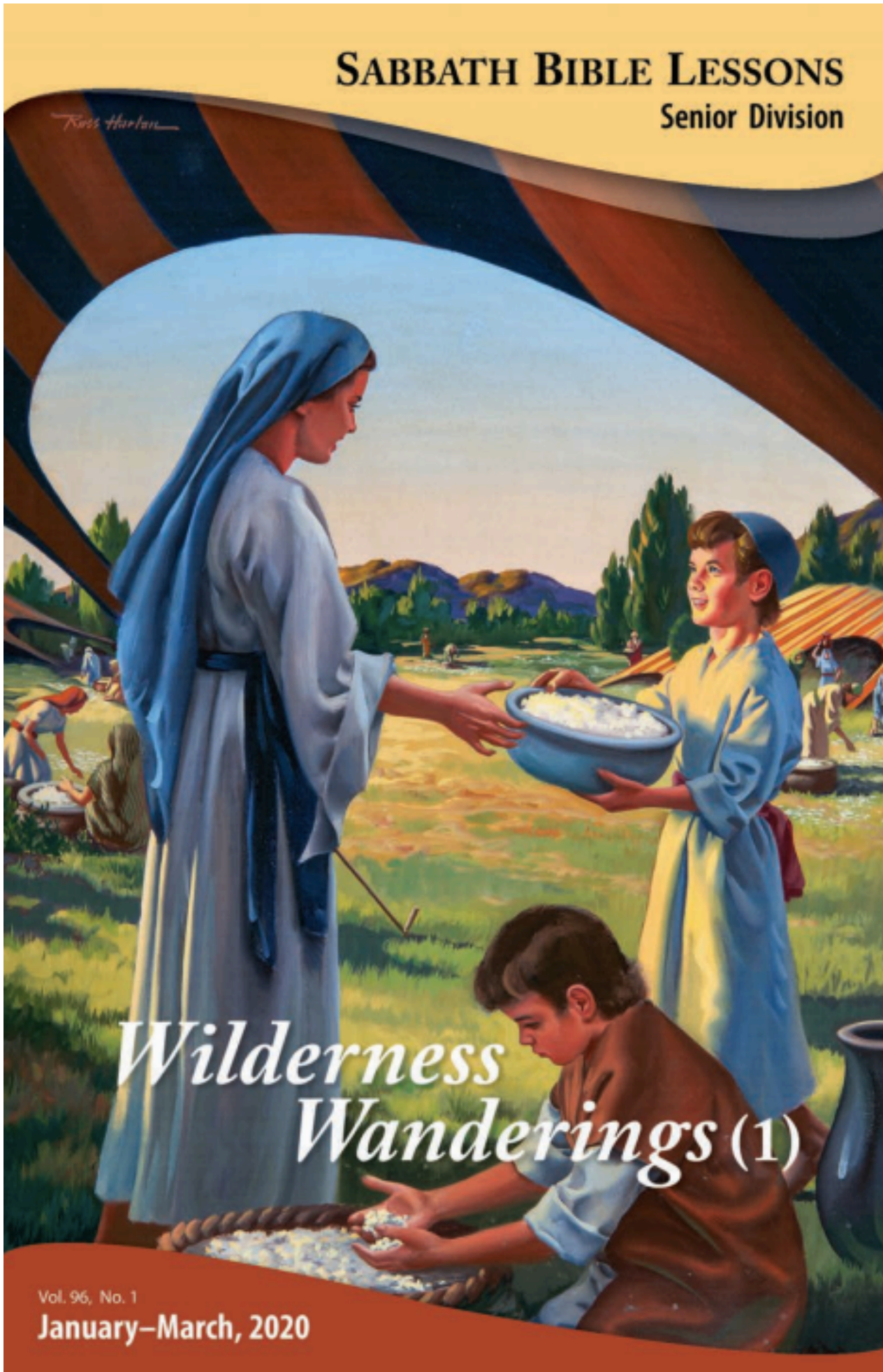


SABBATH BIBLE LESSONS

Senior Division

Ross Hartman



Wilderness Wanderings (1)

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TABLE OF CONTENTS

Forward.....	3
January - First Sabbath Offering.....	4
Lesson 1 - Sabbath, January 4, 2020	5
Lesson 2 - Sabbath, January 11, 2020	19
Lesson 3 - Sabbath, January 18, 2020	38
Lesson 4 - Sabbath, January 25, 2020	53
February - First Sabbath Offering	69
Lesson 5 - Sabbath, February 1, 2020	70
Lesson 6 - Sabbath, February 8, 2020	85
Lesson 7 - Sabbath, February 15, 2020	101
Lesson 8 - Sabbath, February 22, 2020.....	117
Lesson 9 - Sabbath, February 29, 2020	131
March - First Sabbath Offering.....	146
Lesson 10 - Sabbath, March 7, 2020	147
Lesson 11 - Sabbath, March 14, 2020	160
Lesson 12 - Sabbath, March 21, 2020	175
Lesson 13 - Sabbath, March 28, 2020	189

Forward

“The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time.” —Patriarchs and Prophets, p. 293.

“The murmurings of ancient Israel and their rebellious discontent, as well as the mighty miracles wrought in their favor and the punishment of their idolatry and ingratitude, are recorded for our benefit. The example of ancient Israel is given as a warning to the people of God, that they may avoid unbelief and escape His wrath. If the iniquities of the Hebrews had been omitted from the Sacred Record, and only their virtues recounted, their history would fail to teach us the lesson that it does.” — Testimonies, vol. 4, p. 11.

As we begin the first part of a two-part series on the “Wilderness Wanderings,” the main focus will be on: the birth of Moses and his preparation to lead the exodus movement; the plagues of Egypt; the deliverance of Israel from Egyptian bondage; the arrival of the Israelites at Sinai; and the receiving of the law. We will come across examples both of unbelief and its devastating consequence and faithfulness and its blessed rewards. We will see the terrible results of rejecting God’s warnings as well as the blessings upon those who choose to believe God’s Word and act upon it.

Many of the Israelites carried the influence of Egypt with them. Though they physically left Egypt, they brought many of the customs and thought-patterns of Egypt with them. We, too, have been called out of spiritual Egypt, the world. We, too, may have covenanted to follow God, but still act and think like the world. As we study these lessons, may we have willing hearts to follow God fully.

“The task of Moses would have been much less difficult had not many of the Israelites become so corrupted that they were unwilling to leave Egypt.” —Patriarchs and Prophets, p. 260. However, “during all the years of servitude in Egypt there had been among the Israelites some who adhered to the worship of Jehovah.” —Ibid., p. 259. The parents of Moses were among these faithful few. His mother, a God-fearing woman, knew how to bring up her son. “The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother.” —Ibid., p. 244.

May God help us to learn from the mistakes of the Israelites. May we also learn from their successes and be among the faithful few today who follow God at any cost.

The General Conference Sabbath School Department

January - First Sabbath Offering

Amazon (ARAM) Field headquarters, Brazil

Amazonas and Roraima are two states in the north of Brazil that are characterized by an abundance of interesting features. Roraima spans approximately 230,000 km² and has the smallest population density in the country, with 2.25 inhabitants per km². Its capital, Boa Vista, is the only Brazilian capital that is completely in the Northern Hemisphere. The economy of the state greatly depends on commercial goods and the service industry. Tourism is growing rapidly in the area, especially to the extraordinary Mount Roraima.

Amazonas is a large state, with 1,600,000 km². It also boasts a population of nearly 4 million inhabitants, 80% of which live in urban areas. Its capital, Manaus, is the most populated city in northern Brazil, with approximately 1.8 million inhabitants. Running through the state is the Amazon River, which is internationally known as the world's largest in water volume.

The Gospel reached this region in the 1970s when a group of colporteurs arrived in Manaus. The work begun in that area developed into the Roraima and Amazon as Field (ARAM), which has 200 members. Most of these brethren depend on family farming, with little financial resources. Their easiest means of transport are canoes, boats, or ships—a risky, time-consuming, and expensive method. A trip to the middle of the country must be done by air. All this contributes to a feeling of isolation.

The ARAM Field was created recently, and the headquarters were established in the Manaus Church—a temple built over four decades ago. Because of this, the building is in need of urgent renovations. New bathrooms, rooms for children and young people's classes, a kitchen, a dining hall, and a new pastor's house are essential additions needed. Offices have had to be adapted within the current infrastructure.

This undertaking is an immediate need and our resources are small, so we appeal to our brethren with this request. If, today, you are generous and donate liberally, the Lord will reward you abundantly.

Your Brethren of the ARAM Field in the North Brazilian Union

Lesson 1 - Sabbath, January 4, 2020

God's Chosen Leader

“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” (Hebrews 11:24, 25).

“The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord’s.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1098.

Suggested Reading: *Patriarchs and Prophets*, pp. 241-251

Sunday, December 29

1. SATAN TRIES TO DEFEAT GOD'S PURPOSE

a. As the children of Israel, dwelling in the land of Egypt, were fast becoming a numerous race, what did Pharaoh propose to do, fearing they would one day turn against him? Exodus 1:15–17, 22.

Exodus 1:15-17: *15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.*

Exodus 1:22: *And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.*

“The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. Failing to accomplish their purpose, they proceeded to more cruel measures. Orders were issued to the women whose employment gave them opportunity for executing the command, to destroy the Hebrew male children at their birth. Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose. But the women feared God, and dared not execute the cruel mandate. The Lord approved their course, and prospered them. The king, angry at the failure of his design, made the command more urgent and extensive.”—Patriarchs and Prophets, p. 242.

PRQ1. How did Satan know that a deliverer was to be raised up from among the Israelites, and what did he do to try to prevent this?

Monday, December 30

2. PREPARING A LEADER

a. What was Moses' heritage? Exodus 2:1; 6:20.

Exodus 2:1: *And there went a man of the house of Levi, and took to wife a daughter of Levi.*

Exodus 6:20: *And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.*

“[Exodus 1:22 quoted.] 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.” —Patriarchs and Prophets, pp. 242, 243.

PRQ2. How did Moses' mother train the child whom she was sure had some great destiny? For what purpose should children be trained today?

Monday, December 30

2. PREPARING A LEADER

b. What did Moses' mother do to save his life? Exodus 2:2–4.

Exodus 2:2-4: *2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to wit what would be done to him.*

PRQ2. How did Moses' mother train the child whom she was sure had some great destiny? For what purpose should children be trained today?

Monday, December 30

2. PREPARING A LEADER

c. How did God overrule the plans of Satan to destroy God’s planned deliverer? Exodus 2:5–10. What can we learn from the way Moses’ mother fulfilled her sacred trust in training her son for God?

Exodus 2:5-10: *5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children. 7 Then said his sister to Pharaoh’s daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh’s daughter said to her, Go. And the maid went and called the child’s mother. 9 And Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name* Moses: and she said, Because I drew him out of the water.*

“God had heard the mother’s prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. She faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded with influences that would tend to lead him away from God. All this rendered her more diligent and careful in his instruction than in that of her other children. She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. . . .

Continued...

“The lessons learned at his mother’s side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court.”—Ibid., pp. 243, 244.

“Every child born into the home is a sacred trust. God says to the parents, ‘Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.’”—Counsels to Parents, Teachers, and Students, p. 145.

PRQ2. How did Moses’ mother train the child whom she was sure had some great destiny? For what purpose should children be trained today?

Tuesday, December 31

3. AN EGYPTIAN EDUCATION

a. Following his early education in the home, what did the second phase of Moses' education involve? Acts 7:22. Why do you think God placed him in Pharaoh's palace?

Acts 7:22: And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

“From the humble home in Goshen the son of Jochebed passed to the palace of the Pharaohs, to the Egyptian princess, by her to be welcomed as a loved and cherished son. In the schools of Egypt, Moses received the highest civil and military training. Of great personal attractions, noble in form and stature, of cultivated mind and princely bearing, and renowned as a military leader, he became the nation's pride. The king of Egypt was also a member of the priesthood; and Moses, though refusing to participate in the heathen worship, was initiated into all the mysteries of the Egyptian religion.”—Education, p. 62.

PRQ3. What led Moses to choose poverty over worldly gain?

Tuesday, December 31

3. AN EGYPTIAN EDUCATION

b. Because of the faithful early training from his parents, what choice was Moses led to make later in his life? Hebrews 11:24–26.

Hebrews 11:24-26: *24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

“Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, ‘choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.’

“Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh and the monarch’s throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch’s crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin.” —Patriarchs and Prophets, p. 246.

PRQ3. What led Moses to choose poverty over worldly gain?

Wednesday, January 1

4. FROM A PRINCE TO A SHEPHERD

a. When Moses tried to work out God's plan for Israel in his own way, what were the results? Exodus 2:11–15; Acts 7:23–29.

Exodus 2:11-15: *11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Acts 7:23-29: *23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.*

Notes on next page...

“Moses had supposed that his education in the wisdom of Egypt fully qualified him to lead Israel from bondage. Was he not learned in all those things necessary for a general of armies? Had he not had the advantages of the best schools in the land? Yes, he felt that he was able to deliver his people. He set about his work by trying to gain their favor by redressing their wrongs. He killed an Egyptian who was imposing upon one of the Israelites. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness.

“Moses made a miserable failure of his first attempt; and, like many another, he immediately lost confidence in God and turned his back on his appointed work. He fled from the wrath of Pharaoh. He concluded that because of his great sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering his people from their cruel bondage. But the Lord allowed these things that He might teach Moses the gentleness, goodness, and long-suffering that it is necessary for every laborer for the Master to possess in order to be a successful worker in His cause.”—Counsels to Parents, Teacher, and Students, p. 407.

“It was not God’s will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes. Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises.”—Patriarchs and Prophets, p. 247.

PRQ4. Why did Moses have to be re-educated in a desert place?

Wednesday, January 1

4. FROM A PRINCE TO A SHEPHERD

b. How did Moses find a home in the land of Midian, and who became his family? Exodus 2:16–22; 18:2–4.

Exodus 2:16-22: *16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. 18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day? 19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. 20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. 21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.*

Exodus 18:2-4: *2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, 3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: 4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:*

PRQ4. Why did Moses have to be re-educated in a desert place?

Wednesday, January 1

4. FROM A PRINCE TO A SHEPHERD

c. What was Moses' occupation in the land of Midian? Exodus 3:1.

Exodus 3:1: *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.*

PRQ4. *Why did Moses have to be re-educated in a desert place?*

Thursday, January 2

5. TRAINING IN THE SCHOOL OF HARDSHIP

a. What was later said of Moses, which showed the great change brought about by the years of training in the wilderness? Numbers 12:3. What lessons had he learned in the wilderness?

Numbers 12:3: *(Now the man Moses was very meek, above all the men which were upon the face of the earth.)*

“The education received by Moses, as the king’s grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects; but the most valuable part of his fitting for his life work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ himself for teacher, he contemplated and learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king’s palace was unable to impart to him,—simple, unwavering faith, and constant trust in the Lord.” —Fundamentals of Christian Education, p. 342.

“In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help.” —Patriarchs and Prophets, p. 247.

PRQ5. What did Moses learn in his years as a shepherd? What things can we learn from the trials we experience in our own lives?

Friday, January 3

PERSONAL REVIEW QUESTIONS

- 1. How did Satan know that a deliverer was to be raised up from among the Israelites, and what did he do to try to prevent this?**
- 2. How did Moses' mother train the child whom she was sure had some great destiny? For what purpose should children be trained today?**
- 3. What led Moses to choose poverty over worldly gain?**
- 4. Why did Moses have to be re-educated in a desert place?**
- 5. What did Moses learn in his years as a shepherd? What things can we learn from the trials we experience in our own lives?**

Lesson 2 - Sabbath, January 11, 2020

A Message of Deliverance

“And thou shalt take this rod in thine hand, wherewith thou shalt do signs” (Exodus 4:17).

“The time for Israel’s deliverance had come. But God’s purpose was to be accomplished in a manner to pour contempt on human pride. The deliverer was to go forth as a humble shepherd, with only a rod in his hand; but God would make that rod the symbol of His power.” — *Patriarchs and Prophets*, p. 251.

Suggested Reading: *Patriarchs and Prophets*, pp. 251-256

Sunday, January 5

1. COMMUNICATION FROM GOD

**a. While Moses was tending Jethro's flocks, what was happening in Egypt?
Exodus 2:23–25.**

Exodus 2:23-25: *23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God* had respect unto them.*

PRQ1. What does the account of Moses at the burning bush teach us regarding the manner in which we should approach God in prayer and in the sanctuary?

Sunday, January 5

1. COMMUNICATION FROM GOD

b. What experience did Moses have at the burning bush? Exodus 3:1–5.

Exodus 3:1-5: *1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

PRQ1. *What does the account of Moses at the burning bush teach us regarding the manner in which we should approach God in prayer and in the sanctuary?*

Sunday, January 5

1. COMMUNICATION FROM GOD

c. What important lesson can we learn from this experience? Psalm 89:7.

Psalms 89:7: *God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*

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

PRQ1. What does the account of Moses at the burning bush teach us regarding the manner in which we should approach God in prayer and in the sanctuary?

Sunday, January 5

1. COMMUNICATION FROM GOD

c. What important lesson can we learn from this experience? Psalm 89:7.

Psalms 89:7: *God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*

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

PRQ1. What does the account of Moses at the burning bush teach us regarding the manner in which we should approach God in prayer and in the sanctuary?

Monday, January 6

2. GOD CALLS MOSES

a. What was the Lord about to do in behalf of His people? Exodus 3:7–9.

Exodus 3:7-9: *7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.*

PRQ2. *How did Moses expect God to deliver Israel from Egypt? Why didn't God deliver Israel in this manner?*

Monday, January 6

2. GOD CALLS MOSES

b. How did Moses fit into God's plan to accomplish this? Exodus 3:10; Acts 7:34, 35.

Exodus 3:10: *Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*

Acts 7:34-35: *34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.*

PRQ2. *How did Moses expect God to deliver Israel from Egypt? Why didn't God deliver Israel in this manner?*

Monday, January 6

2. GOD CALLS MOSES

c. How did Moses respond to God’s call and what did the Lord want him to realize? Exodus 3:11–15.

Exodus 3:11-15: *11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

“Amazed and terrified at the command, Moses drew back, saying, ‘Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?’ The reply was, ‘Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.’

“Moses thought of the difficulties to be encountered, of the blindness, ignorance, and unbelief of his people, many of whom were almost destitute of a knowledge of God. ‘Behold,’ he said, ‘when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?’ The answer was—

“‘I AM THAT I AM.’ ‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’” —Patriarchs and Prophets, pp. 252, 253.

Continued...

“Moses did not expect that this was the manner in which the Lord would use him to deliver Israel from Egypt. He thought that it would be by warfare. And when the Lord made known to him that he must stand before Pharaoh, and in His name demand him to let Israel go he shrank from the task.

“The Pharaoh before whom he was to appear, was not the one who had decreed that he should be put to death. That king was dead, and another had taken the reins of government. Nearly all the Egyptian kings were called by the name of Pharaoh. Moses would have preferred to stand at the head of the children of Israel as their general, and make war with the Egyptians. But this was not God’s plan. He would be magnified before his people, and teach not only them, but the Egyptians, that there is a living God, who has power to save, and to destroy.” —Spiritual Gifts, vol. 3, pp. 189, 190.

PRQ2. How did Moses expect God to deliver Israel from Egypt? Why didn’t God deliver Israel in this manner?

Tuesday, January 7

3. GOD ASSURES MOSES

a. What message was Moses to give the elders of Israel? Exodus 3:16–20.

Exodus 3:16-20: *16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. 19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.*

PRQ3. *Why are we sometimes reluctant to accept God's call to labor for Him?*

Tuesday, January 7

3. GOD ASSURES MOSES

b. How was God going to fulfil His promise that His people would not leave Egypt empty-handed? Exodus 3:21, 22.

Exodus 3:21-22: *21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*

“The Egyptians had been enriched by the labor unjustly exacted from the Israelites, and as the latter were to start on the journey to their new home, it was right for them to claim the reward of their years of toil. They were to ask for articles of value, such as could be easily transported, and God would give them favor in the sight of the Egyptians. The mighty miracles wrought for their deliverance would strike terror to the oppressors, so that the requests of the bondmen would be granted.” — Patriarchs and Prophets, p. 253.

PRQ3. Why are we sometimes reluctant to accept God’s call to labor for Him?

Tuesday, January 7

3. GOD ASSURES MOSES

c. As Moses was reluctant to accept God's calling, what further evidence did the Lord give him of His providence? Exodus 4:1–9. How should we respond to God's calling today?

Exodus 4:1-9: *1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 2 And the LORD said unto him, What is that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.*

Continued...

“Moses saw before him difficulties that seemed insurmountable. What proof could he give his people that God had indeed sent him? ‘Behold,’ he said, ‘they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.’ Evidence that appealed to his own senses was now given. He was told to cast his rod upon the ground. As he did so, ‘it became a serpent; and Moses fled from before it.’ He was commanded to seize it, and in his hand it became a rod. He was bidden to put his hand into his bosom. He obeyed, and ‘when he took it out, behold, his hand was leprous as snow.’ Being told to put it again into his bosom, he found on withdrawing it that it had become like the other. By these signs the Lord assured Moses that His own people, as well as Pharaoh, should be convinced that One mightier than the king of Egypt was manifest among them.” —Ibid., pp. 253, 254.

“Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God’s work with firm and willing heart, for Christ’s sake counting his losses gain?” —Ibid., p. 127.

PRQ3. Why are we sometimes reluctant to accept God’s call to labor for Him?

Wednesday, January 8

4. GOD CONTINUES TO ENCOURAGE MOSES

a. What shows that Moses was still unwilling to obey God's call? Exodus 4:10–13.

Exodus 4:10-13: *10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*

“But the servant of God was still overwhelmed by the thought of the strange and wonderful work before him. In his distress and fear he now pleaded as an excuse a lack of ready speech. . . . He had been so long away from the Egyptians that he had not so clear knowledge and ready use of their language as when he was among them. . . .

“These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed distrust of God. It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man.” — Patriarchs and Prophets, p. 254.

PRQ4. What is a sign of true greatness in those who serve God?

Wednesday, January 8

4. GOD CONTINUES TO ENCOURAGE MOSES

b. What help did God provide for Moses, as He patiently tried to encourage His servant? Exodus 4:14–17. How does God encourage His people today?

Exodus 4:14-17: *14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.*

“Let [the members of God’s church] realize that the work in which they are engaged is one upon which the Lord has placed His signet. . . . He bids us go forth to speak the words He gives us, feeling His holy touch upon our lips.” —God’s Amazing Grace, p. 275.

PRQ4. What is a sign of true greatness in those who serve God?

Wednesday, January 8

4. GOD CONTINUES TO ENCOURAGE MOSES

c. With what further assurance did God provide Moses? Exodus 4:18–23.

Exodus 4:18-23: *18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

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

PRQ4. What is a sign of true greatness in those who serve God?

Thursday, January 9

5. MOSES RETURNS TO EGYPT

a. As Moses accepted God’s call and went to Egypt, what happened along the way? Exodus 4:24–26. What solemn parallel can be drawn from this event?

Exodus 4:24-26: *24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.*

“[Moses] had failed to comply with the condition by which his child could be entitled to the blessings of God’s covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. . . . In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God.

“In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels; but there will be no security for the transgressor of God’s law. Angels cannot then protect those who are disregarding one of the divine precepts.” —Patriarchs and Prophets, p. 256.

PRQ5. In the time of trouble before us, what do those who disregard just one of the divine precepts forfeit?

Thursday, January 9

5. MOSES RETURNS TO EGYPT

b. When Moses and Aaron arrived in Egypt and gathered together the elders, how did the people react to the message of deliverance? Exodus 4:29–31.

Exodus 4:29-31: *29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.*

PRQ5. In the time of trouble before us, what do those who disregard just one of the divine precepts forfeit?

Friday, January 10

PERSONAL REVIEW QUESTIONS

- 1. What does the account of Moses at the burning bush teach us regarding the manner in which we should approach God in prayer and in the sanctuary?**
- 2. How did Moses expect God to deliver Israel from Egypt? Why didn't God deliver Israel in this manner?**
- 3. Why are we sometimes reluctant to accept God's call to labor for Him?**
- 4. What is a sign of true greatness in those who serve God?**
- 5. In the time of trouble before us, what do those who disregard just one of the divine precepts forfeit?**

Lesson 3 - Sabbath, January 18, 2020

Stubbornness, A Fruit of Pride

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Galatians 6:7).

“Pharaoh sowed obstinacy, and he reaped obstinacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth, than there is for Him to interfere with the growth of a grain of corn.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1100.

Suggested Reading: *Patriarchs and Prophets*, pp. 257-265

Sunday, January 12

1. PHARAOH RESISTS GOD

a. When Moses and Aaron came before the king of Egypt, what request did they present to him, and how did he respond? Exodus 5:1–3.

Exodus 5:1-3: *1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.*

PRQ1. *How do we sometimes show the same pride as Pharaoh?*

Sunday, January 12

1. PHARAOH RESISTS GOD

**b. What warnings should we take from Pharaoh's pride and rebellion?
Galatians 6:7; Proverbs 11:2.**

Galatians 6:7: *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

Proverbs 11:2: *When pride cometh, then cometh shame: but with the lowly is wisdom.*

“Those who exalt their own ideas above the plainly specified will of God, are saying as did Pharaoh, ‘Who is the Lord, that I should obey His voice?’ Every rejection of light hardens the heart and darkens the understanding; and thus men find it more and more difficult to distinguish between right and wrong, and they become bolder in resisting the will of God.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1100.

“Let all be warned by the messages sent from heaven that when any man shall exalt his own ways and his own judgment as supreme, he will come under Satan's jurisdiction and will be led blindfold by him until his spirit and his methods will conform to the archdeceiver, little by little, until his whole mind is under the influence of the spell. The serpent keeps its eye fixed upon a man, to charm him, until he has no power to go from the snare.” —The Publishing Ministry, p. 175.

PRQ1. *How do we sometimes show the same pride as Pharaoh?*

Monday, January 13

2. PHARAOH ADDS GREATER BURDENS

a. What accusation did the king bring against Moses and Aaron? Exodus 5:4, 5. To what “rest” was he referring?

Exodus 5:4-5: *4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.*

“In their bondage the Israelites had to some extent lost the knowledge of God’s law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.” —Patriarchs and Prophets, p. 258.

PRQ2. In what way is the Sabbath a distinguishing sign for God’s people today?

Monday, January 13

2. PHARAOH ADDS GREATER BURDENS

b. What was the purpose of God in bringing Israel out of Egypt? Psalm 105:43–45. What implications does this have for us?

Psalms 105:43-45: *43 And he brought forth his people with joy, and his chosen with gladness: 44 And gave them the lands of the heathen: and they inherited the labour of the people; 45 That they might observe his statutes, and keep his laws. Praise ye the LORD.*

“As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God’s people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. . . . The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that recreates the soul in His own likeness.” — Testimonies, vol. 6, pp. 349, 350.

“And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth.” — Ibid., p. 12.

PRQ2. In what way is the Sabbath a distinguishing sign for God’s people today?

Monday, January 13

2. PHARAOH ADDS GREATER BURDENS

c. What was the result of the interview with Pharaoh? Exodus 5:6–14.

Exodus 5:6-14: *6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. 10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. 14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?*

“The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit.” —Patriarchs and Prophets, p. 258.

PRQ2. *In what way is the Sabbath a distinguishing sign for God's people today?*

Tuesday, January 14

3. GOD TESTS THE FAITH OF ISRAEL

a. With what reproach did the officers of the children of Israel come to Moses and Aaron? Exodus 5:19–21.

Exodus 5:19-21: *19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. 20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.*

PRQ3. Why were so many of the Israelites unwilling to leave Egypt? Why are so many of us unwilling to let go of worldly customs and ideas today?

Tuesday, January 14

3. GOD TESTS THE FAITH OF ISRAEL

b. Why didn't the Lord deliver Israel straight away? Acts 14:22.

Acts 14:22: *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

“The Hebrews had expected to obtain their freedom without any special trial of their faith or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult had not many of the Israelites become so corrupted that they were unwilling to leave Egypt.” — Patriarchs and Prophets, p. 260.

“The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon His people, and after their deliverance He educated them. They were not left uncared for.” — The Southern Work, p. 43.

PRQ3. *Why were so many of the Israelites unwilling to leave Egypt? Why are so many of us unwilling to let go of worldly customs and ideas today?*

Tuesday, January 14

3. GOD TESTS THE FAITH OF ISRAEL

c. As Moses complained to the Lord when new trials came upon Israel, what did the Lord promise to do for His people? Exodus 5:22, 23; 6:1–8.

Exodus 5:22-23: *22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? 23 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.*

Exodus 6:1-8: *1 Then the LORD said unto Moses, 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. 2 And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.*

“In mercy to us, [God] does not always place us in the easiest places; for if He did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But He longs to manifest Himself to us in our emergencies, and reveal the abundant supplies that are at our disposal, independent of our surroundings; and disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for aid, as a child, when hungry and thirsty, calls upon its earthly father.” —Reflecting Christ, p. 353.

PRQ3. Why were so many of the Israelites unwilling to leave Egypt? Why are so many of us unwilling to let go of worldly customs and ideas today?

Wednesday, January 15

4. THE PEOPLE ARE DISHEARTENED

a. When Moses spoke to the children of Israel the second time, how did they receive the message of the Lord? Exodus 6:9. What promises should have been a source of hope for all the Israelites? Genesis 15:13, 14; 50:24.

Exodus 6:9: *And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.*

Genesis 15:13-14: *13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

Genesis 50:24: *And Joseph said unto his brethren, I die: and 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.*

“The elders of Israel endeavored to sustain the sinking faith of their brethren by repeating the promises made to their fathers, and the prophetic words of Joseph before his death, foretelling their deliverance from Egypt. Some would listen and believe. Others, looking at the circumstances that surrounded them, refused to hope. The Egyptians, being informed of what was reported among their bondmen, derided their expectations and scornfully denied the power of their God. They pointed to their situation as a nation of slaves, and tauntingly said, ‘If your God is just and merciful, and possesses power above that of the Egyptian gods, why does He not make you a free people?’ They called attention to their own condition. They worshiped deities termed by the Israelites false gods, yet they were a rich and powerful nation. They declared that their gods had blessed them with prosperity, and had given them the Israelites as servants, and they gloried in their power to oppress and destroy the worshipers of Jehovah. Pharaoh himself boasted that the God of the Hebrews could not deliver them from his hand.

Continued...

“Words like these destroyed the hopes of many of the Israelites. The case appeared to them very much as the Egyptians had represented. It was true that they were slaves, and must endure whatever their cruel taskmasters might choose to inflict. Their children had been hunted and slain, and their own lives were a burden. Yet they were worshiping the God of heaven. If Jehovah were indeed above all gods, surely He would not thus leave them in bondage to idolaters. But those who were true to God understood that it was because of Israel’s departure from Him—because of their disposition to marry with heathen nations, thus being led into idolatry—that the Lord had permitted them to become bondmen; and they confidently assured their brethren that He would soon break the yoke of the oppressor.”—Patriarchs and Prophets, pp. 259, 260.

PRQ4. Why had God allowed the Israelites to become slaves?

Wednesday, January 15

4. THE PEOPLE ARE DISHEARTENED

b. With what argument did Moses try to excuse himself when the Lord told him to speak to Pharaoh again? Exodus 6:10–12.

Exodus 6:10-12: *10 And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?*

PRQ4. Why had God allowed the Israelites to become slaves?

Thursday, January 16

5. GOD SENDS SIGNS AND WONDERS

a. As the Lord encouraged Moses to return to Pharaoh, what did He say He would multiply in Egypt, and what would be the reaction of the Egyptians? Exodus 7:1–5.

Exodus 7:1-5: *1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*

“Before the infliction of each plague, Moses was to describe its nature and effects, that the king might save himself from it if he chose. Every punishment rejected would be followed by one more severe, until his proud heart would be humbled, and he would acknowledge the Maker of heaven and earth as the true and living God. . . . God would glorify His own name, that other nations might hear of His power and tremble at His mighty acts, and that His people might be led to turn from their idolatry and render Him pure worship.” —Patriarchs and Prophets, p. 263.

PRQ5. Why did Satan try to counterfeit the miracles of God?

Thursday, January 16

5. GOD SENDS SIGNS AND WONDERS

b. How were God's and Satan's powers contrasted before Pharaoh? Exodus 7:8–12. What was Satan's purpose in trying to counterfeit the work of God?

Exodus 7:8-12: *8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.*

“By counterfeiting the work of God through Moses, [Satan] hoped not only to prevent the deliverance of Israel, but to exert an influence through future ages to destroy faith in the miracles of Christ. Satan is constantly seeking to counterfeit the work of Christ and to establish his own power and claims. He leads men to account for the miracles of Christ by making them appear to be the result of human skill and power. In many minds he thus destroys faith in Christ as the Son of God, and leads them to reject the gracious offers of mercy through the plan of redemption.” —Ibid., p. 265.

PRQ5. Why did Satan try to counterfeit the miracles of God?

Friday, January 17

PERSONAL REVIEW QUESTIONS

- 1. How do we sometimes show the same pride as Pharaoh?**
- 2. In what way is the Sabbath a distinguishing sign for God's people today?**
- 3. Why were so many of the Israelites unwilling to leave Egypt? Why are so many of us unwilling to let go of worldly customs and ideas today?**
- 4. Why had God allowed the Israelites to become slaves?**
- 5. Why did Satan try to counterfeit the miracles of God?**

Lesson 4 - Sabbath, January 25, 2020

The Plagues of Egypt

“Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?” (1 Samuel 6:6).

“God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest.” —Christ’s Object Lessons, p. 84.

Suggested Reading: *Patriarchs and Prophets*, pp. 265-272

Sunday, January 19

1. A PROTEST AGAINST SENSELESS WORSHIP

a. What was the first plague, and why was it sent? Exodus 7:14–21.

Exodus 7:14-21: *14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. 18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. 19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. 20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.*

“During the plagues on Egypt Pharaoh was punctual in his superstitious devotion to the river, and visited it every morning, and as he stood upon its banks he offered praise and thanksgiving to the water, recounting the great good it accomplished, and telling the water of its great power; that without it they could not exist; for their lands were watered by it, and it supplied meat for their tables.” —Spiritual Gifts, vol. 4A, pp. 54, 55.

PRQ1. How were the gods of Egypt shown to be inferior to the God of heaven during the first and second plagues?

Sunday, January 19

1. A PROTEST AGAINST SENSELESS WORSHIP

b. What was the second plague, and how did God choose to remove the effects of this plague? Exodus 8:2–14.

Exodus 8:2-14: *2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. 8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. 9 And Moses said unto Pharaoh, * Glory over me: * when shall I intreat for thee, and for thy servants, and for thy people, * to destroy the frogs from thee and thy houses, that they may remain in the river only? 10 And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. 12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. 13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land stank.*

Continued...

“The frog was regarded as sacred by the Egyptians, and they would not destroy it; but the slimy pests had now become intolerable. . . .

“The Lord could have caused them to return to dust in a moment; but He did not do this lest after their removal the king and his people should pronounce it the result of sorcery or enchantment, like the work of the magicians. The frogs died, and were then gathered together in heaps.” —Patriarchs and Prophets, pp. 265, 266.

PRQ1. How were the gods of Egypt shown to be inferior to the God of heaven during the first and second plagues?

Monday, January 20

2. GOD CARES FOR HIS OWN

a. How did the Lord make a distinction in those affected by the fourth plague? Exodus 8:20–24.

Exodus 8:20-24: *20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. 23 And I will put a division between my people and thy people: to morrow shall this sign be. 24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.*

“Flies filled the houses and swarmed upon the ground, so that ‘the land was corrupted by reason of the swarms of flies.’ These flies were large and venomous, and their bite was extremely painful to man and beast. As had been foretold, this visitation did not extend to the land of Goshen.” —Patriarchs and Prophets, p. 266.

PRQ2. During the plagues, how did God show His care of both His people and the Egyptians?

Monday, January 20

2. GOD CARES FOR HIS OWN

b. What further distinction was made by God in the fifth and ninth plagues? Exodus 9:1–6; 10:22, 23.

Exodus 9:1-6: *1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let them go, and wilt hold them still, 3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. 4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. 5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. 6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.*

Exodus 10:22-23: *22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.*

“A more terrible stroke followed—murrain upon all the Egyptian cattle that were in the field. Both the sacred animals and the beasts of burden—kine and oxen and sheep, horses and camels and asses—were destroyed. It had been distinctly stated that the Hebrews were to be exempt; and Pharaoh, on sending messengers to the home of the Israelites, proved the truth of this declaration of Moses. ‘Of the cattle of the children of Israel died not one.’ Still the king was obstinate.” —Ibid., p. 267.

“Suddenly a darkness settled upon the land, so thick and black that it seemed a ‘darkness which may be felt.’ Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. ‘They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.’ The sun and moon were objects of worship to the Egyptians; in this mysterious darkness the people and their gods alike were smitten by the power that had undertaken the cause of the bondmen.” —Ibid., p. 272.

PRQ2. During the plagues, how did God show His care of both His people and the Egyptians?

Monday, January 20

2. GOD CARES FOR HIS OWN

c. What care did the Lord promise to have for His people? Deuteronomy 32:43; Psalm 103:8. How was this care later to extend to the Egyptians during the ninth plague?

Deuteronomy 32:43: *Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*

Psalms 103:8: *The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*

“Yet fearful as it was, this judgment [during the ninth plague] is an evidence of God’s compassion and His unwillingness to destroy. He would give the people time for reflection and repentance before bringing upon them the last and most terrible of the plagues.” —Ibid.

PRQ2. During the plagues, how did God show His care of both His people and the Egyptians?

Tuesday, January 21

3. THE MAGICIANS ADMIT DEFEAT

a. What was the reaction of the magicians to the third plague? Exodus 8:18, 19.

Exodus 8:18-19: *18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*

“At the command of God, Aaron stretched out his hand, and the dust of the earth became lice throughout all the land of Egypt. Pharaoh called upon the magicians to do the same, but they could not. The work of God was thus shown to be superior to that of Satan. The magicians themselves acknowledged, ‘This is the finger of God.’ But the king was still unmoved.”—Patriarchs and Prophets, p. 266.

PRQ3. *How did the lice and the boils defeat the magicians?*

Tuesday, January 21

3. THE MAGICIANS ADMIT DEFEAT

b. How did God instruct Moses to introduce the plague of boils? Exodus 9:8–10. What was significant about the ashes coming from the furnace?

Exodus 9:8-10: *8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.*

“Moses was next directed to take ashes of the furnace, and ‘sprinkle it toward heaven in the sight of Pharaoh.’ This act was deeply significant. Four hundred years before, God had shown to Abraham the future oppression of His people, under the figure of a smoking furnace and a burning lamp. He had declared that He would visit judgments upon their oppressors, and would bring forth the captives with great substance. In Egypt, Israel had long languished in the furnace of affliction. This act of Moses was an assurance to them that God was mindful of His covenant, and that the time for their deliverance had come.” — Ibid., p. 267.

PRQ3. How did the lice and the boils defeat the magicians?

Tuesday, January 21

3. THE MAGICIANS ADMIT DEFEAT

c. What effect did the boils have upon the magicians? Exodus 9:11.

Exodus 9:11: *And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.*

“As the ashes were sprinkled toward heaven, the fine particles spread over all the land of Egypt, and wherever they settled, produced boils ‘breaking forth with blains upon man, and upon beast.’ The priests and magicians had hitherto encouraged Pharaoh in his stubbornness, but now a judgment had come that reached even them. Smitten with a loathsome and painful disease, their vaunted power only making them contemptible, they were no longer able to contend against the God of Israel. The whole nation was made to see the folly of trusting in the magicians, when they were not able to protect even their own persons.” — Ibid.

PRQ3. *How did the lice and the boils defeat the magicians?*

Wednesday, January 22

4. THE EGYPTIANS ARE FEARFUL

a. How did God warn the Egyptians in mercy concerning the seventh plague, and what were the results? Exodus 9:18–21.

Exodus 9:18-21: *18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 21 And he that regarded not the word of the LORD left his servants and his cattle in the field.*

“Rain or hail was unusual in Egypt, and such a storm as was foretold had never been witnessed. The report spread rapidly, and all who believed the word of the Lord gathered in their cattle, while those who despised the warning left them in the field. Thus in the midst of judgment the mercy of God was displayed, the people were tested, and it was shown how many had been led to fear God by the manifestation of His power.

“Ruin and desolation marked the path of the destroying angel. The land of Goshen alone was spared. It was demonstrated to the Egyptians that the earth is under the control of the living God, that the elements obey His voice, and that the only safety is in obedience to Him.” — Patriarchs and Prophets, p. 269.

PRQ 4. How did the Egyptians show that they believed God’s Word concerning the coming plague of hail? How do we show belief in God’s Word?

Wednesday, January 22

4. THE EGYPTIANS ARE FEARFUL

b. After God warned the Egyptians of the eighth plague of locusts, what showed that Pharaoh’s servants were afraid of God? Exodus 10:7.

Exodus 10:7: *And Pharaoh’s servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?*

“The counselors of Pharaoh stood aghast. The nation had sustained great loss in the death of their cattle. Many of the people had been killed by the hail. The forests were broken down and the crops destroyed. They were fast losing all that had been gained by the labor of the Hebrews. The whole land was threatened with starvation. Princes and courtiers pressed about the king and angrily demanded, ‘How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?’” —Ibid., p. 271.

PRQ 4. *How did the Egyptians show that they believed God’s Word concerning the coming plague of hail? How do we show belief in God’s Word?*

Wednesday, January 22

4. THE EGYPTIANS ARE FEARFUL

c. After all that had happened thus far, how did Pharaoh show that he was still not willing to let all of Israel go? Exodus 10:8–11.

Exodus 10:8-11: *8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God:but who are they that shall go? 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. 10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. 11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.*

“Pharaoh had endeavored to destroy the Israelites by hard labor, but he now pretended to have a deep interest in their welfare and a tender care for their little ones. His real object was to keep the women and children as surety for the return of the men.” — Ibid.

PRQ 4. *How did the Egyptians show that they believed God's Word concerning the coming plague of hail? How do we show belief in God's Word?*

Thursday, January 23

5. REBELLION IS A CHOICE

**a. What was the effect upon Pharaoh of each successive judgment of God?
Exodus 9:7, 35; 10:3.**

Exodus 9:7: *And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.*

Exodus 9:35: *And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.*

Exodus 10:3: *And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.*

“God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression.” — Patriarchs and Prophets, p. 268.

PRQ5. What two attitudes lead to unbelief?

Thursday, January 23

5. REBELLION IS A CHOICE

b. As Pharaoh chose to be in rebellion to God, to what is this sin likened, and what is always the result of such a choice? 1 Samuel 15:23 (first part); Proverbs 28:14.

1 Samuel 15:23: *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

Proverbs 28:14: *Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.*

“He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect and resistance to the truth, and such is the harvest which they reap.” —Ibid., pp. 268, 269.

PRQ5. *What two attitudes lead to unbelief?*

Friday, January 24

PERSONAL REVIEW QUESTIONS

- 1. How were the gods of Egypt shown to be inferior to the God of heaven during the first and second plagues?**
- 2. During the plagues, how did God show His care of both His people and the Egyptians?**
- 3. How did the lice and the boils defeat the magicians?**
- 4. How did the Egyptians show that they believed God's Word concerning the coming plague of hail? How do we show belief in God's Word?**
- 5. What two attitudes lead to unbelief?**

February - First Sabbath Offering

Tanzanian Mission

Tanzania is an East African country known for its vast wilderness areas. They include the plains of Serengeti National Park, a safari mecca (populated by elephants, lions, leopards, buffalos, and rhinos), and Kilimanjaro National Park, home to Africa's highest mountain. Offshore lie the tropical islands of Zanzibar and Mafia, with a marine park home to whale sharks and coral reefs.

While statistics on religion are not available for Tanzania, religious leaders and sociologists estimate that Muslim and Christian communities are approximately equal in size, each accounting for 30 to 40 percent of the population, with the remainder consisting of practitioners of other world faiths, practitioners of indigenous religions, and people of no religion. The population as of 2016 was 55.57 million. The official languages of Tanzania are Swahili and English, though there are a total of 126 local languages.

Tanzania is divided into thirty regions (mkoa), twenty-five on the mainland and five in Zanzibar.

The message of revival and reformation reached Tanzania through our brethren from Kenya. We were also helped and continue to be so by our German brethren. The General Conference is printing Sabbath Bible Lessons in the Swahili language through the Rwanda Union, near Tanzania. Swahili is spoken throughout all East African countries.

The work has now progressed to the point where we need to establish a headquarters. We believe Dar es Salaam will be the best place for this. Dar es Salaam, or simply Dar, formerly known as Mzizima, is the former capital as well as the most populous city in Tanzania and a regionally important economic center. Located on the Swahili coast, the city is one of the fastest growing cities in the world. Dar is a multicultural city, home to African Tanzanians, Arabic and South Asian communities, British and German expatriates, Catholics, Lutherans, and Muslims. This is an ideal place for our headquarters as it will facilitate our missionary work for the whole country.

We appeal to all of our Sabbath School members around the world to give generously to this project. Thank you in advance for your help. May God greatly repay your kindness toward His work in Africa.

Your brothers and sisters in the Tanzanian Mission

Lesson 5 - Sabbath, February 1, 2020

The Passover

“Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:53).

“The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them.” —Patriarchs and Prophets, p. 278.

Suggested Reading: *Patriarchs and Prophets*, pp. 273-280

Sunday, January 26

1. A MERCIFUL WARNING

a. How was Moses regarded by the Egyptians? Exodus 11:3 (last part).

Exodus 11:3: *And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.*

PRQ 1. *How did God show mercy in His warnings before each plague and especially before the tenth plague?*

Sunday, January 26

1. A MERCIFUL WARNING

b. What judgment was foretold before the tenth plague, and what would Pharaoh and his servants do? Exodus 11:1, 4–8; 12:12.

Exodus 11:1: *And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.*

Exodus 11:4-8: *4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.*

Exodus 12:12: *For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.*

PRQ 1. *How did God show mercy in His warnings before each plague and especially before the tenth plague?*

Sunday, January 26

1. A MERCIFUL WARNING

c. What can we learn about God’s character from the many warnings He sent to the Egyptians before sending the tenth plague? 2 Peter 3:9.

2 Peter 3:9: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

“The judgment of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” —Patriarchs and Prophets, p. 273.

“The Lord wills not that any soul should perish. His mercies are without number.” —The Upward Look, p. 150.

PRQ 1. How did God show mercy in His warnings before each plague and especially before the tenth plague?

Monday, January 27

2. THE PASSOVER INSTITUTED

a. Who was permitted to eat the Passover lamb? Exodus 12:43, 48, 49.

Exodus 12:43: *And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:*

Exodus 12:48-49: *48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.*

PRQ 2. How does the Passover service illustrate how faith and works are to be combined? How does this relate to my own personal experience?

Monday, January 27

2. THE PASSOVER INSTITUTED

b. What were the Israelites instructed to do with the blood, and what was the purpose of that instruction? Exodus 12:7, 13, 23.

Exodus 12:7: *And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.*

Exodus 12:13: *And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

Exodus 12:23: *For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.*

“Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord’s directions would lose their first-born by the hand of the destroyer.

“By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works.” —Patriarchs and Prophets, pp. 278, 279.

PRQ 2. How does the Passover service illustrate how faith and works are to be combined? How does this relate to my own personal experience?

Monday, January 27

2. THE PASSOVER INSTITUTED

c. Who was to perform the work of slaying the Passover lamb and applying the blood to the doorpost? Exodus 12:21, 22. What significance does this have for us today?

Exodus 12:21-22: *21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.*

“The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the doorpost with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God and to do a work that is represented by the feast of the Passover. It is perilous to leave this solemn duty in the hands of others.” — The Adventist Home, p. 324.

PRQ 2. How does the Passover service illustrate how faith and works are to be combined? How does this relate to my own personal experience?

Tuesday, January 28

3. THE SIGNIFICANCE OF THE PASSOVER

a. How were the Israelites to eat the lamb and the other provisions of the Passover feast? Exodus 12:8–11. What change took place after they had settled down in their own land?

Exodus 12:8-11: *8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.*

“At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. But in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, the people then partook of the Passover supper in a reclining position.” — *The Desire of Ages*, p. 653.

PRQ3. What deliverance does the Lord's Supper commemorate? Why do we need to observe it regularly?

Tuesday, January 28

3. THE SIGNIFICANCE OF THE PASSOVER

b. How was the marvelous deliverance of the Israelites from Egypt kept fresh in the minds of their children? Exodus 12:26, 27.

Exodus 12:26-27: *26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That 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. And the people bowed the head and worshipped.*

“The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all.” —Ibid., p. 652.

PRQ3. What deliverance does the Lord's Supper commemorate? Why do we need to observe it regularly?

Tuesday, January 28

3. THE SIGNIFICANCE OF THE PASSOVER

c. What is the relationship between the Passover service and the Lord's Supper? What work is kept fresh in our minds by the communion service? Matthew 26:17–19, 26–29; 1 Corinthians 11:26.

Matthew 26:17-19: *17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.*

Matthew 26:26-29: *26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

1 Corinthians 11:26: *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

“As [Christ] ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. . . . The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds.” —Ibid., pp. 652, 653.

PRQ3. What deliverance does the Lord's Supper commemorate? Why do we need to observe it regularly?

Wednesday, January 29

4. THE SYMBOL AND THE SUBSTANCE

a. Of whom was the Passover lamb a type? John 1:29; 1 Corinthians 5:7.

John 1:29: *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

1 Corinthians 5:7: *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*

“God desired to teach Israel that from His own love comes the gift which reconciles them to Himself.” —The Desire of Ages, p. 113.

“The sacrificial lamb represents ‘the Lamb of God,’ in whom is our only hope of salvation. Says the apostle, ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. 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, p. 277.

PRQ4. *How do we appropriate to our souls the saving blood of Christ?*

Wednesday, January 29

4. THE SYMBOL AND THE SUBSTANCE

b. Who is symbolized by the bread and what reality should this remind us of? John 6:47, 48, 51.

John 6:47-48: *47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life.*

John 6:51: *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

“To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.

“And how much more are Christ’s words true of our spiritual nature. He declares, ‘Whoso eateth My flesh, and drinketh My blood, hath eternal life.’ It is by receiving the life for us poured out on Calvary’s cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. [John 6:54, 56, 57 quoted.] To the holy Communion this scripture in a special sense applies. As faith contemplates our Lord’s great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.” — *The Desire of Ages*, pp. 660, 661.

PRQ4. How do we appropriate to our souls the saving blood of Christ?

Thursday, January 30

5. THE TENTH PLAGUE - DEATH OF THE FIRSTBORN

a. Describe the last plague. Exodus 12:29, 30.

Exodus 12:29-30: *29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.*

PRQ5. How do we, as Pharaoh, sometimes wait until God has humbled us before we obey His voice?

Thursday, January 30

5. THE TENTH PLAGUE - DEATH OF THE FIRSTBORN

b. How were the Israelites driven out of the land of Egypt? Why? Exodus 12:31–33.

Exodus 12:31-33: *31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

“Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood aghast at the overmastering horror. Pharaoh remembered how he had once exclaimed, ‘Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go.’ Now, his heaven-daring pride humbled in the dust, he ‘called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said. . . . And be gone; and bless me also.’ The royal counselors also and the people entreated the Israelites to depart ‘out of the land in haste; for they said, We be all dead men.’” —Patriarchs and Prophets, p. 280.

PRQ5. How do we, as Pharaoh, sometimes wait until God has humbled us before we obey His voice?

Friday, January 31

PERSONAL REVIEW QUESTIONS

- 1. How did God show mercy in His warnings before each plague and especially before the tenth plague?**
- 2. How does the Passover service illustrate how faith and works are to be combined? How does this relate to my own personal experience?**
- 3. What deliverance does the Lord's Supper commemorate? Why do we need to observe it regularly?**
- 4. How do we appropriate to our souls the saving blood of Christ?**
- 5. How do we, as Pharaoh, sometimes wait until God has humbled us before we obey His voice?**

Lesson 6 - Sabbath, February 8, 2020

Leaving Egypt

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Exodus 12:41).

“Like the stars in the vast circuit of their appointed path, God’s purposes know no haste and no delay.” — *The Desire of Ages*, p. 32.

Suggested Reading: *Patriarchs and Prophets*, pp. 281-283

Sunday, February 2

1. PREPARING TO LEAVE

a. What did the Israelites demand for their hard labor and suffering in Egypt, and why did the Egyptians honor their request? Exodus 12:33, 35, 36.

Exodus 12:33: *And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

Exodus 12:35-36: *35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.*

PRQ1. *How can we be like the mixed multitude in our motives for serving God?*

Sunday, February 2

1. PREPARING TO LEAVE

b. Describe the company that left Egypt. Exodus 12:37–39.

Exodus 12:37-39: *37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.*

“There was quite a large number of the Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only true God. . . . They pledged themselves to henceforth choose the God of Israel as their God. They decided to leave Egypt, and go with the children of Israel to worship their God.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1101.

“And they went out, ‘about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them.’ In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel.” —Patriarchs and Prophets, p. 281.

PRQ1. *How can we be like the mixed multitude in our motives for serving God?*

Monday, February 3

2. REMEMBERING THE SOJOURNING

a. How long did Abraham and his descendants dwell among strangers, and in what generation did their sojourn in Egypt end? Exodus 12:40, 41; Genesis 15:13–16.

Exodus 12:40-41: *40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.*

Genesis 15:13-16: *13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*

PRQ2. How can we show that we are only sojourners on this earth?

Monday, February 3

2. REMEMBERING THE SOJOURNING

b. How are we also sojourners on this earth? Hebrews 11:13–16.

Hebrews 11:13-16: *13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

“By their works [the disciples] constantly testified that this world was not their home; their citizenship was above; they were seeking a better country, even a heavenly. Their conversation and affections were on heavenly things. They were in the world, but not of the world; in spirit and practice they were separate from its maxims and customs. Their daily example testified that they were living for the glory of God. Their great interest, like that of their Master, was for the salvation of souls.” —Lift Him Up, p. 325.

PRQ 2. *How can we show that we are only sojourners on this earth?*

Monday, February 3

2. REMEMBERING THE SOJOURNING

c. In commemoration of the Passover, what requirement did God make concerning the firstborn of man and beast? Exodus 13:2, 11–15; Numbers 3:13. What lesson did this law teach?

Exodus 13:2: *Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

Exodus 13:11-15: *11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. 13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. 14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: 15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.*

Numbers 3:13: *Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.*

“By their works [the disciples] constantly testified that this world was not their home; their citizenship was above; they were seeking a better country, even a heavenly. Their conversation and affections were on heavenly things. They were in the world, but not of the world; in spirit and practice they were separate from its maxims and customs. Their daily example testified that they were living for the glory of God. Their great interest, like that of their Master, was for the salvation of souls.”—Lift Him Up, p. 325.

PRQ 2. How can we show that we are only sojourners on this earth?

Tuesday, February 4

3. FOLLOWING GOD'S LEADING

a. What desire of Joseph did the Israelites fulfill when they departed from Egypt? **Genesis 50:25; Exodus 13:19.**

Genesis 50:25: *And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

Exodus 13:19: *And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.*

“In their departure from Egypt the Israelites bore with them a precious legacy, in the bones of Joseph, which had so long awaited the fulfillment of God’s promise, and which, during the dark years of bondage, had been a reminder of Israel’s deliverance.” — Patriarchs and Prophets, p. 282.

PRQ3. *At the beginning of their journey, why did the Israelites have to take the longer way? What should we learn from their experience?*

Tuesday, February 4

3. FOLLOWING GOD'S LEADING

b. Why did they take a long roundabout course instead of being led straight into the promised land? Exodus 13:17, 18.

Exodus 13:17-18: *17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.*

“Instead of pursuing the direct route to Canaan, which lay through the country of the Philistines, the Lord directed their course southward, toward the shores of the Red Sea. . . . Had they attempted to pass through Philistia, their progress would have been opposed; for the Philistines, regarding them as slaves escaping from their masters, would not have hesitated to make war upon them. The Israelites were poorly prepared for an encounter with that powerful and warlike people. They had little knowledge of God and little faith in Him, and they would have become terrified and disheartened. They were unarmed and unaccustomed to war, their spirits were depressed by long bondage, and they were encumbered with women and children, flocks and herds. In leading them by the way of the Red Sea, the Lord revealed Himself as a God of compassion as well as of judgment.” — Ibid.

PRQ3. At the beginning of their journey, why did the Israelites have to take the longer way? What should we learn from their experience?

Tuesday, February 4

3. FOLLOWING GOD'S LEADING

c. When God sometimes seems to lead us in a way that we do not understand, as He did with the children of Israel, what should we remember? John 13:7.

John 13:7: *Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

“Often our trials are such that they seem almost unbearable, and without help from God they are indeed unbearable. Unless we rely upon Him we shall sink under the burden of responsibilities that bring only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable we are to trust in His love; we must repeat the words that Christ has spoken to our souls, ‘What I do thou knowest not now; but thou shalt know hereafter.’” — My Life Today, p. 184.

PRQ3. *At the beginning of their journey, why did the Israelites have to take the longer way? What should we learn from their experience?*

Wednesday, February 5

4. VISIBLE TOKENS OF GOD'S GUIDANCE

a. From what place did the children of Israel start their journey? Where did they make their first and second stops? Exodus 12:37; 13:20.

Exodus 12:37: *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.*

Exodus 13:20: *And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.*

PRQ4. How will the pillar of cloud and of fire again serve God's people in the coming conflict?

Wednesday, February 5

4. VISIBLE TOKENS OF GOD'S GUIDANCE

b. What did God send to guide His people in their journeying by day and by night? Exodus 13:21, 22; Psalm 105:39.

Exodus 13:21-22: *21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*

Psalms 105:39: *He spread a cloud for a covering; and fire to give light in the night.*

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

PRQ4. How will the pillar of cloud and of fire again serve God's people in the coming conflict?

Wednesday, February 5

4. VISIBLE TOKENS OF GOD'S GUIDANCE

c. How does Isaiah represent God's care for His people in the final conflict as they near their heavenly home? Isaiah 4:5, 6.

Isaiah 4:5-6: *5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.*

“In one of the most beautiful and comforting passages of Isaiah’s prophecy, reference is made to the pillar of cloud and of fire to represent God’s care for His people in the great final struggle with the powers of evil: ‘The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.’ Isaiah 4:5, 6, margin.” —Ibid., p. 283.

“In the time of trial before us God’s pledge of security will be placed upon those who have kept the word of His patience. . . . The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God’s law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered. ‘He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.’ Matthew 24:31.” —Testimonies, vol. 6, p. 404.

PRQ4. How will the pillar of cloud and of fire again serve God's people in the coming conflict?

Thursday, February 6

5. PHARAOH PURSUES ISRAEL

a. What instruction and warning did the Lord send to the Israelites in view of their imminent danger? Exodus 14:1–4.

Exodus 14:1-4: *1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. 3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. 4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.*

PRQ5. *What were the Egyptians seeking to regain when they decided to pursue the Israelites?*

Thursday, February 6

5. PHARAOH PURSUES ISRAEL

b. With what great force did Pharaoh pursue the fugitives, and where did he overtake them? Exodus 14:5–9.

Exodus 14:5-9: *5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6 And he made ready his chariot, and took his people with him: 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.*

“The king was resolved to intimidate the Israelites by a grand display of his power. The Egyptians feared lest their forced submission to the God of Israel should subject them to the derision of other nations; but if they should now go forth with a great show of power and bring back the fugitives, they would redeem their glory, as well as recover the services of their bondmen.” —Patriarchs and Prophets, p. 283.

PRQ5. What were the Egyptians seeking to regain when they decided to pursue the Israelites?

Thursday, February 6

5. PHARAOH PURSUES ISRAEL

c. In our personal struggle for freedom from Satan’s dominion, what promise should inspire us with an assurance of deliverance? Isaiah 49:24, 25.

Isaiah 49:24-25: *24 Shall the prey be taken from the mighty, or the lawful captive delivered? 25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.*

“The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, ‘Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.’ Isaiah 49:24, 25.”—The Desire of Ages, p. 258.

PRQ5. What were the Egyptians seeking to regain when they decided to pursue the Israelites?

Friday, February 7

PERSONAL REVIEW QUESTIONS

- 1. How can we be like the mixed multitude in our motives for serving God?**
- 2. How can we show that we are only sojourners on this earth?**
- 3. At the beginning of their journey, why did the Israelites have to take the longer way? What should we learn from their experience?**
- 4. How will the pillar of cloud and of fire again serve God's people in the coming conflict?**
- 5. What were the Egyptians seeking to regain when they decided to pursue the Israelites?**

Lesson 7 - Sabbath, February 15, 2020

Crossing the Red Sea

“He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness” (Psalm 106:9).

“The mighty hand of Christ rolled back the waters of the Red Sea, so that they stood up like a wall. Thus He made a dry passage through the sea, and Israel passed over dryshod.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1101.

Suggested Reading: *Patriarchs and Prophets*, pp. 284-290

Sunday, February 9

1. COMFORTING THE FEARFUL

a. How did the Israelites express their fears when they saw the sea before them and the host of Pharaoh behind? Exodus 14:10–12.

Exodus 14:10-12: *10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

“The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. . . . Terror filled the hearts of Israel.” —Patriarchs and Prophets, pp. 283, 284.

PRQ1. *Why was Moses unafraid at the Red Sea? How can I be like him?*

Sunday, February 9

1. COMFORTING THE FEARFUL

b. With what words did Moses try to quiet their fears? Exodus 14:13, 14.

Exodus 14:13-14: *13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The LORD shall fight for you, and ye shall hold your peace.*

“Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of His power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God Himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences.” —Ibid., p. 284.

PRQ1. Why was Moses unafraid at the Red Sea? How can I be like him?

Monday, February 10

2. GOD MAKES A WAY OF ESCAPE

a. What instruction did God give to Moses in view of the imminent danger? Exodus 14:15–18. How did Christ give His disciples a similar charge, when they would find themselves walled in by difficulties? John 16:33.

Exodus 14:15-18: *15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*

John 16:33: *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

“Christ did not fail, neither was He discouraged; and the disciples were to show a faith of the same enduring nature. They were to work as He had worked, depending on Him for strength. Though their way would be obstructed by apparent impossibilities, yet by His grace they were to go forward, despairing of nothing and hoping for everything.” — The Acts of the Apostles, p. 23.

PRQ2. *How did God make a way of escape for the Israelites? How has He at times made a way of escape for you?*

Monday, February 10

2. GOD MAKES A WAY OF ESCAPE

b. How did the Angel of God make a way of escape for the children of Israel through the sea? Exodus 14:19–22.

Exodus 14:19-22: *19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.*

“But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day.” —Patriarchs and Prophets, pp. 284, 287.

PRQ2. How did God make a way of escape for the Israelites? How has He at times made a way of escape for you?

Monday, February 10

2. GOD MAKES A WAY OF ESCAPE

c. What lesson should we learn from that experience? **Romans 8:31.**

Romans 8:31: *What shall we then say to these things? If God be for us, who can be against us?*

“In every crisis His people may confidently declare, ‘If God be for us, who can be against us?’ Romans 8:31. However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to nought all their counsels. The response of faith today will be the response made by Nehemiah, ‘Our God shall fight for us;’ for God is in the work, and no man can prevent its ultimate success.” — Prophets and Kings, p. 645.

PRQ2. How did God make a way of escape for the Israelites? How has He at times made a way of escape for you?

Tuesday, February 11

3. TROUBLE FOR THE EGYPTIANS

a. How did the Lord hinder the host of the Egyptians? Exodus 14:23–25 (first part); Psalm 77:15–18.

Exodus 14:23-25: *23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.*

Psalms 77:15-18: *15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. 16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. 17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. 18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.*

“The Egyptians dared to venture in the path God had prepared for His people, and angels of God went through their host and removed their chariot-wheels. They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and they thought that God might deliver them all into the hands of the Israelites. They decided that God was fighting for the Israelites, and they were terribly afraid.”—Spiritual Gifts, vol. 3, p. 235.

PRQ3. When will God step in to help His people who are just on the borders of the heavenly Canaan?

Tuesday, February 11

3. TROUBLE FOR THE EGYPTIANS

b. When the Egyptians found themselves struggling to pursue the Israelites, what did they say to one another? Exodus 14:25 (last part).

Exodus 14:23-25: *25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.*

PRQ3. When will God step in to help His people who are just on the borders of the heavenly Canaan?

Tuesday, February 11

3. TROUBLE FOR THE EGYPTIANS

c. What happened as soon as the Israelites were safely over the sea and Moses again stretched out his rod? Exodus 14:26–30. How will God work a similar deliverance for His people on the borders of the heavenly Canaan?

Exodus 14:26-30: *26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*

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

“As morning broke it revealed to the multitudes of Israel all that remained of their mighty foes—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance.”—Patriarchs and Prophets, pp. 287, 288.

“The heavenly intelligences, angels that excel in strength, are waiting, obedient to His command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When His people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man’s extremity is God’s opportunity.”—Selected Messages, bk. 2, p. 373.

PRQ3. When will God step in to help His people who are just on the borders of the heavenly Canaan?

Wednesday, February 12

4. A GREAT DELIVERANCE

a. How did the Psalmist describe the passage through the Red Sea by the people of Israel? Psalm 77:19, 20; 106:8–11.

Psalm 77:19-20: *19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. 20 Thou leddest thy people like a flock by the hand of Moses and Aaron.*

Psalm 106:8-11: *8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. 9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. 10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left.*

PRQ4. *Why did God choose to bring the Israelites into this difficult situation? Why do we sometimes find ourselves in hard places?*

Wednesday, February 12

4. A GREAT DELIVERANCE

b. What was necessary on the part of the Israelites in order for God to open the Red Sea for them? Hebrews 11:29.

Hebrews 11:29: *By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

“God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was ‘by faith’ that ‘they passed through the Red Sea as by dry land.’ Hebrews 11:29. In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.” — Patriarchs and Prophets, p. 290.

PRQ4. Why did God choose to bring the Israelites into this difficult situation? Why do we sometimes find ourselves in hard places?

Wednesday, February 12

4. A GREAT DELIVERANCE

c. How did the Israelites react to the wonderful deliverance that the Lord had prepared for them? Exodus 14:31; Psalm 106:12. What lesson does this experience teach us?

Hebrews 14:31: *And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.*

Psalms 106:12: *Then believed they his words; they sang his praise.*

“The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, ‘Go forward.’ We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, ‘Let us wait till the obstructions are removed, and we can see our way clearly;’ but faith courageously urges an advance, hoping all things, believing all things.” —Ibid.

PRQ4. *Why did God choose to bring the Israelites into this difficult situation? Why do we sometimes find ourselves in hard places?*

Thursday, February 13

5. SINGING THE SONG OF VICTORY

a. How did the people express their happiness? What are some of the key thoughts from the Song of Moses? Exodus 15:1–21.

Exodus 15:1-21: *1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 3 The LORD is a man of war: the LORD is his name. 4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*

Continued...

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The LORD shall reign for ever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

“This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him.”—Patriarchs and Prophets, p. 289.

PRQ5. Why can the Song of Moses and the Lamb only be sung by a special company?

Thursday, February 13

5. SINGING THE SONG OF VICTORY

b. When, where, and by whom will a similar song be sung again? Revelation 15:2–4.

Revelation 15:2-4: *2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

“That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God.” — Ibid.

“And they sing ‘a new song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had.” — The Great Controversy, pp. 648, 649.

PRQ5. Why can the Song of Moses and the Lamb only be sung by a special company?

Friday, February 14

PERSONAL REVIEW QUESTIONS

- 1. Why was Moses unafraid at the Red Sea? How can I be like him?**
- 2. How did God make a way of escape for the Israelites? How has He at times made a way of escape for you?**
- 3. When will God step in to help His people who are just on the borders of the heavenly Canaan?**
- 4. Why did God choose to bring the Israelites into this difficult situation? Why do we sometimes find ourselves in hard places?**
- 5. Why can the Song of Moses and the Lamb only be sung by a special company?**

Lesson 8 - Sabbath, February 22, 2020

Lessons at Marah and Elim

“And [Moses] cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them” (Exodus 15:25).

“Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His Word.”—Selected Messages, bk. 2, p. 273.

Suggested Reading: *Patriarchs and Prophets*, pp. 291-294

Sunday, February 16

1. IN THE WILDERNESS OF SHUR

a. How many days did the Israelites travel in the wilderness without finding water? Exodus 15:22.

Exodus 15:22: *So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.*

PRQ1. *Why was the place where the children of Israel found water called Marah?*

Sunday, February 16

1. IN THE WILDERNESS OF SHUR

b. What was the name of the place where they found water, and what was the water like? Exodus 15:23. What does “Marah” mean? (Same verse, margin.) (Compare with Ruth 1:20.)

Exodus 15:23: *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.*

Ruth 1:20: *And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.*

“For three days, as they journeyed, they could find no water. The supply which they had taken with them was exhausted. There was nothing to quench their burning thirst as they dragged wearily over the sun-burnt plains. Moses, who was familiar with this region, knew what the others did not, that at Marah, the nearest station where springs were to be found, the water was unfit for use. With intense anxiety he watched the guiding cloud. With a sinking heart he heard the glad shout. ‘Water! water!’ echoed along the line. Men, women, and children in joyous haste crowded to the fountain, when, lo, a cry of anguish burst forth from the host — the water was bitter.” — Patriarchs and Prophets, p. 291.

PRQ1. Why was the place where the children of Israel found water called Marah?

Monday, February 17

2. FORGETTING THE BLESSINGS

a. What did the people do when they began to suffer from thirst? Exodus 15:24; Psalm 106:13.

Exodus 15:24: *And the people murmured against Moses, saying, What shall we drink?*

Psalms 106:13: *They soon forgot his works; they waited not for his counsel:*

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

PRQ2. How did they react to God's providence in bringing them to this place? How are we sometimes the same? What should we do instead?

Monday, February 17

2. FORGETTING THE BLESSINGS

b. What does Christ say to those who are forgetful of past blessings in their anxiety for their future needs? Luke 12:29, 30.

Luke 12:29-30: *29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*

“Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of His providence, He will supply your need from day to day.” —Counsels on Stewardship, p. 227.

PRQ2. How did they react to God’s providence in bringing them to this place? How are we sometimes the same? What should we do instead?

Monday, February 17

2. FORGETTING THE BLESSINGS

c. What shows that God will never forget us? Isaiah 44:21; 49:15, 16.

Isaiah 44:21: *Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.*

Isaiah 49:15-16: *15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.*

“The love of Jesus is something expressed, more tender than even the love of a mother for her child. The most tender love we know is that of a mother for her child, but the love of Jesus exceeds this. She may change in her affection. Mothers may become unkind, but Jesus never, never will become unmindful or unkind, or cruel to His children.

“Then never, never will we show distrust and want of faith. So strong is His love that it controls all the affections of His nature, and [He] employs all His vast resources to do His people good. His love is durable, without variableness or shadow of turning. Never let us dishonor God by trying so hard to keep ourselves, fixing our eyes upon ourselves, and keeping ourselves constantly in view.” — The Upward Look, p. 180.

“Oh, how easy for us to forget God, while He never forgets us; He visits us with His mercies every hour.” — Our High Calling, p. 314.

PRQ2. *How did they react to God’s providence in bringing them to this place? How are we sometimes the same? What should we do instead?*

Tuesday, February 18

3. THE BITTER MADE SWEET

a. How did the waters at Marah become sweet? Exodus 15:25. What practical lessons can we learn from this?

Exodus 15:25: *And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,*

“For every trial, God has provided help. When Israel in the desert came to the bitter waters of Marah, Moses cried unto the Lord. The Lord did not provide some new remedy; He called attention to that which was at hand. A shrub which He had created was to be cast into the fountain to make the water pure and sweet. When this was done, the people drank of the water and were refreshed. In every trial, if we seek Him, Christ will give us help. Our eyes will be opened to discern the healing promises recorded in His word. The Holy Spirit will teach us how to appropriate every blessing that will be an antidote to grief. For every bitter draft that is placed to our lips, we shall find a branch of healing.

“We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. ‘Let him take hold of My strength,’ says the Mighty One, ‘that he may make peace with Me; and he shall make peace with Me.’ Isaiah 27:5. Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.” —The Ministry of Healing, pp. 248, 249.

PRQ3. God has promised that we will never find ourselves in a situation where He has not provided for our needs. Under what conditions is this true?

Tuesday, February 18

3. THE BITTER MADE SWEET

b. Where and on what other occasion did a similar problem exist, and how was it solved? 2 Kings 2:19–22.

2 Kings 2:19-22: *19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. 20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him. 21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. 22 So the waters were healed unto this day, according to the saying of Elisha which he spake.*

“The healing of the waters of Jericho was accomplished, not by any wisdom of man, but by the miraculous interposition of God. . . .

“In casting salt into the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, ‘Ye are the salt of the earth.’ Matthew 5:13. The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others.”—Prophets and Kings, p. 231.

PRQ3. God has promised that we will never find ourselves in a situation where He has not provided for our needs. Under what conditions is this true?

Wednesday, February 19

4. PROMISES TO THE OBEDIENT

a. What did the Lord promise to do for His people, and what were the conditions? Exodus 15:26. Are there similar conditions today?

Exodus 15:26: *And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

“There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.

“And we should teach others how to preserve and to recover health.” — The Desire of Ages, p. 824.

PRQ4. Why is it so important to keep God's health laws today?

Wednesday, February 19

4. PROMISES TO THE OBEDIENT

b. What assurance is given to those who are sick? Psalm 103:2–5; James 5:15, 16.

Psalms 103:2-5: *2 Bless the LORD, O my soul, and forget not all his benefits: 3 Who forgiveth all thine iniquities; who healeth all thy diseases; 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; 5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.*

James 5:15-16: *15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

“The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, ‘Thy sins are forgiven.’ The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigor to the mind and health to the body.” — The Ministry of Healing, p. 77.

PRQ4. Why is it so important to keep God's health laws today?

Wednesday, February 19

4. PROMISES TO THE OBEDIENT

c. Why should we be particular in how we care for our bodies? 1 Corinthians 6:19, 20; 10:31.

1 Corinthians 6:19-20: *19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

1 Corinthians 10:31: *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

“The sacred temple of the body must be kept pure and uncontaminated, that God’s Holy Spirit may dwell therein. We need to guard faithfully the Lord’s property, for any abuse of our powers shortens the time that our lives could be used for the glory of God. . . . By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.”—My Life Today, p. 134.

PRQ4. *Why is it so important to keep God’s health laws today?*

Thursday, February 20

5. THE WELLS AT ELIM

a. After the Israelites had left Marah, where did they next camp? Describe the oasis that they found there. Exodus 15:27.

Exodus 15:27: *And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.*

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PRQ5. What has God promised to provide for His people just before their entrance into the heavenly Canaan?

Thursday, February 20

5. THE WELLS AT ELIM

b. Just as God provided food and water for the Israelites in their journey through the wilderness, how does He promise to provide for the needs of His people just before their entrance into the heavenly Canaan? Isaiah 33:16; Psalm 37:19.

Isaiah 33:16: *He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.*

Psalms 37:19: *They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.*

“The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.” — Early Writings, p. 56.

PRQ5. What has God promised to provide for His people just before their entrance into the heavenly Canaan?

Friday, February 21

PERSONAL REVIEW QUESTIONS

- 1. Why was the place where the children of Israel found water called Marah?**
- 2. How did they react to God's providence in bringing them to this place? How are we sometimes the same? What should we do instead?**
- 3. God has promised that we will never find ourselves in a situation where He has not provided for our needs. Under what conditions is this true?**
- 4. Why is it so important to keep God's health laws today?**
- 5. What has God promised to provide for His people just before their entrance into the heavenly Canaan?**

Lesson 9 - Sabbath, February 29, 2020

Bread from Heaven

“And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan” (Exodus 16:35).

“For forty years they [the Israelites] were daily reminded by this miraculous provision, of God’s unfailing care and tender love. In the words of the psalmist, God gave them ‘of the corn of heaven. Man did eat angels’ food’ (Psalm 78:24, 25)—that is, food provided for them by the angels.”—*Patriarchs and Prophets*, p. 297.

Suggested Reading: *Patriarchs and Prophets*, pp. 294-297

Sunday, February 23

1. MURMURING AND COMPLAINING AGAIN

a. Why did the Israelites again murmur when they came to the wilderness of Sin? Exodus 16:1–3.

Exodus 16:1-3: *1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*

“They had not as yet suffered from hunger; their present wants were supplied, but they feared for the future. They could not understand how these vast multitudes were to subsist in their travels through the wilderness, and in imagination they saw their children famishing. The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had hitherto been their Deliverer. If in their want they would call upon Him, He would still grant them manifest tokens of His love and care. He had promised that if they would obey His commandments, no disease should come upon them, and it was sinful unbelief on their part to anticipate that they or their children might die of hunger. . . .

“They saw and felt only their present inconveniences and trials; and instead of saying, ‘God has done great things for us; whereas we were slaves, He is making of us a great nation,’ they talked of the hardness of the way, and wondered when their weary pilgrimage would end.” —Patriarchs and Prophets, pp. 292, 293.

PRQ 1. *What kind of things did the children of Israel complain about? How did this reveal a lack of faith?*

Monday, February 24

2. REBUKING THE MURMURERS

a. What did the Lord provide, and how did He test the people in the supply of their daily provisions? Exodus 16:4, 5.

Exodus 16:4-5: *4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.*

PRQ 2. What am I forgetting when I focus on the difficulties and the evil around me?

Monday, February 24

2. REBUKING THE MURMURERS

b. What was the response of Moses and Aaron to the unreasonable murmurings of the people? Exodus 16:6–10.

Exodus 16:6-10: *6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. 9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.*

“Moses assured the congregation that their wants were to be supplied: ‘The Lord shall give you in the evening flesh to eat, and in the morning bread to the full.’ And he added, ‘What are we? your murmurings are not against us, but against the Lord.’ He further bade Aaron say to them, ‘Come near before the Lord: for He hath heard your murmurings.’ While Aaron was speaking, ‘they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.’ A splendor such as they had never witnessed symbolized the divine Presence. Through manifestations addressed to their senses, they were to obtain a knowledge of God. They must be taught that the Most High, and not merely the man Moses, was their leader, that they might fear His name and obey His voice.” —Patriarchs and Prophets, pp. 294, 295.

PRQ2. What am I forgetting when I focus on the difficulties and the evil around me?

Monday, February 24

2. REBUKING THE MURMURERS

c. What promises do we have regarding our provision of food today? Philippians 4:19; Psalm 37:25. How can we be like the murmuring children of Israel in this regard?

Philippians 4:19: *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

Psalms 37:25: *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

“Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter, instead of leading them to seek help from God, the only Source of strength, separate them from Him, because they awaken unrest and repining. . . .

“No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care.” — Patriarchs and Prophets, pp. 293, 294.

PRQ2. What am I forgetting when I focus on the difficulties and the evil around me?

Tuesday, February 25

3. GOD PROVIDES FOR HIS PEOPLE

a. What kind of food did the Lord supply to the Israelites in the evening and in the morning on one occasion and later for one month? Exodus 16:11–15. Why was God so particular in the type of food He supplied for them?

Exodus 16:11-15: *11 And the LORD spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. 13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*

“If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit that the world is exhibiting today. In the diet of men and women in this age there are included many things that the Lord would not have permitted the children of Israel to eat. The human family as it is today is an illustration of what the children of Israel would have been if God had allowed them to eat the food and follow the habits and customs of the Egyptians.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1102.

“In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. ...

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... He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.” — Ibid.

*PRQ3. What happens when I eat the food and follow the customs of Egypt?
Why should I be so concerned about being healthy?*

Tuesday, February 25

3. GOD PROVIDES FOR HIS PEOPLE

b. Describe the manna and how it was to be prepared. Exodus 16:31; Numbers 11:7, 8.

Exodus 16:31: *And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.*

Numbers 11:7-8: *7 And the manna was as coriander seed, and the* colour thereof as the colour of bdellium. 8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.*

“In the morning there lay upon the surface of the ground ‘a small round thing, as small as the hoarfrost.’ ‘It was like coriander seed, white.’ The people called it ‘manna.’ Moses said, ‘This is the bread which the Lord hath given you to eat.’ The people gathered the manna, and found that there was an abundant supply for all. They ‘ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.’ Numbers 11:8. ‘And the taste of it was like wafers made with honey.’” —Patriarchs and Prophets, p. 295.

PRQ3. What happens when I eat the food and follow the customs of Egypt? Why should I be so concerned about being healthy?

Wednesday, February 26

4. GATHERING THE MANNA

a. What directions did the people receive for gathering manna? Exodus 16:16–26. How did the manna illustrate the necessity of Sabbath observance before the giving of the law at Sinai?

Exodus 16:16-26: *16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. 17 And the children of Israel did so, and gathered, some more, some less. 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.*

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

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“In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them.” — Patriarchs and Prophets, p. 296.

PRQ4. How did the supply of manna impress upon God's people the sacredness of the Sabbath?

Wednesday, February 26

4. GATHERING THE MANNA

b. How long did the daily supply of manna last? Exodus 16:35. Why did God remove it?

Exodus 16:35: *And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.*

“ ‘On the fourteenth day of the month at even,’ the Passover was celebrated on the plains of Jericho. ‘And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan.’ The long years of their desert wanderings were ended. The feet of Israel were at last treading the Promised Land.” —Ibid., p. 486.

PRQ4. How did the supply of manna impress upon God’s people the sacredness of the Sabbath?

Wednesday, February 26

4. GATHERING THE MANNA

c. Why was a pot of manna kept in the ark of the covenant? Exodus 16:32,33; Hebrews 9:4.

Exodus 16:32-33: *32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.*

Hebrews 9:4: *Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;*

PRQ4. *How did the supply of manna impress upon God's people the sacredness of the Sabbath?*

Thursday, February 27

5. EATING MANNA TODAY

a. What is the manna that we are to gather and eat today? Jeremiah 15:16; John 6:63 (second part). How often do we need to do this?

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

John 6:63: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

“[God’s] words are the manna from heaven for the soul to feed upon and receive spiritual strength. The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.” —Counsels to Parents, Teachers, and Students, p. 422.

“Each must come to Christ with his own soul hunger, each must have his own convictions, feel his own soul’s need, and learn of Christ for himself.

“Filled with the Bread of Life, we cannot hunger for earthly attractions, worldly excitements, and earthly grandeur. Our religious experience will be of the same order as the food upon which we feed.

“The food we eat at one meal does not satisfy us forever. We must daily partake of food. So we must daily eat the Word of God that the life of the soul may be renewed. In those who feed constantly upon the Word, Christ is formed, the hope of glory. A neglect to read and study the Bible brings spiritual starvation.” —Our High Calling, p. 209.

PRQ5. As I fill myself with the Bread of Life, through the study of the Word, what will happen to me? Why is it so important for me to eat this Bread every day?

Friday, February 28

PERSONAL REVIEW QUESTIONS

- 1. What kind of things did the children of Israel complain about? How did this reveal a lack of faith?**
- 2. What am I forgetting when I focus on the difficulties and the evil around me?**
- 3. What happens when I eat the food and follow the customs of Egypt? Why should I be so concerned about being healthy?**
- 4. How did the supply of manna impress upon God's people the sacredness of the Sabbath?**
- 5. As I fill myself with the Bread of Life, through the study of the Word, what will happen to me? Why is it so important for me to eat this Bread every day?**

March - First Sabbath Offering

World Disaster Relief

“Oh that I had wings like a dove! for then would I fly away, and be at rest. . . . I would hasten my escape from the windy storm and tempest” (Psalm 55:6, 8).

Windy storms, tempests, earthquakes, accidents, floods, famines, and fires—the list goes on and on. Are more of such disasters looming on the horizon?

“The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloud-bursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily.”—The Review and Herald, November 8, 1892.

“In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes—in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast.”—Ibid., March 14, 1912.

As the great controversy thus escalates on our planet—what would God have us to do in behalf of suffering humanity? “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”—a God who “delighteth in mercy” (Micah 6:8; 7:18).

In times of disaster, the woes of suffering humanity cry out for deeds of mercy—to clothe the naked, feed the hungry, repair the rubble of toppled buildings, apply the healing balm to the wounded. Emergency aid requires much funding, so only by your generous support to this great need can it happen. Those who give generously to this need will be amply repaid, for “blessed are the merciful: for they shall obtain mercy” (Matthew 5:7).

In behalf of the GC Stewardship and Welfare Department

Lesson 10 - Sabbath, March 7, 2020

God Provides for His People

“But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun” (Exodus 17:12).

“Happy the minister who has a faithful Aaron and Hur to strengthen his hands when they become weary and to hold them up by faith and prayer. Such a support is a powerful aid to the servant of Christ in his work and will often make the cause of truth to triumph gloriously.”—Testimonies, vol. 4, p. 531.

Suggested Reading: *Patriarchs and Prophets*, pp. 297-300

Sunday, March 1

1. THE PEOPLE MURMER AGAIN

a. How did the children of Israel murmur against Moses when they arrived at Rephidim? Why? Exodus 17:1–3.

Exodus 17:1-3: *1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

“The Lord directed their course where there was no water, to prove them, to see if, after receiving so many evidences of His power, they had learned to turn to Him in their affliction, and had repented of their past rebellious murmurings against Him. They had charged Moses and Aaron with selfish motives in bringing them from Egypt to kill them and their children with hunger, that they might be enriched with their possessions. In doing this the Israelites ascribed to man that which they had received unmistakable evidence was from God alone, whose power is unlimited. These wonderful manifestations of the power of God He would have them ascribe to Him alone, and magnify His name upon the earth. . . . If they would not glorify God in their trials and adversity, in their travels through the wilderness to the Canaan in prospect, while God was continually giving them unmistakable evidence of His power and glory, and His care for them, they would not magnify His name and glorify Him when established in the land of Canaan, surrounded with blessings and prosperity.” — Testimonies, vol. 2, p. 107.

PRQ1. How is trial and adversity a test for us today, as it was for the Israelites?

Monday, March 2

2. GOD PROVIDES

a. What did Moses do after he had heard their complaints? Exodus 17:4; Jeremiah 29:12.

Exodus 17:4: *And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.*

Jeremiah 29:12: *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.*

“The Lord says, ‘Call upon Me in the day of trouble.’ Psalm 50:15. He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications.” —Christ’s Object Lessons, p. 172.

PRQ2. *When we pray earnestly in difficult situations, what does this reveal?*

Monday, March 2

2. GOD PROVIDES

b. To what place, and with what specific instructions, did God send Moses for water? How was water miraculously provided? Exodus 17:5, 6.

Exodus 17:5-6: *5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

“In distress Moses cried to the Lord, ‘What shall I do unto this people?’ He was directed to take the elders of Israel and the rod wherewith he had wrought wonders in Egypt, and to go on before the people. And the Lord said unto him, ‘Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.’ He obeyed, and the waters burst forth in a living stream that abundantly supplied the encampment. Instead of commanding Moses to lift up his rod and call down some terrible plague, like those on Egypt, upon the leaders in this wicked murmuring, the Lord in His great mercy made the rod His instrument to work their deliverance.” — Patriarchs and Prophets, p. 298.

PRQ2. When we pray earnestly in difficult situations, what does this reveal?

Monday, March 2

2. GOD PROVIDES

c. What other names did Moses give to that place, and why did he rename it? Exodus 17:7 (margin).

Exodus 17:7: *And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*

“In their thirst the people had tempted God, saying, ‘Is the Lord among us, or not?’ — ‘If God has brought us here, why does He not give us water as well as bread?’ The unbelief thus manifested was criminal, and Moses feared that the judgments of God would rest upon them. And he called the name of the place Massah, ‘temptation,’ and Meribah, ‘chiding,’ as a memorial of their sin.” — Ibid.

PRQ2. *When we pray earnestly in difficult situations, what does this reveal?*

Tuesday, March 3

3. SYMBOLS OF CHRIST

a. Of whom is the smitten rock a type? 1 Corinthians 10:4.

1 Corinthians 10:4: *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

“Moses smote the rock, but it was the Son of God who, veiled in the cloudy pillar, stood beside Moses, and caused the life-giving water to flow. Not only Moses and the elders, but all the congregation who stood at a distance, beheld the glory of the Lord; but had the cloud been removed, they would have been slain by the terrible brightness of Him who abode therein.” —Patriarchs and Prophets, p. 298.

PRQ3. *What is the key to becoming a living stone?*

Tuesday, March 3

3. SYMBOLS OF CHRIST

b. In what other sense is Jesus referred to as a rock? Psalm 94:22; Mark 12:10.

Psalms 94:22: *But the LORD is my defence; and my God is the rock of my refuge.*

Mark 12:10: *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:*

“In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it ‘a sure foundation.’ The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a ‘tried stone.’ Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam’s guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.

“By connection with Christ, the living stone, all who build upon this foundation become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become ‘living stones,’ because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation.”—The Desire of Ages, pp. 598, 599.

PRQ3. *What is the key to becoming a living stone?*

Tuesday, March 3

3. SYMBOLS OF CHRIST

c. What is symbolized by the water that flowed from the smitten rock? John 4:10–14; 7:37–39.

John 4:10-14: *10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

John 7:37-39: *37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

“He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.” — The Desire of Ages, p. 195.

PRQ3. What is the key to becoming a living stone?

Wednesday, March 4

4. THE BATTLE WITH AMALEK

a. What danger next threatened the people of Israel? Exodus 17:8.

Exodus 17:8: *Then came Amalek, and fought with Israel in Rephidim.*

“Because of Israel’s disobedience and departure from God, they were allowed to be brought into close places and to suffer adversity; their enemies were permitted to make war with them, to humble them and lead them to seek God in their trouble and distress. ‘Then came Amalek, and fought with Israel in Rephidim.’ This took place immediately after the children of Israel had given themselves up to their rebellious murmurings and to unjust, unreasonable complaints against their leaders whom God had qualified and appointed to lead them through the wilderness to the land of Canaan.” — Testimonies, vol. 2, pp. 106, 107.

PRQ4. What is sometimes the cause of us being brought into difficult places?

Wednesday, March 4

4. THE BATTLE WITH AMALEK

b. How did God defeat the Amalekites? Exodus 17:9–12.

Exodus 17:9-12: *9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.*

“When the Amalekites came to attack the camp of Israel in the wilderness, Moses knew that his people were not prepared for the encounter. He sent Joshua with a band of soldiers to meet the enemy, while he himself, with Aaron and Hur, took his position on a hill overlooking the battlefield. There the man of God laid the case before Him who alone was able to give them the victory. With hands outstretched toward heaven, Moses prayed earnestly for the success of the armies of Israel. It was observed that while his hands were reaching upward, Israel prevailed against the foe; but when through fatigue they were allowed to fall, Amalek prevailed. Aaron and Hur stayed up the hands of Moses until victory, full and complete, turned upon the side of Israel and their enemies were driven from the field.

“This instance was to be a lesson to all Israel to the close of time that God is the strength of His people. When Israel triumphed, Moses was reaching his hands toward heaven and interceding in their behalf; so when all the Israel of God prevail, it is because the Mighty One undertakes their case and fights their battles for them. Moses did not ask or believe that God would overcome their foes while Israel remained inactive. He marshals all his forces and sends them out as well prepared as their facilities can make them, and then he takes the whole matter to God in prayer. Moses on the mount is pleading with the Lord, while Joshua with his brave followers is below, doing his best to meet and repulse the enemies of Israel and of God.” —Ibid., vol. 4, pp. 530, 531.

PRQ4. *What is sometimes the cause of us being brought into difficult places?*

Thursday, March 5

5. AMALEK IS OVERCOME

a. After the Amalekites had been defeated, what sentence was pronounced upon them? Exodus 17:14; Deuteronomy 25:17–19.

Exodus 17:14: *And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.*

Deuteronomy 25:17-19: *17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

“The wonders wrought by Moses before the Egyptians were made a subject of mockery by the people of Amalek, and the fears of surrounding nations were ridiculed. They had taken oath by their gods that they would destroy the Hebrews, so that not one should escape, and they boasted that Israel’s God would be powerless to resist them. They had not been injured or threatened by the Israelites. Their assault was wholly unprovoked. It was to manifest their hatred and defiance of God that they sought to destroy His people. . . . When the men of Amalek fell upon the wearied and defenseless ranks of Israel, they sealed their nation’s doom. The care of God is over the weakest of His children. No act of cruelty or oppression toward them is unmarked by Heaven. Over all who love and fear Him, His hand extends as a shield; let men beware that they smite not that hand; for it wields the sword of justice.” —Patriarchs and Prophets, p. 300.

PRQ5. What sin sealed Amalek’s doom? How are we sometimes guilty of the same sin?

Thursday, March 5

5. AMALEK IS OVERCOME

b. What should we remember when we are persecuted in a similar manner today as was Israel by the Amalekites? Matthew 5:11, 12. How does God regard those who persecute their own brethren?

Matthew 5:11-12: *11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

“If God thus punished the cruelty of a heathen nation, how must He regard those who, professing to be His people, will make war upon their own brethren who are worn and wearied laborers in His cause?” — Testimonies, vol. 5, p. 245.

PRQ5. What sin sealed Amalek's doom? How are we sometimes guilty of the same sin?

Friday, March 6

PERSONAL REVIEW QUESTIONS

- 1. How is trial and adversity a test for us today, as it was for the Israelites?**
- 2. When we pray earnestly in difficult situations, what does this reveal?**
- 3. What is the key to becoming a living stone?**
- 4. What is sometimes the cause of us being brought into difficult places?**
- 5. What sin sealed Amalek's doom? How are we sometimes guilty of the same sin?**

Lesson 11 - Sabbath, March 14, 2020

The Visit of Jethro

“And Moses’ father in law said unto him, . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens” (Exodus 18:17, 21).

“In His instruction to Moses the Lord very plainly set forth the character of those who were to fill important positions as counselors.” — Testimonies to Ministers, p. 341.

Suggested Reading: *Thoughts from the Mount of Blessing*, pp. 13-18

Sunday, March 8

1. A HAPPY REUNION

a. After the battle with the Amalekites, who came to visit Moses, and whom did he bring with him? Exodus 18:1–5.

Exodus 18:1-5: *1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, 3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: 5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:*

“Not far distant from where the Israelites were now encamped was the home of Jethro, the father-in-law of Moses. Jethro had heard of the deliverance of the Hebrews, and he now set out to visit them, and restore to Moses his wife and two sons.” —Patriarchs and Prophets, p. 300.

PRQ1. What qualities should we look for in choosing leaders in the work today? Should those who lack these qualities be chosen?

Sunday, March 8

1. A HAPPY REUNION

b. When Jethro sent word to Moses that he was coming, what did Moses do at once? Exodus 18:6, 7.

Exodus 18:6-7: *6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. 7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.*

“The great leader was informed by messengers of their approach, and he went out with joy to meet them, and, the first greetings over, conducted them to his tent. He had sent back his family when on his way to the perils of leading Israel from Egypt, but now he could again enjoy the relief and comfort of their society.” — Ibid.

PRQ1. What qualities should we look for in choosing leaders in the work today? Should those who lack these qualities be chosen?

Monday, March 9

2. SHARING THE GOOD NEWS

a. What did Moses tell his father-in-law? Exodus 18:8.

Exodus 18:8: *And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.*

PRQ2. What is of greater importance than business ability when choosing men for responsible positions?

Monday, March 9

2. SHARING THE GOOD NEWS

b. How did Jethro react to the good news? Exodus 18:9–12.

Exodus 18:9-12: *9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. 10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. 12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.*

“To Jethro [Moses] recounted the wonderful dealings of God with Israel, and the patriarch rejoiced and blessed the Lord, and with Moses and the elders he united in offering sacrifice and holding a solemn feast in commemoration of God’s mercy.” —Patriarchs and Prophets, p. 300.

PRQ2. *What is of greater importance than business ability when choosing men for responsible positions?*

Monday, March 9

2. SHARING THE GOOD NEWS

c. As we consider this time of sharing between Moses and Jethro, what should we remember as we come in contact with others, both within and without the church? Psalm 105:1; 1 Thessalonians 5:18.

Psalms 105:1: *O give thanks unto the LORD; call upon his name: make known his deeds among the people.*

1 Thessalonians 5:18: *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

“The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. . . . For His people in this generation the Lord has wrought as a wonder-working God. . . . We need often to recount God’s goodness and to praise Him for His wonderful works. . . .

“Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.”—Conflict and Courage, p. 364.

“We are the constant recipients of God’s mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us.”—Steps to Christ, p.103.

PRQ2. What is of greater importance than business ability when choosing men for responsible positions?

Tuesday, March 10

3. JETHRO GIVES ADVICE

a. What did Jethro observe concerning the judicial work of Moses, and what was Moses' response? Exodus 18:13–16.

Exodus 18:13-16: *13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. 14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? 15 And Moses said unto his father in law, Because the people come unto me to enquire of God: 16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.*

“As Jethro remained in the camp, he soon saw how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate, and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, ‘I do make them know the statutes of God, and His laws.’ But Jethro remonstrated against this.” —Patriarchs and Prophets, pp. 300, 301.

PRQ3. What should we often speak about in our contact with others? Why?

Tuesday, March 10

3. JETHRO GIVES ADVICE

b. What advice did the godly priest then give to his son-in-law? Exodus 18:17–23.

Exodus 18:17-23: *17 And Moses' father in law said unto him, The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: 20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.*

PRQ3. What should we often speak about in our contact with others? Why?

Tuesday, March 10

3. JETHRO GIVES ADVICE

c. What were the four main qualifications that the visitor emphasized in the selections of the men who were to share Moses' burdens? Exodus 18:21 (first part). What counsel, given to those selecting managers for schools, is just as applicable in the various departments of the work today?

Exodus 18:21: *Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:*

“Wherever schools are established, wise managers must be provided, ‘able men, such as fear God, men of truth, hating covetousness,’ men who will do their very best in the various responsibilities of their positions. Business ability they should have, but it is of still greater importance that they walk humbly with God and are guided by the Holy Spirit. Such men will be taught of God, and they will seek counsel of their brethren who are men of prayer.

“The managers of our schools must labor with pure motives. In their unselfishness they will remember that other parts of the great harvest field will require the same facilities that are provided for the school under their care.” — Testimonies, vol. 6, p. 215.

PRQ3. What should we often speak about in our contact with others? Why?

Wednesday, March 11

4. FOLLOWING THE ADVICE

a. How did Moses respond to the wise counsel of his father-in-law? Exodus 18:24, 25.

Exodus 18:24-25: *Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:*

“The Lord had greatly honored Moses, and had wrought wonders by his hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction. The chosen leader of Israel listened gladly to the suggestions of the godly priest of Midian, and adopted his plan as a wise arrangement.” — Patriarchs and Prophets, p. 301.

PRQ4. How should we treat our ministers, parents, and teachers in the faith? Why?

Wednesday, March 11

4. FOLLOWING THE ADVICE

b. What does this teach us about how we should treat those who are older and more experienced than we are? What makes their advice valuable? Leviticus 19:32; Proverbs 16:31.

Leviticus 19:32: *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.*

Proverbs 16:31: *The hoary head is a crown of glory, if it be found in the way of righteousness.*

“Reverence should be shown for God’s representatives—for ministers, teachers, and parents who are called to speak and act in His stead. In the respect shown to them He is honored.

“And God has especially enjoined tender respect toward the aged. He says, ‘The hoary head is a crown of glory, if it be found in the way of righteousness.’ Proverbs 16:31. It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to ‘rise up before the hoary head, and honor the face of the old man.’ Leviticus 19:32.”—Education, p. 244.

PRQ4. How should we treat our ministers, parents, and teachers in the faith? Why?

Wednesday, March 11

4. FOLLOWING THE ADVICE

c. What was the result of the recommended delegation of authority? Exodus 18:26.

Exodus 18:26: *And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.*

“This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing more perfect order among the people.” —Patriarchs and Prophets, p. 301.

PRQ4. How should we treat our ministers, parents, and teachers in the faith? Why?

Thursday, March 12

5. MOSES' QUALIFICATION FOR LEADERSHIP

a. Just as God required those under Moses to have certain qualities, what were Moses' special qualifications? What important attribute did he possess? Numbers 12:3.

Numbers 12:3: *(Now the man Moses was very meek, above all the men which were upon the face of the earth.)*

“Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well-balanced; he was not defective, and his qualities were not merely half developed. He could successfully exhort his fellow men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart and it reached the heart. He was accomplished in knowledge and yet simple as a child in the manifestation of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1113.

PRQ5. *Why were Moses' exhortations so powerful? What does this teach me?*

Thursday, March 12

5. MOSES' QUALIFICATION FOR LEADERSHIP

b. What special promise was given by Jesus to the meek? Matthew 5:5.

Matthew 5:5: *Blessed are the meek: for they shall inherit the earth.*

“Meekness is a precious, Christian attribute. The meekness and lowliness of Christ are only learned by wearing Christ’s yoke. . . . That yoke signifies entire submission.” —In Heavenly Places, p. 236.

PRQ5. Why were Moses' exhortations so powerful? What does this teach me?

Friday, March 13

PERSONAL REVIEW QUESTIONS

1. What qualities should we look for in choosing leaders in the work today? Should those who lack these qualities be chosen?

2. What is of greater importance than business ability when choosing men for responsible positions?

3. What should we often speak about in our contact with others? Why?

4. How should we treat our ministers, parents, and teachers in the faith? Why?

5. Why were Moses' exhortations so powerful? What does this teach me?

Lesson 12 - Sabbath, March 21, 2020

God Speaks to His People

“The Lord talked with you face to face in the mount out of the midst of the fire” (Deuteronomy 5:4).

“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1103.

Suggested Reading: *Patriarchs and Prophets*, pp. 301-305

Sunday, March 15

1. ARRIVING AT SINAI

a. How long after they had left Egypt did the Israelites come to Mount Sinai? Exodus 19:1, 2. What revelation was God about to make to them?

Exodus 19:1-2: *1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.*

“On every hand vast, rugged heights seemed in their solitary grandeur to speak of eternal endurance and majesty. Here the mind was impressed with solemnity and awe. Man was made to feel his ignorance and weakness in the presence of Him who ‘weighed the mountains in scales, and the hills in a balance.’ Isaiah 40:12. Here Israel was to receive the most wonderful revelation ever made by God to men. Here the Lord had gathered His people that He might impress upon them the sacredness of His requirements by declaring with His own voice His holy law. Great and radical changes were to be wrought in them; for the degrading influences of servitude and a long-continued association with idolatry had left their mark upon habits and character. God was working to lift them to a higher moral level by giving them a knowledge of Himself.” —Patriarchs and Prophets, p. 302.

PRQ1. How did the natural beauty surrounding Mount Sinai affect the Israelites? Why is it so important to regularly spend time in nature?

Sunday, March 15

1. ARRIVING AT SINAI

b. What beautiful words did God speak to Moses in the Mount, sharing His desire for the Israelites as well as His people in all ages? Exodus 19:3–6.

Exodus 19:3-6: *3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

PRQ1. How did the natural beauty surrounding Mount Sinai affect the Israelites? Why is it so important to regularly spend time in nature?

Monday, March 16

2. PREPARING TO MEET GOD

a. After Moses shared with the people what God had spoken to him, how did the people respond? Exodus 19:7–9.

Exodus 19:3-6: *7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. 9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.*

“Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, ‘All that the Lord hath spoken we will do.’ Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority.” —Patriarchs and Prophets, p. 303.

“This is the pledge that God’s people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with Him. God includes in His covenant all who will obey Him.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1103.

PRQ2. What pledge does God want me to make with Him daily?

Monday, March 16

2. PREPARING TO MEET GOD

b. What preparation was required of the people in order to appear in God’s presence when He presented His law? Exodus 19:10–15. What care should we take before we appear in the presence of God at church?

Exodus 19:10-15: *10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at your wives.*

“That great and mighty God who created the beautiful Eden and everything lovely in it is a God of order, and He wants order and cleanliness with His people. . . .

“There was to be nothing slack and untidy about those who appeared before Him when they came into His holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain His approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care, and reverence for God, in their apparel and their deportment, the people would lose their awe and their reverence for God and His sacred service. If the priests showed great reverence for God by being very careful and very particular as they came into His presence, it gave the people an exalted idea of God and His requirements. It showed them that God was holy, that His work was sacred, and that everything in connection with His work must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God.” — Testimonies, vol. 2, pp. 611, 612.

PRQ2. What pledge does God want me to make with Him daily?

Tuesday, March 17

3. IN THE PRESENCE OF GOD

a. Describe the majesty and solemnity of the scene when God descended from heaven to speak to His people. Exodus 19:16–20; Deuteronomy 33:2, 3.

Exodus 19:16-20: *16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 18 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. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.*

Deuteronomy 33:2-3: *2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. 3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

“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. . . .

Continued...

“And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law.” — Patriarchs and Prophets, p. 304.

“By proclaiming the Ten Commandments to the children of Israel with His own voice, God demonstrated their importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He did to impress the people with the sacredness of His law and the importance of obeying it.” — Testimonies, vol. 8, p. 198.

PRQ3. Why did God speak with His own voice when proclaiming the Ten Commandments to the children of Israel?

Tuesday, March 17

3. IN THE PRESENCE OF GOD

b. When Moses was again called to the top of the mountain, what did the Lord say to him? Exodus 19:21–25.

Exodus 19:21-25: *21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. 25 So Moses went down unto the people, and spake unto them.*

“When the divine Presence was manifested upon Sinai, the glory of the Lord was like devouring fire in the sight of all Israel.” —Patriarchs and Prophets, p. 339.

“God is a being of infinite love and compassion, but He also declares Himself to be a ‘consuming fire, even a jealous God.’ ” —The Review and Herald, August 14, 1900.

“To sin, wherever found, ‘our God is a consuming fire.’ Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.” —The Desire of Ages, p. 107.

PRQ3. Why did God speak with His own voice when proclaiming the Ten Commandments to the children of Israel?

Wednesday, March 18

4. THE LAW OF LOVE

**a. Who spoke the law on Mount Sinai? What did He later do with the law?
Deuteronomy 5:4, 5; 9:10.**

Deuteronomy 5:4-5: *4 The LORD talked with you face to face in the mount out of the midst of the fire, 5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,*

Deuteronomy 9:10: *And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*

“The law, which is the transcript of His character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal His will concerning His people that none need make any mistake.” — Selected Messages, bk. 1, p. 225.

PRQ4. What is the result of having the law of love, the love of Jesus, in the soul?

Wednesday, March 18

4. THE LAW OF LOVE

b. What is the basic principle behind the law? Matthew 22:37–39.

Matthew 22:37-39: *37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.*

“The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe. ‘If ye love me, keep my commandments.’ Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. “The ten holy precepts spoken by Christ upon Sinai’s mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction over the whole human heritage. That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, ‘This do, and you will not come under the dominion and control of Satan.’ There is not a negative in that law, although it may appear thus. It is DO, and Live.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1105.

PRQ4. What is the result of having the law of love, the love of Jesus, in the soul?

Wednesday, March 18

4. THE LAW OF LOVE

c. How do genuine Christians show that they have the love of God in their hearts? 1 John 5:2, 3; Romans 13:10.

1 John 5:2-3: *2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

Romans 13:10: *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

“The love of Jesus in the soul will banish all hatred, selfishness, and envy; for the law of the Lord is perfect, converting the soul. There is health in obedience to God’s law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension and strife among us.” —Ibid.

“The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves.” —Education, p. 16.

PRQ4. *What is the result of having the law of love, the love of Jesus, in the soul?*

Thursday, March 19

5. AN UNCHANGING LAW

a. What effect did the proclamation of the law have upon the people? Exodus 20:18–20. What effect did it have upon Moses? Hebrews 12:20, 21.

Exodus 20:18-20: *18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.*

Hebrews 12:20-21: *20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)*

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

PRQ5. Explain why the law is unchanging.

Thursday, March 19

5. AN UNCHANGING LAW

b. Was there a need to change this law? Did Jesus change it? Psalm 111:7, 8; Matthew 5:17–19.

Psalms 111:7-8: *7 The works of his hands are verity and judgment; all his commandments are sure. 8 They stand fast for ever and ever, and are done in truth and uprightness.*

Matthew 17-19: *17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

“The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. . . . The law of God, being a revelation of His will, a transcript of His character, must forever endure, ‘as a faithful witness in heaven.’ Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: ‘Forever, O Lord, Thy word is settled in heaven.’ ‘All His commandments are sure. They stand fast for ever and ever.’ Psalm 119:89; 111:7, 8.”—The Great Controversy, p. 434.

PRQ5. Explain why the law is unchanging.

Friday, March 20

PERSONAL REVIEW QUESTIONS

**1. How did the natural beauty surrounding Mount Sinai affect the Israelites?
Why is it so important to regularly spend time in nature?**

2. What pledge does God want me to make with Him daily?

3. Why did God speak with His own voice when proclaiming the Ten Commandments to the children of Israel?

4. What is the result of having the law of love, the love of Jesus, in the soul?

5. Explain why the law is unchanging.

Lesson 13 - Sabbath, March 28, 2020

A Wall of Protection

“Blessed are the undefiled in the way, who walk in the law of the Lord” (Psalm 119:1).

“He who has an understanding of the far-reaching claims of God’s law can understand something of the heinousness of sin. And the more exalted his ideas of God’s requirements, the greater will be his gratitude of the pardon granted him.”—Our High Calling, p. 137.

Suggested Reading: *Patriarchs and Prophets*, pp. 305-310

Sunday, March 22

1. ACKNOWLEDGING THE CREATOR

a. When was the Sabbath given to mankind? What was the purpose of the Sabbath? Genesis 2:1–3.

Genesis 2:1-3: *1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

“The Sabbath . . . is to be remembered and observed as the memorial of the Creator’s work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods.” —Patriarchs and Prophets, p. 307.

PRQ1. How only can I keep the Sabbath holy? What will my words and actions reveal?

Sunday, March 22

1. ACKNOWLEDGING THE CREATOR

b. What are some general guidelines in true Sabbathkeeping? Isaiah 58:13.

Isaiah 58:13: *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*

PRQ1. How only can I keep the Sabbath holy? What will my words and actions reveal?

Sunday, March 22

1. ACKNOWLEDGING THE CREATOR

c. Why do we often fail to guard our words upon the Sabbath? Matthew 12:34.

Matthew 12:34: *O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

“To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character.” —Ibid.

“But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ.” —The Desire of Ages, p. 283.

PRQ1. How only can I keep the Sabbath holy? What will my words and actions reveal?

Monday, March 23

2. PUTTING GOD FIRST

a. What does God express right at the beginning of the law, showing its importance? Exodus 20:3. How do we show that we have given something first preference in our life? What types of other gods do we sometimes serve?

Exodus 20:3: *Thou shalt have no other gods before me.*

“Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.”—Patriarchs and Prophets, p. 305.

PRQ2. If I have a vital connection with Christ, what will be the result?

Monday, March 23

2. PUTTING GOD FIRST

b. What should our attitude be toward God? Mark 12:30; Deuteronomy 10:12.

Mark 12:30: *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

Deuteronomy 10:12: *And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,*

“Christ’s service requires the whole man—the heart, the mind, the soul, the strength. He will not accept a divided heart. He expects us to do our best.”—This Day with God, p. 161.

PRQ 2. *If I have a vital connection with Christ, what will be the result?*

Monday, March 23

2. PUTTING GOD FIRST

c. Which attribute is vital if we are to enter into a relationship with God where He holds first place? Galatians 5:6.

Galatians 5:6: *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

“The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. . . . It works in the life of the follower of Christ true obedience to God’s commandments, for love to God and love to man will be the result of vital connection with Christ.”—In *Heavenly Places*, p. 108.

“[The true believer] abides in Christ, and draws his nourishment from Him. “This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our feelings, desires, interests, and honor, identified with the prosperity of Christ’s kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.”—*My Life Today*, p. 11.

PRQ2. If I have a vital connection with Christ, what will be the result?

Tuesday, March 24

3. PUTTING AWAY SELFISH DESIRES

a. Where does the sinful desire originate which leads to grave sins such as covetousness and adultery? Proverbs 4:23; Matthew 15:19; 22:37.

Proverbs 4:23: *Keep thy heart with all diligence; for out of it are the issues of life.*

Matthew 15:19: *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

Matthew 22:37: *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

“The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.” — The Desire of Ages, p. 125.

“The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God’s law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.” — Patriarchs and Prophets, p. 309.

PRQ3. *What happens when a sinful desire is cherished, a sinful thought dwelt upon?*

Tuesday, March 24

3. PUTTING AWAY SELFISH DESIRES

b. As we realize that the battleground is within the mind, what should we do? Philippians 2:5–8; Revelation 3:20.

Philippians 2:5-8: *5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Revelation 3:20: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

“Jesus became a man that He might mediate between man and God, . . . that He might restore to man the original mind which he lost in Eden through Satan’s alluring temptation.” — That I May Know Him, p. 291.

“By conversion and transformation men are to receive the mind of Christ.” — Ibid., p. 134.

PRQ3. *What happens when a sinful desire is cherished, a sinful thought dwelt upon?*

Tuesday, March 24

3. PUTTING AWAY SELFISH DESIRES

c. How far-reaching is obedience to the seventh commandment? Matthew 5:27, 28.

Matthew 5:27-28: *27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

“This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.” —Patriarchs and Prophets, p. 308.

PRQ3. What happens when a sinful desire is cherished, a sinful thought dwelt upon?

Wednesday, March 25

4. REJECTING DESTRUCTIVE THOUGHTS

a. What is the root from which murder springs? 1 John 3:15. What else is involved in keeping the sixth commandment?

1 John 3:15: *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

“All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for ‘whosoever hateth his brother is a murderer’); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment.”—Patriarchs and Prophets, p. 308.

PRQ4. *What is envy? What is the result of cherishing this sinful trait?*

Wednesday, March 25

4. REJECTING DESTRUCTIVE THOUGHTS

b. What characteristic of the carnal heart leads to hatred, and how does this evil trait affect those who harbor it? 1 Corinthians 3:3; Proverbs 14:30.

1 Corinthians 3:3: *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

Proverbs 14:30: *A sound heart is the life of the flesh: but envy the rottenness of the bones.*

“Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred, and eventually to revenge and murder.” — Ibid., p. 651.

“Envy is one of the most despicable traits of Satanic character. It is constantly seeking the lifting up of self, by casting slurs upon others. A man who is envious will belittle his neighbor, thinking to exalt himself.” — The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1159.

“Envy, jealousy, and evil surmising is a hellish shadow by which Satan seeks to intercept your views of the character of Christ, so that by beholding the evil you may be fully changed into its likeness.” — Ibid., p. 1163.

PRQ4. What is envy? What is the result of cherishing this sinful trait?

Wednesday, March 25

4. REJECTING DESTRUCTIVE THOUGHTS

c. How far should our honesty extend, if we truly desire to keep the eighth commandment? 2 Corinthians 8:21.

2 Corinthians 8:21: *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.*

“[The eighth commandment] condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.”—Patriarchs and Prophets, p. 309.

PRQ4. What is envy? What is the result of cherishing this sinful trait?

Thursday, March 26

5. THE HIGHEST EARTHLY HONOUR

a. What is special about the fifth commandment? Ephesians 6:2; Exodus 20:12.

Ephesians 6:2: *Honour thy father and mother; (which is the first commandment with promise;)*

Exodus 20:12: *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

“Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.” —Patriarchs and Prophets, p. 308.

“Our obligation to our parents never ceases. Our love for them, and theirs for us, is not measured by years or distance, and our responsibility can never be set aside.” —My Life Today, p. 278.

“Those who would truly follow Christ must let Him abide in the heart, and enthrone Him there as supreme. They must represent His spirit and character in their home life, and show courtesy and kindness to those with whom they come in contact. There are many children who profess to know the truth, who do not render to their parents the honor and affection that are due to them, who manifest but little love to father and mother, and fail to honor them in deferring to their wishes, or in seeking to relieve them of anxiety.” —Sons and Daughters of God, p. 60.

PRQ5. Why are parents entitled to love and respect more than any other person?

Friday, March 27

PERSONAL REVIEW QUESTIONS

- 1. How only can I keep the Sabbath holy? What will my words and actions reveal?**
- 2. If I have a vital connection with Christ, what will be the result?**
- 3. What happens when a sinful desire is cherished, a sinful thought dwelt upon?**
- 4. What is envy? What is the result of cherishing this sinful trait?**
- 5. Why are parents entitled to love and respect more than any other person?**