judah make? Verses 18-34.

22. What did Joseph now know? *Ans.*—He knew that his brethren had thoroughly repented of their past wicked course.

23. What did he say to comfort them? Gen. 45 : 4-6.

24. Who did he say had ordered his being sold into Egypt? Verses 7, 8.

25. What will God always accomplish with the wrath of men? Ps. 76 : 10.

LESSON XXII.

June 2, 1888.

THE BONDAGE IN EGYPT.

1. WHEN Joseph had made himself known to his brethren, what did he tell them to do? Gen. 45 : 9-11.

2. What liberal offer did Pharaoh make? Verses 17-20.

3. What timely caution did Joseph give his brethren? Verse 24.

4. How did Jacob feel when his sons returned with this story? Verses 25, 26.

5. What finally induced him to consent to go? Verses 27, 28.

6. When he started, what encouragement did the Lord give him? Gen. 46 : 1-4.

7. How many were there who went down into Egypt? Acts 7 : 14.

8. How long did they live there in peace? Compare Gen. 41 : 46 ; 45 : 11 ; 50 : 26.

9. How did the children of Israel prosper in Egypt? Ex. 1 : 7.

10. What took place some time after Joseph's death? Verse 8.

11. What did this king say to his people? Verses 9, 10.

12. What did they do to the Israelites? Verse 11.

13. How did this affect them? Verse 12.

14. What did the children of Israel have to suffer at the hands of the Egyptians? Verses 13, 14.

15. Of what prophecy was this a fulfillment? Gen. 15 : 13.

16. What cruel order did the king of Egypt make? Ex. 1 : 22.

17. Relate the story of one child who was saved from the king's decree. Ex. 2 : 1-10.

18. What led the parents of Moses to do as they did? Heb. 11 : 23.

LESSON XXIII.

June 9, 1888.

MOSES AND HIS WORK.

1. WHO claimed Moses as her son? Ex. 2 : 10.

2. What advantages did this give him? Acts 7 : 21, 22.

3. What happened one day when he was grown? Ex. 2 : 11, 12.

4. How old was he when this happened? Acts 7 : 23, 24.

5. Why did he do this? Verse 25.

6. What is indicated by this verse? *Ans.*—That Moses had in some way learned that God would make use of him to deliver the children of Israel; and he supposed that they would understand it also.

7. Did they understand it?

8. What shows that they did not? Acts 7 : 25-28.

9. By this attempted deliverance of Israel, what stand did Moses take? Heb. 11 : 24. *Ans.*—He identified himself with Israel.

10. What choice did he make? Heb. 11 : 25.

11. What did he value more highly than the wealth of Egypt? Verse 26.

12. When Moses found that even his own people would not acknowledge him as a deliverer, what did he do? Ex. 2 : 15; Acts 7 : 29.

13. How long did he remain there? Acts 7 : 30.

14. What did he do all these years? Ex. 3 : 1, first part.

15. At the expiration of 40 years, what took place? Acts 7 : 30.

16. What did the Lord then propose to do with Moses? Verse 34.

17. Did the Israelites believe in the mission of Moses this time? Ex. 4 : 29-31.

18. What must have been the reason that

they did not accept him before? *Ans.*—Because although he had been appointed to do the work, he did not go in the Lord's way nor the Lord's time; he had only his own credentials.

LESSON XXIV.

June 16, 1888.

MOSES SENT TO EGYPT.

1. WHEN Moses went out the first time to deliver Israel, by slaying the Egyptian, what did he manifest? *Ans.*—Pride and self-sufficiency.

2. What must we conclude was his idea of the way deliverance would come? *Ans.*—That the people would rally around him, and that under his military guidance they would fight their way out of bondage.

3. In that case who alone would have received the glory?

4. What was God's design? Ex. 14: 17, 18.

5. While Moses was keeping sheep in the wilderness, what did he learn? Num. 12: 3.

6. When he went with the Lord's commission, how was he regarded? Ex. 11: 3.

7. How did the Lord appear to Moses, when he would send him to Egypt? Ex. 3: 2-4.

8. When Moses went to see the burning bush, what was said to him? Verses 4, 5.

9. Who was it speaking from the bush? Verse 6.

10. What other instances can you name where people were required to put off their shoes on account of the presence of God?

11. What did the Lord say he had seen and heard? Ex. 3: 7; Acts 7: 34.

12. What did he say he now proposed to do? Ex. 3: 8-10.

13. How eager was Moses now to go? Verse 11.

14. What did the Lord say? Verse 12.

15. What question did Moses ask? Verse 13.

16. What did the Lord reply? Verse 14.

17. What did God say of this name? Verse 15.

18. What is its meaning? *Ans.*—It means "the One who is," that is, the self-existent One, thus expressing the distinguishing characteristic of God.

19. What objection did Moses still interpose? Ex. 4: 1.

20. What three signs did the Lord give him by which he might prove that he had a divine commission? Verses 2-9.

21. Was Moses ready to go then? Verse 10.

22. What reply did the Lord make? Verses 11, 12.

23. What did Moses still say? Verse 13.

24. How did the Lord regard this continued refusal? Verse 14, first clause.

25. What help did he provide for Moses? Verse 14.

26. Who did he say should instruct them both? Verses 15, 16.

27. What confidence may the Lord's servants have in this age as they go to preach the gospel? Matt. 28: 18-20.

LESSON XXV.

June 23, 1888.

GOD'S REQUIREMENT FOR ISRAEL.

1. Who met Moses as he was on his way to Egypt? Ex. 4: 27.

2. What did Moses tell Aaron? Verse 28.

3. When they reached Egypt, what did they do? Verses 29, 30.

4. How did the people receive the message, and what did they do? Verse 31.

5. With what words did Moses and Aaron greet Pharaoh? Ex. 5: 1.

6. What reply did Pharaoh make? Verse 2.

7. What further statement did Moses and Aaron make, showing the urgency of the case? Verse 3.

8. Had God told Moses to make this request? Ex. 3: 18.

9. Do you think that Moses expected Pharaoh to grant this request? Verse 19.

10. Then why was he directed to make it, and why did he ask that the people might be allowed to go and sacrifice, when they wanted complete deliverance? See note.

11. What did Pharaoh charge Moses and Aaron with doing? Ex. 5:4, 5.

12. What did he say was the reason that the people wanted to go and sacrifice? Verses 8, 17.

13. How were their burdens increased in consequence? Verses 6, 7, 17-19.

14. After the Israelites had been delivered, what exhortation was given to them, based on their hard usage in Egypt? Deut. 5:14, 15.

15. What were they told to remember, in order that they might not be led to require their servants to work on the Sabbath? Verse 15.

16. For what purpose did God deliver them from bondage? Ex. 4:23; Ps. 105:43-45.

17. What does this indicate? *Ans.*—That they could not properly serve him in Egypt.

18. What may we conclude from this fact, and Pharaoh's statement to Moses and Aaron that they made the people "rest from their burdens," and the exhortation in Deut. 5:14, 15?

NOTES.—It is not in accordance with God's plan to punish any man, no matter how wicked he may be, without warning him, and giving him a chance to repent. Therefore, although he knew that Pharaoh was so churlish and stubborn that he would not listen to reason, he did not begin to send judgments upon him, at first, to force him to let Israel go, but sent a simple request, instead. Thus his justice was manifested. In the demand, "Let my people go, that they may hold a feast unto me in the wilderness," an opportunity was offered to Pharaoh to recognize the God of Israel as the true God. It was, in fact, Pharaoh's chance for repentance. If Pharaoh had granted the simple request which Moses brought to him from the Lord, it would have indicated that he recognized the authority of God; and in that case he would have been willing to grant whatever else the Lord might demand.

FROM EX. 4:23 and PS. 105:43-45 we learn that the children of Israel could not

serve the Lord in Egypt. In Deut. 5:14, 15 we find special emphasis given to that portion of the fourth commandment requiring the man-servant and the maid-servant to rest, and the Israelite was told to remember that he had been a servant in the land of Egypt; also in Ex. 5:5 we learn that Moses and Aaron made the people "rest from their burdens." From these facts we may conclude that the Sabbath was one of the things in which they could not serve the Lord in Egypt; and when Moses and Aaron came with the message of God (Ex. 4:29-31), they attempted a reform, which only increased their oppression. The Israelites were delivered, that they might observe the statutes of the Lord, including the Sabbath, and this placed upon them an additional obligation to keep the Sabbath strictly, as well as to keep all the commandments. Compare Deut. 24:17, 18.

LESSON XXVI.

June 30, 1888.

SUGGESTIONS FOR QUARTERLY REVIEW.

See note to lesson 13; the same suggestions will apply to this lesson.

1. GIVE a brief Bible description of the character of Abraham.
2. What was the foundation of Abraham's righteousness?
3. Tell how Abraham's faith was tested.
4. What made this such a test of his faith?
5. How did Jacob come to leave his father's house?
6. Relate the dream which he had while on his journey.
7. What vow did he make?
8. Give proof that it is right for us to make such vows.
9. Where is this narrative recorded?
10. Relate the circumstances of Jacob's wrestling with the angel.
11. Who was the angel?
12. What was the cause of Jacob's impurity, and what did he receive?
13. For what purpose was this narrative recorded?
14. What led to Joseph's being sold into Egypt?
15. How did he suffer there, and what for?

16. What subsequent position did he occupy?

17. What was the real cause of Joseph's prosperity?

18. Show how God overruled the purposes of wicked men for good.

19. How did the Israelites come to settle in the land of Egypt?

20. After they became very numerous, what was done to them?

21. Tell how Moses was fitted for the work of delivering the people.

22. Relate the circumstances of his call to return to Egypt to deliver Israel.

23. What was God's special object in delivering his people?

Camp-Meeting Lesson.

THE LOVE OF GOD.

1. In what does the Lord delight? Micah 7:18.

2. How is his mercy continually manifested? Lam. 3:22, 23.

3. Is his mercy limited to any special class? Acts 17:25; Matt. 5:44, 45.

4. How has mankind repaid him for his love in creating them and giving them all things to enjoy? Rom. 3:23; Isa. 1:4-6.

5. While all men were in this condition, how did God still further show his love to them? John 3:16; Rom. 5:8.

6. Is there any difference between the love of the Father and that of the Son? John 10:30; 14:11.

7. Into what relationship to God does his love bring us, if we accept it? 1 John 3:1.

8. What is given us to show that we are sons? Rom. 8:14-16.

9. What does the Holy Spirit beget in the hearts of those who receive it? Rom. 5:5.

10. If the love of God is shed abroad in our hearts, what effect will it have? 1 John 3:16; 4:11.

11. How much must we love one another? John 15:12; 1 John 3:16.

12. What exhortation to us is based upon Christ's love for us? Eph. 5:2.

13. If we have the love of God, will we love only those who love us? 1 John 4:10, 19; Matt. 5:43-46.

14. Did God love us because of any good that we had done? Titus 3:3-6; Eph. 2:1-6.

15. What alone should prompt all our acts? 2 Cor. 5:14.

16. In what other way is God's love manifested to his people? Rev. 3:19; Heb. 12:6.

17. What may we confidently expect from the fact that God so loved us as to give Christ to die for us? Rom. 8:32.

18. What is God's love for his children able to do when enemies rise up against them? Deut. 23:5.

19. If we appreciate this loving-kindness what will we do? Ps. 36:7.

20. How enduring is God's love to us? Jer. 31:3.

21. Can anything turn aside the love of God for those who trust him? Rom. 8:38, 39.

22. Unto whom will the saints of God ascribe universal praise both here and in eternity? Rev. 1:5, last part.

"THERE'S a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
That is more than liberty.

"There is welcome for the sinner,
And more graces for the good.
There is mercy with the Saviour;
There is healing in his blood.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

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