

F. & O. Starr

Sabbath-School Lesson Quarterly

[Entered as second-class matter October 13 1904 at the Post-office in Mountain View, Cal under the Act of Congress of March 3 1879]

No. 73 Mountain View, Cal., July, 1913 5 Cts.
Pacific Press Publishing Association

*Studies on the
Prophecy of Joel,
and the Epistle of the
Apostle Paul to Titus*

Senior Division

Third Quarter, 1913, July to September

The
**Sabbath School
Worker**

A Twenty-Page Monthly Journal

Containing valuable instruction on the various phases of the Sabbath-school work, practical suggestions on organization, teaching, class and general exercises, with helps on current Sabbath-school lessons for the Senior, Intermediate, Primary, and Kindergarten departments. The outline for the S. S. Teachers' Reading Course is given each month. Also many other valuable suggestions for Sabbath-school officers, teachers, parents, and pupils. An invaluable aid to all engaged in Sabbath-school work.

One Yearly Subscription 35c

Two or more copies to one address, each 30c

No subscription entered for less than one year

Address

Sabbath School Worker

Takoma Park Station

Washington, D. C.

Studies on the Prophecy of Joel, and the Epistle of the Apostle Paul to Titus

THIRD QUARTER, 1913

LESSON I — Destructive Pests; A Call to Mourning and Repentance

JULY 5, 1913

LESSON SCRIPTURE: Joel 1:1-13

Questions

1. When, probably, did Joel prophesy? Note 1.
2. What came to the prophet Joel in like manner as to other prophets? Joel 1:1. Compare Eze. 1:3; Hosea 1:1.
3. Through what agency did the word of the Lord come to the prophets? 2 Peter 1:21; 1 Peter 1:10, 11.
4. How should we receive this word when it is imparted to us? 1 Thess. 2:13. Compare 1 Peter 2:1, 2.
5. What class of persons are especially addressed by Joel? What question did he ask? Joel 1:2.
6. How many generations are mentioned? Verse 3. Compare Ps 78:1-7. .
7. What startling announcement is made? Joel 1:4.
8. What would be the experience of the self-indulgent? Verse 5. Note 2.
9. What is the cause of such a sad condition of things? Isa. 24:5, 6.
10. What kind of nation is brought to view? Joel 1:6, 7. Note 3.
11. What does the Lord say He will do to His vineyard? Isa. 5:5, 6.
12. What degree of lamentation is demanded? Who

are especially called upon to mourn? Joel 1:8, 9. Compare Joel 2:17. Note 4.

13. When God calls for mourning, what are the people often inclined to do? Isa. 22:12-14.

14. What desolated condition of the fields is here described? Joel 1:10-12. Note 5.

15. What may be the experience of God's people amid the desolations of the last days? Hab. 3:17, 18.

16. What are the priests exhorted to do? What reason is assigned for mourning? Joel 1:13.

Notes

1. There are no definite statements in the prophecy of Joel which furnish a basis for determining with any exactness the time when this book was written. The great subject of the prophecy is the "day of the Lord," an expression which is repeated several times; and although the warnings and exhortations doubtless had an application to the people of Judah at the time when they were written, yet, they look onward to the events connected with the day of the Lord. It seems altogether probable that Joel prophesied toward the end of the kingdom of Judah, when the destruction of Jerusalem and the Babylonish captivity were impending events. They would then serve as a sort of background for that complete destruction which awaits unrepentant sinners at the end of the world.

2. "Drunkards often stand as representing all self-indulgent sinners."—"The Biblical Museum," volume 9, comments on Joel 1:5-7.

3. God's people are compared to a vineyard. Isa. 5:1-7. They are branches of the true Vine. John 15:5. The awful desolations of a nation hostile to God's people are here vividly portrayed.

4. "'Virgin' is a very improper version here. The original . . . signifies a young woman or bride."—"Clarke's Commentary."

"Some of the priests would piously lament the suspension of sacred ordinances on so melancholy an occasion, the rest would naturally mourn over the diminution of their revenue."—*Scott's Comments on Joel 1:9.*

5. While the judgments here described have no doubt an application to that time, "they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11), and, like the prophecies concerning the destruction of Jerusalem, have an application to the closing scenes of the last days. We should keep this point before us in the study of this prophecy.

“In the plague that follows [the fourth plague, Rev. 16:8], power is given to the sun ‘to scorch men with fire. And men were scorched with great heat.’ The prophets thus describe the condition of the earth at this fearful time: ‘The land mourneth; . . . because the harvest of the field is perished.’ ‘All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotten under their clods, the garners are laid desolate.’ ‘How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’” —“*Great Controversy*,” page 628.

“We are so dependent upon God in everything, that no human wisdom or power can provide plenty, when He pleases to send scarcity; without His rain, the seed-corn must perish, the trees of the field must wither, and all our temporal joys must sicken and die; and such judgments are emblems of the great day of retribution, which will soon come as a destruction from the Almighty.” —“*Scott’s Commentary*” on Joel 1:8-20.

LESSON II — *Appointing a Fast; The Lord’s Army*

JULY 12, 1913

LESSON SCRIPTURE: Joel 1:14 to 2:11

Questions

1. In what solemn manner were both priests and people called upon to humble themselves and seek the Lord? Joel 1:14. Note 1.
2. What great event is mentioned as being near? What is the character of that day? Verse 15. Note 2.
3. What is said concerning the condition of the house of God? Verse 16.
4. What was the prospect before the tillers of the soil as to a harvest? Verse 17.
5. What is said concerning the flocks and herds? Verse 18.

6. To what extent does creation suffer on account of man's transgression? Rom. 8:22, 23.

7. What destruction by fire is here mentioned? How are the beasts and the streams affected? Joel 1:19, 20. Note 3.

8. What similar condition will be found under the fourth plague? Rev. 16:8, 9.

9. The great day of the Lord being at hand, what warning is given to arouse the people? Joel 2:1. Compare Isa. 58:1.

10. For what was the blowing of the trumpet a signal anciently? What did the Lord say the people were to do when the alarm sounded? Num. 10:2-9. Note 4.

11. How is the day of the Lord described? What kind of people are brought to view? What devastation is noted? Joel 2:2, 3. Note 5.

12. What is said about the appearance and movements of this army? Verses 4, 5.

13. What similar description is given by the revelator of a warlike nation? Rev. 9:7, 9.

14. How are the people affected? Joel 2:6. Note 6.

15. What further description is given of the Lord's army? Verses 7-9.

16. How are the earth and the celestial bodies affected? Verse 10.

17. Where will the Lord utter His voice? What more is said concerning the day of the Lord? What question is asked? Verse 11.

18. Where else are similar questions found? Nahum 1:6; Mal. 3:2; Rev. 6:17.

Notes

1. *Sanctify*—"To set apart as holy or for holy purposes; consecrate; hallow; as the Sabbath was sanctified by God."—"*Standard Dictionary*."

2. "Whither should we go but to Him from whom the judgment we dread comes? There is no fleeing *from Him* but by fleeing *to Him*; no escaping destruction from the Almighty but by making our submission and supplication to the Almighty. This is taking hold of His strength that we may make peace."—*Matthew Henry*.

We have here a picture of the doom which overshadows the world as the coming of the Lord draws nigh. The call to "cry unto the Lord" should not be passed by lightly. Read Zeph. 2:1-3.

3. "It is just with God to take away those comforts which are abused to luxury and excess, to recover the corn and wine which are prepared for Baal, which are made the food and fuel of a base lust. And to them endowments of that kind are most grievous. The more men place their happiness in the gratifications of sense, the more pressing temporal afflictions are upon them. The drinkers of water needed not to care when the vine was laid waste, they could live as well without it as they had done; it was no trouble for the Nazarites; but the drinkers of wine will weep and howl. The more delights we make necessary to our satisfaction, the more we expose ourselves to trouble and disappointment."—*Matthew Henry*.

4. As the sounding of the trumpet anciently was a signal for the chosen people of God to move on together toward the land of promise, so now the call to "blow the trumpet" is a call to the people of God to make a mighty forward movement through all the earth with a warning message so solemn and terrible that all the inhabitants of the world should tremble.

5. The expression, "There hath not been ever the like," is rendered in the Septuagint, the Greek version of the Old Testament from which the New Testament writers quoted so extensively, "There hath not been forever the like." This will indicate the accepted, or correct, usage of the term "forever." It may refer to a limited time, and that time be entirely in the past. Like instances are to be found in Ezra 4:15, 19, where the expression "of old time" is rendered in the Greek, *forever*; also in Ps. 143:3, where the expression "those that have been long dead" is translated "*those that have been dead forever*."

6. "Not paleness, which may be occasioned by sickness, or fainting, or slighter terror; but blackness, like that of the countenance of those who are expiring in convulsions, or whose blood is suspended from circulation by some inward or outward violence. The extremity of horror and anguish is intended."—*Scott's Notes on Joel 2:6*.

*LESSON III — Rending the Heart; Pleading for the
People; Promise of Deliverance*

JULY 19, 1913

LESSON SCRIPTURE: Joel 2:12-20

Questions

1. In the days that immediately precede the coming of Christ, in what earnest manner should the people turn to the Lord? Joel 2:12.

2. What will be the result of turning to God with all the heart? Deut. 4:29-31; Jer. 29:11-13.

3. What admonition is given? What statement is made concerning the character of God? Joel 2:13.

4. What is meant by rending the heart? Ps. 34:18; 51:17. Note 1.

5. What declarations are made concerning God's mercy? Ex. 34:6, 7; Micah 7:18.

6. As a result of seeking God with all the heart, what did the prophet say God might yet do? What should be offered to Him? Joel 2:14.

7. What solemn call is given to God's people? Who are especially mentioned in this solemn appeal? Verses 15, 16. Compare Zeph. 2:1-3.

8. What example is given of repentance in response to a solemn warning? With what results? Jonah 3:5-10.

9. In this solemn time, what should the Lord's ministers do? What should be the burden of their prayer? What might the heathen do and say? Joel 2:17. Note 2.

10. How were Jesus and others affected by the apos-

tasy of God's people? Luke 19:41, 42. Compare Lam. 2:11 and Phil. 3:18.

11. What precious promise is made to those who seek God earnestly? What does the Lord declare Himself to be? Joel 2:18, 19. Compare Ex. 20:5; John 2:17. Note 3.

12. What will be done to the hosts that oppose God's people? Joel 2:20. Compare Jer. 1:14, 15.

13. What description have we of the final destruction of the ungodly? 2 Thess. 1:7-9; Rev. 20:9.

Notes

1. "What will the outward expressions of sorrow avail, if the inward impressions be not agreeable?" "When the heart is rent for sin, and rent from it, then it is prepared to turn entirely to God."—*Matthew Henry*.

2. "It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide?' . . .

/"In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy, and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar.' 'Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.'

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of the Lord."—"Great Controversy," pages 310, 311.

"Let the servants of the Lord weep between the porch and the altar, crying, 'Spare Thy people, O Lord, and give not Thine

heritage to reproach.' God has always wrought for His people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to His power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth, and His people, can be turned aside, even as the rivers of water are turned, if He orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict."—"*Testimonies for the Church*," volume 5, pages 452, 453.

"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."—*Id.*, volume 1, pages 179, 180.

"The priests and rulers were again, and more particularly and earnestly, excited to announce the observance of a solemn fast, to be kept as a holy day to the Lord. Let them convene the congregation of Israel into the courts of the temple, and prepare the people, by external purifications and proper instructions, for the profitable solemnizing of the day. Not only the elders and the grown people, but even the children and the sucking infants, must be present, as a part of the congregation, and that the consideration of the calamities in which they would be involved, might more affect the minds of their parents. Newly married persons, forgetful of the concerns and satisfactions peculiar to their situation, must be wholly engaged in the public humiliation and lamentation of their people. The priests, as the ministers of God, were to take the lead; and standing between the porch of the temple and the altar of burnt offering, where they might most conveniently be seen and heard, they were required to weep for the sins and troubles of the nation, and to beseech the Lord to spare His people and heritage, though deserving of punishment."—*Scott's Comments on Joel 2:15-17.*

3. The words "zeal" and "jealousy" are both translated by the same word in the Septuagint and German versions. And, as will be seen by consulting the dictionary, they are both derived from the same original word. This will help us to understand better the meaning of the word "jealous."

*LESSON IV — Zion's Children Rejoice; the Spirit
Poured Out; Signs of the Day of the Lord*

JULY 26, 1913

LESSON SCRIPTURE: Joel 2:21-32

Questions

1. What encouraging exhortation and promise does the Lord give to His people in time of trouble? Joel 2:21.

2. Cite some of the instances where the admonition not to fear has been given. Gen. 15:1; Isa. 41:10; Jer. 30:10.

3. What has God done for His people? How does His mighty deliverance affect them? Ps. 126:1-3; Luke 1:49, 50.

4. What gratifying change is mentioned as a result of the Lord's blessing? Joel 2:22.

5. When did the land cease to yield its full strength? Gen. 3:17, 18; 4:12.

6. When will the primitive condition of the earth be restored? Isa. 35:1, 2. Compare Ps. 67:4-6.

7. In whom should the children of Zion rejoice? Why should they rejoice? Who is this Teacher of Righteousness? Joel 2:23. See margin. Compare John 14:26; 16:13. Note 1.

8. What promises have been given concerning the latter rain? Zech. 10:1; Hosea 6:3; 10:12. Note 2.

9. In what measure would plenty be restored? What restoration is promised? What does the Lord declare His army to be? Joel 2:24, 25. Note 3.

10. What other prophetic statement may be cited concerning this restoration? Amos 9:13-15.

11. How is the blissful future of God's people further described? What will they then know? What promise concerning them is twice stated? Joel 2:26, 27.

12. What great spiritual manifestation is promised in the last days? Verses 28, 29; Acts 2:16-18. Note 4.

13. What wonders were predicted? What signs were to appear in the sun and moon? Of what event are these signs in the heavens a herald? Joel 2:30, 31.

14. What description is given of the great day of the Lord? Zeph. 1:14-18; Rev. 6:16, 17; 16:14.

15. What parallel scriptures tell of the signs that precede the coming of the Lord? How have these predictions met their fulfilment? Isa. 13:9-11; Matt. 24:29, 30; Luke 21:25-28; Rev. 6:12, 13. Note 5.

16. Who will be delivered at that time? Joel 2:32; Dan. 12:1.

17. Who are the Lord's chosen remnant? Rev. 12:17; 14:12.

Notes

1. The Septuagint version, latter part of verse 23, reads, "And He will rain on you the early and the latter rain as formerly." With this the German translation also agrees. It will be noticed that the word "month" is a supplied word.

2. "As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' 'In the last days, saith God, I will pour out My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be

fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment] when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'

"Servants of God, with faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—"*Great Controversy*," pages 611, 612.

"Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls."—"*Desire of Ages*," page 827.

3. "The locusts in Languedoc were about an inch in length, and of a gray color. The earth in some places was covered four inches thick with them in the morning, before the heat of the sun was considerable; but as soon as it began to grow hot, they took wing, and fell upon the corn, eating up both leaf and ear; and that with such expedition, by reason of their number, that in three hours they would devour a whole field. After which they again took wing, and their swarms were so thick that they covered the sun like a cloud, and were whole hours in passing. After having eaten up the corn they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness."—"*Scott's Commentary*."

4. From this prediction, it is plainly to be seen that it was the design of God that in the last days the gift of prophecy, as well as other gifts, should be in the church. When the Saviour ascended to heaven, instead of taking away from the church the spiritual gifts it then possessed, He "gave gifts unto men," thus increasing the supply. Eph. 4:8-13. The gift of the Spirit of prophecy, which is the testimony of Jesus, has been exercised in the remnant church. Rev. 12:17; 19:10.

"Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of

great price. The prophecy was fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord.' Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. 'The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.' 'And the Lord added to the church daily such as should be saved.' The Spirit of Christ animated the whole congregation; for they had found the pearl of great price.

"These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power."—*Christ's Object Lessons*, "pages 120, 121.

5. Concerning the signs to be seen in the heavenly bodies as signs of the end, note the following historical evidences:

THE SUN

"I refer to the dark day of A.D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full; it was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about 9 A.M., and continued through the day. Such was the darkness that work was suspended in the field and shop, beasts and fowls retired to their rest, and the houses were illuminated at dinner-time. . . . The sun was *supernaturally darkened*."—*Josiah Litch in "Prophetic Expositor."*

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extended all over New England. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary*, "edition 1869.

"The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as 'THE DARK DAY.'"—*From "History of the Town of Hampton, New Hampshire," by Joseph Dorr, Salem, Massachusetts, printed by the Salem Press and Printing Company, 1893, volume 1, page 217. (Boston Public Library.)*

"There appears to have been absence of clouds for the most part, though light rain occurred. Though known as the 'Black

Friday of New England,' the area covered by darkness also extended west of that section."—"*Encyclopedia Americana*," the *Americana Company, New York, 1903, article "Dark Day."*

THE MOON

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Article by R. M. Devens, "Our First Century," 1776-1876; "Great and Memorable Events," pages 89-96. (Boston Public Library.)*

THE STARS

"Compared with the splendors of this celestial exhibition, the most brilliant rockets and fireworks of art bore less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and little need have been borrowed from the morbid sensibility, to imagine that the opening of the sixth seal was indeed at hand when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime."—*New York "Commercial Advertiser," quoted in the "Eastern Argus" (Portland, Maine) of November 18, 1833.*

"We pronounce the raining fire which we saw on Wednesday morning last an awful type—a sure forerunner—a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.

"That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it was not possible to behold.

"Many things now occurring upon the earth tend to convince us that we are in the 'latter days.' This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell."—*The "Old Countryman," New York, printed in the New York "Star," and quoted in the Portland "Evening Advertiser," November 26, 1833. (Portland Public Library.)*

*LESSON V — Gathering the Nations; The Day of
Recompense; Preparation for War*

AUGUST 2, 1913

LESSON SCRIPTURE: Joel 3: 1-10

Questions

1. What has the Lord said concerning the nations of the last days? To what place will He bring them? What will He do to them? What charge does He bring against them? Joel 3: 1, 2. Note 1.

2. For what purpose will the nations be gathered? Zeph. 3: 8.

3. When, and for what purpose, will God's people be gathered? Isa. 11: 11, 12; Matt. 24: 30, 31.

4. Before this gathering, what preparatory movement takes place among those whom God regards as His own nation? Zeph. 2: 1-3.

5. In what way had the heathen dealt with God's people? Joel 3: 3. Note 2.

6. What wicked cities does the prophet mention? What would the Lord speedily bring upon these oppressors of His people? Verse 4. Compare Luke 18: 7, 8. Note 3.

7. How did these cities compare in guilt with some others? Matt. 11: 20-22.

8. When is the day of final recompense? Isa. 34: 8, 9; 2 Thess. 1: 6-8.

9. What had been done with the Lord's treasure? Joel 3: 5.

10. What record have we of such a transaction? 2 Kings 25: 13-16; Dan. 1: 1, 2; 5: 1-4.

11. To whom does the silver and gold belong? Haggai 2:8.

12. What ancient nation here finds its earliest Scripture mention? What was its attitude toward God's people? How would the Lord deal with His enslaved people and their captors? To whom would the race of oppressors be sold? Joel 3:6-8. Note 4.

13. What is to be proclaimed among the nations? Verses 9, 10.

14. What is the marginal reading of Joel 3:9 for the word "prepare"? How do the heathen sanctify and determine war? Eze. 21:21, 22. Note 5.

15. Who are the leaders in this heathen divination and its results? Rev. 16:13, 14.

16. While the divine warning concerning warlike preparations is being heard, what will many people be saying? Which proclamation was earlier made,—that of announcing war through Joel, or that of peace and safety through other prophets? Isa. 2:2-4; Micah 4:1, 2. Note 6.

17. Of what will the "peace and safety" cry be a sign? 1 Thess. 5:3. Note 7.

Notes

1. "The following prophecy relates to the latter times of the world. . . . Since all nations are summoned to answer the impeachment here mentioned, we may suppose the word 'Israel' to comprehend the faithful of all ages; and then we may observe that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty against His servants."—*Scott*.

2. "The enemies of the Jews took them captives and enslaved them. Yet they valued them so little that they made them the stake in games of chance; nay, they used to sell a boy or girl into perpetual bondage, for the hire of a harlot, or for wine to make them drunk."—*Scott*.

3. The term "Philistines" occurs in Joel 3:4 instead of "Palestine," in the Septuagint and the German version.

4. This is the earliest inspired mention we have of the Grecians, with whom the people of God afterward became so closely associated. The Sabeans are mentioned in Job 1:15 as the people who, more than seven centuries before the time of Joel, robbed the patriarch of his herds, and cruelly murdered his servants. In the German version they are said to be from Arabia.

“There are no events recorded in history, that entirely correspond with these predictions; perhaps the ruin of the pagan Roman Empire, which had destroyed Jerusalem and dispersed the Jews, might be adverted to; but the grand accomplishment seems to be in futurity, and the event alone can fully clear them up.”
— *Scott's Comments.*

5. The Septuagint and the German version read *Sanctify war*; and as will be seen by the marginal reading of the Revised Version, this is the meaning of the Hebrew original.

6. As is indicated by the marginal dates, Isaiah and Micah prophesied later than Joel. This declaration from the mouth of the Lord telling the world war was coming was given about one half a century before we were told concerning the false prediction of peace and safety that the people, the nations, would make while the most gigantic preparations for war are being made. The warlike preparation of the nations to-day is on so vast a scale that it can not be adequately expressed in figures. Navies and standing armies are being increased more rapidly than ever before. The nations are waking up and preparing for war. The world is one vast arsenal, and none can tell when a spark will be kindled that will result in an international explosion. All about us we see evidences that the time foretold by the prophet Joel is at hand.

7. The cry of peace, safety, and stability of the things around us is of itself a striking sign that the end is near. The people are crying peace,—the settlement of national disputes by arbitration. But the preparation for slaughter goes on, and the mustering for Armageddon is heard.

LESSON VI — *The Ripened Harvest; The Lord's Voice Heard from Zion; Jerusalem Restored*

AUGUST 9, 1913

LESSON SCRIPTURE: Joel 3:11-21

Questions

1. In the warlike preparations, what will the nations do? Who besides them will be caused to come to the same place? Where will this vast concourse be as-

sembled? For what purpose? Where is the Valley of Jehoshaphat? Joel 3:11, 12. Note 1.

2. What is said concerning the power of the Lord's mighty ones? Ps. 103:20; Isa. 37:36; 2 Thess. 1:7.

3. What is said about the harvest and the vintage? What concerning the prevailing wickedness? Joel 3:13. Compare Gen. 6:5, 11-13; Matt. 24:37-39.

4. When is the harvest? Matt. 13:38, 39; Rev. 14:14, 15.

5. Where are the multitude said to be? What is the valley of decision? What is near at this time? Joel 3:14. Note 2.

6. What vivid description of the day of judgment is given by the apostle Peter? 2 Peter 3:10-12.

7. What reference is again made to the celestial bodies? Where else are these signs predicted? Joel 3:15. Compare Amos 8:9, 10; Isa. 13:9-13. Note 3.

8. Whose voice will then be heard from Jerusalem? What will be the effect? What assurance is given to God's people? Joel 3:16. Compare Heb. 12:26. Note 4.

9. What will the redeemed then know? What will be the condition of Jerusalem? Who will then be excluded? Joel 3:17.

10. When will this blessed state of things be realized? Rev. 21:10, 23-27; Isa. 52:1.

11. How is the redeemed condition of the world further described? Joel 3:18. Compare Rev. 22:1, 2.

12. Why were Egypt and Edom desolated? Joel 3:19.

13. How long will God's people dwell in their land? Joel 3:20. Compare Isa. 65:21-23.

14. How thorough will be the work of cleansing accomplished? Joel 3:21. Compare Eze. 36:25, 26.

15. When will God avenge His elect? Luke 18:7, 8. Note 5.

Notes

1. The words "nations," "gentiles," and "heathen," as found in Joel 3:2, 9, 11, are the same word in the Septuagint, the French, and the German version, and are all translated "nations" in the Revised Version, and have reference to those nations outside of Judea, or of God's people.

The Valley of Jehoshaphat is "a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel 3:2), and would there sit to judge them for their misdeeds to Israel (Joel 3:12). For many centuries the name has been given to the deep ravine which separates Jerusalem from the Mount of Olives. Both Moslems and Jews believe that the last judgment is to take place there."—"A Concise Cyclopaedia of Religious Knowledge."

2. "Valley of decision" is rendered in the Septuagint "valley of judgment." The German translation is the same, the valley of judgment.

3. "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those who rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God."—"Early Writings."

4. "But amid the tempest of divine judgment, the children of God will have no cause for fear. 'The Lord will be the hope of His people, and the strength of the children of Israel.' The day that brings terror and destruction to the transgressors of God's law, will bring to the obedient, 'joy unspeakable, and full of glory.' 'Gather My saints together unto Me,' saith the Lord, 'those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.'"—"Patriarchs and Prophets," page 341.

"An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will

shake 'not the earth only, but also heaven.' 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.' 'The heavens shall be rolled together as a scroll;' 'the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' But 'the Lord will be the hope of His people, and the strength of the children of Israel.'"—"*Desire of Ages*," page 780.

"Soon I heard the voice of God which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. The graves were opened and the saints came forth, clothed with immortality, crying, 'Victory over death and the grave!' and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory proceeded from every immortal tongue."—"Testimonies for the Church," volume 1, page 184.

5. The last verse of Joel's prophecy reads thus in the Septuagint version: "And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Zion." With this agrees the German translation: "And I will not leave their blood unavenged." Thus the question, "Shall not God avenge His own elect?" as propounded by our Lord, the repetition of which was heard by the seer of Patmos, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" finds its answer in advance. Glorious day of deliverance from sin and Satan!

Lessons on the Book of Titus

Introductory Note

"It is remarkable that Titus, of whom the apostle repeatedly speaks in terms of the highest approbation and most cordial affection in his epistles, is not once mentioned in the Acts of the Apostles. Nor is anything recorded concerning St. Paul's labors in Crete, now called Candia, a large island in the Mediterranean Sea. It is indeed probable that the gospel was made known there at an early period, as there were Cretes present on the day of Pentecost, to witness the stupendous miracles of that day, and to hear the unanswerable sermon of St. Peter on that wonderful occasion.

. . . But no information is given us of what passed in that island at that time, or afterwards, except as this epistle shows that St. Paul had labored there with great success. Probably this was subsequent to his first imprisonment at Rome, and before his second. He seems to have had very great success in his ministry in that island, but by some means to have been hurried thence before he could order the state of the churches in a regular manner. He therefore left Titus there, to settle the churches in the several cities of the island according to the apostolical plan in other places. . . . The postscript states that the epistle was written from Nicopolis in Macedonia; but had this been the case, the apostle would have said, 'I have determined *here* to winter,' not, '*there* to winter.'"—*Scott's Commentary*.

The island of Crete is about 150 miles long and from 7 to 36 miles wide. It is said to have had one of the most salubrious climates in the world, with no ferocious beasts or poisonous reptiles. The soil was very fertile. It is supposed that it was peopled from Palestine. In the Septuagint version we find Crete and Cretians mentioned (Eze. 25:16; Zeph. 2:5, 6) as associated with the Philistines. Hence it is understood that people from that section of country carried the name with them in migrating to that island. It is stated by Adam Clarke that "Crete became one of the most celebrated republics in antiquity." In 1645 it was attacked by a force of 60,000 Turks. The Cretes, with an army of less than one tenth that number, held out so tenaciously that it took thirty years to subdue them fully, with a loss to the Turks of 200,000 men. Since then it has been under Turkish rule. Crete was called the island of one hundred cities. There must consequently have been a large number of churches there.

"This epistle seems to have been dispatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before winter."—"Life and Epistles of Paul," *Conybeare and Howson, People's Edition, page 379*.

LESSON VII —The Apostle's Salutation; Qualifications of Church Elders

AUGUST 16, 1913

LESSON SCRIPTURE: Titus 1:1-9

Questions

1. In writing to Titus, what does Paul declare himself to be? According to what was this declaration made? Titus 1:1. Note 1.

2. What hope did Paul cherish? According to whose promise? When had this promise been made? How sure is the promise of God? Verse 2. Compare Heb. 6:18; Num. 23:19.

3. When and how has God manifested His word? To whom was this work committed? According to what commandment? Titus 1:3. Compare Matt. 28:19, 20.

4. By what endearing term does Paul address Titus? What heavenly benediction does he pronounce? Titus 1:4.

5. Why had Paul left Titus in Crete? Verse 5. Note 2.

6. What had Paul himself done? Acts 14:23. Note 3.

7. Where is Crete? How did representatives from that island have opportunity to hear the gospel? Acts 2:5, 11.

8. What experience did Paul have in and near Crete on his voyage to Rome? Acts 27:7, 12, 13, 21.

9. What necessary qualifications of an elder are mentioned? Titus 1:6.

10. What is the divine arrangement in regard to marriage? Matt. 19:5; Eph. 5:31.

11. How necessary is it that children should be of good behavior, especially those whose parents hold responsible positions in the church? 1 Tim. 3:4, 5.

12. What must the elder of a church be? What traits of character is he not to possess? Titus 1:7. Note 4.

13. What should he love? What other traits of character are necessary? Verse 8.

14. What admonitions are given us concerning hospitality? Heb. 13:2; 1 Peter 4:9; Matt. 25:34-36.

15. To what should an elder, or overseer in the church, hold fast? For what purpose? Titus 1:9. Note 5.

16. What will be the result of holding fast sound doctrine? 1 Tim. 4:16.

17. How will sound doctrine be received in the last days? 2 Tim. 4:3; 1 Tim. 4:1.

Notes

1. Paul was the servant of God, and an apostle of Christ. The former was his general character, the latter his special employment. His apostolical office accorded with the faith of God's elect, and was intended to bring numbers to believe in Christ.

2. The marginal reading for "wanting," is "left undone." Rather than do anything prematurely himself, the apostle would prefer to leave important matters for others less competent, perhaps, than himself to perform. In this is an example worthy of imitation.

That the office of "elder" is the same as that of "bishop" may be seen by comparing 1 Tim. 3:1-7 with Titus 1:5-9. The correct meaning of the term "bishop" may be seen by reference to the marginal reading of these passages as given in the Revised Version, where the word "overseer" is substituted for "bishop." That the elder is an overseer is shown by 1 Peter 5:1, 2, where it is stated that he is to take the oversight of the flock, or church. The terms "oversight" and "bishop" are derived from the same word.

3. In a note on this verse "Conybeare and Howson" says, "Not simply 'set in order,' but set in order *farther*." Paul no doubt, so far as time had permitted, established order and system among the churches here, but desiring that this work should be perfected, left Titus to finish the work. It was the aim of the great apostle, not alone in Crete, but everywhere, to leave order and perfect organization behind him.

4. The definition of the Greek word here rendered "striker" is a "quarrelsome person; a disputer, fighter, railer." Rotherham renders the expression "no striker," "not ready to wound." It is thought by some to have reference to the matter of striking hands for debts, or becoming surety for other persons, as condemned by such passages as Prov. 17:18; 22:26.

5. The gainsayers, or as most versions have it, the *contradictors*, or *opposers*. How necessary that those holding respon-

sible positions in the church be able to show the difference between truth and error!

“The same principles of piety and justice that were to guide the rulers among God’s people in the time of Moses and David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church, ‘must be blameless, as the steward of God.’”—“*Acts of the Apostles,*” page 95.

LESSON VIII — *Unruly Members; A False Profession*

AUGUST 23, 1913

LESSON SCRIPTURE: Titus 1:10-16

Questions

1. What was the character of many who claimed in Paul’s day to be religious? Who are mentioned as being especially at fault in this matter? Titus 1:10.
2. What warning did John give concerning deceivers? 2 John 7. Compare Acts 20:28-30.
3. How is the tongue described? James 3:5-8. Note 1.
4. How necessary is it that we control the tongue? James 1:26.
5. What must be done to the vain talkers mentioned? What was the result of their teaching? What motive controls them? Titus 1:11. Note 2.
6. What description of the Cretians is given? By whom? Verse 12. Note 3.
7. What did Paul say concerning the truthfulness of this quotation? What did he advise should be done? For what purpose? Verse 13. Note 4.
8. To what should we not give heed? From what do

the commandments of men turn us away? Verse 14. Compare John 17:17; Ps. 119:142.

9. What is said of the worship of those who turn away from God's commandments to keep the commandments of men? Matt. 15:3, 9; Mark 7:7, 9.

10. When people reject God's law, from what else are they separated? 2 Chron. 15:3, 4; Eph. 2:12.

11. What is said of the pure? What about those who are not pure? Titus 1:15. Note 5.

12. What promise is given to the pure in heart? Matt. 5:8.

13. What profession do many make? In what way do they deny the Lord? What is the real character of such? Titus 1:16.

14. What will be the doom of all who make such a vain profession? Matt. 7:22, 23.

15. How will it be with those who have lived a true Christian life? Matt. 25:34; Isa. 26:2; Rev. 22:14.

Notes

1. The apostle uses strong language, and paints a dark picture of the defiling power of an unsanctified tongue. That which can kindle the "fire of hell" in the family, the church, and the neighborhood, by talebearing, tattling, gossiping, and backbiting, is a thing to be dreaded as we would dread a plague or a pestilence.

"Naturalists tell us that the snail has its teeth on its tongue, and that upon the tongues of some snails as many as thirty thousand teeth have been found. The snail rolls its tongue up like a ribbon, and, of course, its teeth are very small, but they saw through the toughest leaves with ease. There are some men and women who have teeth on their tongues, and are ever ready to use them. There are pillows wet with tears, and eyes red with weeping, and hearts broken, and homes ruined, and lives blasted, all because of the unbridled human tongue. And the devil has no more remorseless instrument of torture at his hand than the tongue of the gossip, the backbiter, or the slanderer. Shame to say, some professing Christians become the ready tools of Satan, and bring disgrace upon their Master's name, and keep many a soul out of the kingdom."—"The Victory Life," pages 47, 48.

2. The same power that stopped the mouths of lions (Dan.

6:22; Heb. 11:33) can also stop the mouths of unreasonable opposers of the truth, who, according to the statement of the Cretian prophet, may properly be called "evil beasts."

3. This prophet is said to be Epimenides, who lived about B.C. 538, or at the time when Babylon was taken by Cyrus. Paul, in this instance and at Athens, referred to heathen authors. See Acts 17:23, 28.

4. While Titus was instructed to "rebuke them sharply," Timothy was told that the servant of the Lord must be "gentle unto all men, . . . patient, in meekness instructing those that oppose themselves." 2 Tim. 2:24, 25. Different dispositions and different circumstances demand a large amount of divine wisdom for one to know how to treat each case properly. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 22, 23.

5. "It would seem from this that the heretics attacked taught their followers to abstain from certain acts, or certain kinds of food, as being impure. We must not, however, conclude from this that they were ascetics. Superstitious abstinence from certain material acts is quite compatible with gross impurity of teaching and of practise, as we see in the case of Hindu devotees, and in those impure votaries of Cybele and of Isis, mentioned so often in Juvenal and other writers of the same date."—"*Life and Epistles of Paul*," Conybeare and Howson, page 881, note.

LESSON IX — *Sound Doctrine; Exemplary Conduct*

AUGUST 30, 1913

LESSON SCRIPTURE: Titus 2:1-8

Questions

1. What did Paul admonish Titus to teach? Titus 2:1.
2. What is doctrine? Mark 4:2; Matt. 15:9; Rom. 12:7. Note 1.
3. How important is sound doctrine, or teaching? Rom. 6:17; 2 John 9.
4. How may we know what is sound teaching? John 7:17; Isa. 8:20.
5. From what does this true teaching come? John 7:16.

6. What admonitions are given concerning erroneous doctrine, or teaching? Heb. 13:9; Eph. 4:14.

7. What instruction is given concerning aged men? In what should they be sound? Titus 2:2.

8. What are the aged women exhorted to be? What should they teach? Verse 3.

9. What are the young women to be taught? Verse 4.

10. What other desirable traits of character are mentioned? Why should care be exercised in these matters? Verse 5. Note 2.

11. What should be the attitude of husband and wife toward each other? Eph. 5:22, 25; Col. 3:18, 19.

12. What exhortation is given to young men? Titus 2:6. Note 3.

13. What earnest admonition is given to Titus? What should he show in his teaching? Verse 7. Note 4.

14. What should his speech, or conversation be? What effect would such blameless conversation have upon opposers? Verse 8. Note 5.

15. Give examples of such blameless deportment. 1 Peter 2:21-23; Dan. 6:4, 5; Acts 6:10, 15.

16. How have opposers, or adversaries, been put to shame? Jer. 8:9; Luke 13:17; Isa. 66:5.

Notes

1. The Greek word rendered "doctrine" is the same as that translated "teaching." The expression in Matt. 15:9 and Mark 7:7, "teaching for doctrines the commandments of men," could properly be read, "teaching for teachings the commandments of men." The verb "teaching" and the noun "doctrines" are from the same original word, one being in the form of a verb, the other of a noun. This will be proved by reference to Rom. 12:7, where the word elsewhere rendered "doctrine" is correctly translated "teaching."

2. The expression "keepers at home" is rendered by some, "keepers of the home;" by others "workers at home," which is

fully in accord with the original text. Such members are a great commendation to the church, and are in striking contrast to those thus described by Paul in 1 Tim. 5:13: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

3. "I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. . . . The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement."—"Testimonies for the Church," volume 1, pages 499, 501.

The word "sober" occurring in verses 2, 4, and 6 of this lesson is from two different words in the original, the meaning of which is given in the marginal reading by the different terms, "vigilant," "wise," and "discreet." The idea is not to be associated with that expressed in Matt. 6:16 by the words "of a sad countenance," taken from an entirely different word.

4. "There is nothing more precious in the sight of God than His ministers, who go forth into the waste places of the earth to sow the seeds of truth, looking forward to the harvest. None but Christ can measure the solicitude of His servants as they seek for the lost. He imparts His Spirit to them, and by their efforts souls are led to turn from sin to righteousness."—"Acts of the Apostles," pages 369, 370.

5. The term "sound," used in the expressions, "sound doctrines," "sound speech," "sound words," so often occurring in Paul's letters to Timothy and Titus, is rendered in 1 Tim. 6:3 by the word "wholesome." In such passages as Luke 7:10 it is translated "whole" as contrasted with "sick." The word has the meaning of *health* or *healthy*. Sickly sentimentalism and sound speech are radically different from each other. Adam Clarke states that some forty different authorities render the last word of verse 8 "us" instead of "you." This is the rendering of the Revised Version.

*LESSON X — Christian Servants; Looking for His
Glorious Appearing*

SEPTEMBER 6, 1913

LESSON SCRIPTURE: Titus 2:9-15

Questions

1. What exhortation was Titus instructed to give to servants? Titus 2:9. Note 1.

2. What further instruction is given to servants? Why should they be thus careful in their conduct? Verse 10. Note 2.

3. What similar admonition is given elsewhere to servants? Eph. 6:5, 6; Col. 3:22.

4. What is the difference between a servant and a freeman? 1 Cor. 7:21-23.

5. What instruction is given masters concerning their duty toward servants? Isa. 58:6; Philemon 15, 16.

6. What has appeared to all men? Titus 2:11; John 1:9. Note 3.

7. What does this grace teach us? How are we exhorted to live in this world? Titus 2:12.

8. How necessary is this work of self-denial? Matt. 16:24; Mark 8:34. Note 4.

9. For what should we be looking? How glorious will the appearance of Christ be? Titus 2:13; Luke 9:26. Note 5.

10. What is the blessed hope? Acts 24:15; 26:6-8.

11. What promise to God's people will be fulfilled when Christ appears? Col. 3:4; 1 John 3:2.

12. Why did Christ give Himself for us? What will He do for His people? Titus 2:14. Compare Gal. 1:4; Eph. 5:2.

13. By what are we redeemed? 1 Peter 1:18; Rev. 5:9.

14. What admonitions are given us to be zealous? 1 Cor. 14:12; Rev. 3:19. Compare John 2:17.

15. How does the Lord regard those who faithfully obey Him? Ex. 19:5; 1 Peter 2:9.

16. How was Titus exhorted to speak? What should he not permit any one to do? Titus 2:15.

17. How may we keep from being despised by others? 1 Tim. 4:12. Compare 1 Sam. 2:30; 1 Cor. 16:10, 11. Note 6.

Notes

1. The word here translated "answering again" is given in other passages as "contradicting," which is its true meaning. The Revised Version gives the word "gainsaying." It might be interesting to note that the word "masters" in this text is from the Greek word "despot." But this word is, in the Septuagint, sometimes applied to the Lord Himself, and does not originally mean an oppressive ruler.

2. The expression "not purloining" is translated by Rotherham, "not keeping [anything] back." The French version gives it, "not misappropriating anything that belongs to their masters."

3. "There is a beauty and energy in the word *epephane*, 'hath shined out ['hath appeared']', that is rarely noted. It seems to be a metaphor taken from the sun. As by his rising in the east and shining out, he enlightens successively the whole world; so the Lord Jesus, who is called the Sun of Righteousness (Mal. 4:2), arises on the whole human race with healing in His wings." — *Adam Clarke*.

"The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the Antinomian teachers, and showed that this doctrine which led to Antinomianism was contrary to the Scriptures. 'The grace of God that bringeth salvation hath appeared to all men.'"—"*Great Controversy*," pages 261, 262.

Claiming that all men have not had an opportunity to be saved, some argue for a "second probation," or "second chance," in order that the gospel may be brought within reach of all. Such overlook the statement in this text which says that the "grace of God hath appeared, bringing salvation to all men." (American Revised Version.)

4. It may help us in getting more fully the idea of self-denial, to notice that the original word for "deny" occurs in Heb. 11:24, and is there translated "refused." The passage could correctly be read, "By faith Moses . . . denied to be called the son of Pharaoh's daughter." For Christ's sake, he denied himself of the throne of Egypt.

5. The original of Titus 2:13 reads thus: "Looking for the blessed hope and the appearing of the glory of the great God, and our Saviour Jesus Christ." See also Revised Version. The Saviour, when He comes to gather home His people, will come in all the glory of the Father, the Son, and the angels. Luke 9:26.

6. Paul gives the same exhortation to Timothy as to Titus to let no man despise him, and he tells Timothy how to do this. It is by taking such a commendable course as to live above reproach. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." When teachers of religion dishonor their profession by doing the things against which they warn others, they may expect to be despised. These young apostles were liable not to be fully appreciated; so Paul wrote the church, concerning this matter, that they should not despise young workers who were doing the work of the Lord the same as the older veterans.

"Does any man inquire what is the duty of a gospel minister? Send him to the second chapter of the epistle to Titus for a complete answer. There he will find what he is to believe, what he is to practise, and what he is to preach. Even his congregation is parceled out to him. The old and the young of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching in reference to those different descriptions of society is laid down before him." — *Adam Clarke.*

LESSON XI — *Our Attitude Toward Civil Government; The Love of God; Righteousness by Faith*

SEPTEMBER 13, 1913

LESSON SCRIPTURE: Titus 3:1-7

Questions

1. Of what should believers be reminded? Whom should they obey? For what should they be ready? Titus 3:1. Note 1.

2. What similar instruction concerning our relation

to civil government is elsewhere given? Rom. 13:1-7; 1 Peter 2:13-15.

3. When human laws conflict with God's law, what should we then do? Acts 4:19; 5:29. Note 2.

4. What examples are left us as a guide in this matter? Dan. 3:16-18; 6:7-10. Compare Heb. 11:23. Note 3.

5. From what are we admonished to refrain when speaking? What disposition should we manifest? Titus 3:2.

6. How necessary is it that we govern the tongue? James 1:26; 1 Peter 3:10. Compare Prov. 18:21.

7. Before conversion, what was our condition? How did we live? Titus 3:3. Note 4.

8. Of what opposite conditions are love and hatred proof? 1 John 3:14, 15; 4:7, 8.

9. What has God manifested toward men? How did He save us? What work of renewing takes place? What is shed on us abundantly? By whom? Titus 3:4-6. Note 5.

10. How has the love of God toward men been shown? John 3:16; 1 John 3:1.

11. By whose righteousness are we saved? Isa. 45:24, 25; 54:17. Compare Jer. 23:5, 6; 1 Cor. 1:30.

12. How necessary is the spiritual washing? John 3:5; 1 Cor. 6:11. Compare Rev. 1:5; 7:14. Note 6.

13. What is renewed by the Holy Spirit? 2 Cor. 4:16; Eph. 4:23; Col. 3:10.

14. What prophetic promises have we of this fulness of the Holy Spirit? Joel 2:28; Isa. 44:3.

15. By what are we justified? How are we made heirs? Titus 3:7.

16. When and how was this hope of eternal life given to us? Titus 1:2; 2 Tim. 1:1.

17. How sure is this hope? What is it to us? Heb. 6:18-20.

Notes

1. As noted by some Bible students, the original of the expression "Put them in mind," used in this verse, is equivalent to the one found in John 14:26, where it is stated that the Comforter would "bring all things to your remembrance" that Christ had spoken; making it evident that Paul had amply instructed the Cretian believers on the subject of civil government while he was with them, and Titus was to call their attention to what the apostle had taught them.

2. "We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than man. God's word must be recognized as above all human legislation. A 'Thus saith the Lord' is not to be set aside for a 'Thus saith the church' or a 'Thus saith the state.' The crown of Christ is to be lifted above the diadems of earthly potentates.

"We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way."—"*Acts of the Apostles*," page 69.

"We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizens; and to restrain the vicious and to encourage the virtuous by wholesome laws equally extended to every individual: but the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another."—*From Memorial of the Presbytery of Hanover to the General Assembly of Virginia*, quoted in "*American State Papers*," page 94.

3. The martyrs who were tortured in so many inhuman ways, and who died at the stake, were condemned by the "laws of the land" where they had lived. Concerning Jesus the Jews said, "We have a law, and by our law He ought to die."

4. The word translated "sometimes" in the text and "once" in the American Revised Version, in harmony with former usage, here means *formerly*. We are to consider not only what manner of persons we ought to be, but also what manner of persons we used to be.

5. "Righteousness comes before holiness in the order of redemption, the one being imputed to us on the ground of our faith, and the other being imparted to us by the operation of the Holy Spirit."—"The Twofold Life," page 129.

Concerning the word in verse 5 translated "washing," "Conybeare and Howson" says, "The word does not mean *washing* but *laver*; i.e., a vessel in which washing takes place." The Revised Version gives "laver" in the margin.

6. Regeneration is twice mentioned in the Scriptures (Matt. 19:28; Titus 3:5), and is twofold in its nature. The first regenerating act is the spiritual new birth, as mentioned in 1 Peter 1:23, where the idea of being generated again is presented in the original. The second regeneration is when all things are generated, or created anew, and the new heavens and new earth appear. This is the event to which our Lord refers in Matt. 19:28.

LESSON XII—*Maintaining Good Works; Avoiding Contention; Closing Words of Instruction*

SEPTEMBER 20, 1913

LESSON SCRIPTURE: Titus 3:8-15

Questions

1. What does Paul urge Titus faithfully to affirm? What are these things declared to be to those who maintain good works? Titus 3:8. Note 1.

2. What influence will good works have upon others? Matt. 5:16; 1 Peter 2:12. Compare 1 Peter 3:1.

3. In what may we be rich? 1 Tim. 6:18.

4. Unto what are we created? Eph. 2:10.

5. By what power are these good works wrought? Isa. 26:12; Phil. 2:12, 13. Compare Heb. 13:20, 21.

6. What are we admonished to avoid? Why? Titus 3:9. Note 2.

7. What similar instruction was given by Paul to Timothy? 1 Tim. 1:4; 2 Tim. 2:23, 24.

8. What course should be taken toward one who is a heretic? If he refuses to heed admonition, what should be done? How is he condemned? Titus 3:10, 11. Note 3.

9. Whom would Paul send to Titus? What had Paul determined to do? Whom should Titus set forth on their journey? Verses 12, 13.

10. To what church was Tychicus subsequently sent? 2 Tim. 4:12.

11. Concerning what does Paul again give instruction? Titus 3:14. See margin. Note 4.

12. How may unfruitfulness be prevented? John 15:5; Phil. 4:15-18.

13. What final greetings does the apostle convey? What is his closing benediction? Titus 3:15. Note 5.

Notes

1. "Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely can not be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing."—"*Testimonies for the Church*," volume 3, page 526.

"Some may say it is exalting our own merits to expect favor from God through our good works. True, we can not buy one victory with our good works; yet we can not be victors without them. The purchase which Christ recommends to us is only complying with the conditions He has given us. True grace, which is of inestimable value, and which will endure the test of trial and adversity, is only obtained through faith, and humble, prayerful obedience."—*Id.*, volume 4, page 89.

"You may believe all the truth, yet if its principles are not carried out in your lives, your profession will not save you. Satan believes and trembles. He works. He knows his time is short, and he has come down in great power to do his evil works according to his faith. But God's professed people do not support their

faith by their works. They believe in the shortness of time, yet grasp just as eagerly after this world's goods as though the world was to stand a thousand years as it now is."—*Id.*, volume 2, page 161.

2 The law mentioned by Paul in Rom. 7:12, 14, is spiritual and holy, "and the commandment holy, and just, and good." That which is holy, just, good, and spiritual must be moral, hence the designation "moral law." The law referred to by him in Eph. 2:15 and Heb. 9:10 is one of carnal ordinances, or rites, or ceremonies. (Marginal reading.) A law that consists of rites and ceremonies is very properly called a ritual or ceremonial law. That is evidently the law referred to in Titus 3:9.

3. We have here the only instance in which the word "heretic" occurs in the Bible. The term "heresy" is found in a few passages. But those holding or teaching unscriptural doctrines (heretics) are merely to be avoided. Rom. 16:17. Nothing whatever is said about inflicting upon them any other punishment than to part company with them.

4. The subject of "good works" is especially emphasized in this epistle. Titus was to be "a pattern of good works." God will have "a people zealous of good works," and it is stated that we should learn to "maintain good works." The marginal reading in Titus 3:14 is "profess honest trades." Every one should have some useful occupation. This is for the purpose of meeting the temporal needs of ourselves and others. Our Father knows we have need of these things, and will "add" them to us, but we must work to help provide them.

5. "We see, from the above letter, that Titus was desired to join St. Paul at Nicopolis, where the apostle designed to winter. We learn from an incidental notice elsewhere, that the route he pursued was from Ephesus to Miletus, where his old companion Trophimus remained behind from sickness, and thence to Corinth, where he left Erastus, the former treasurer of that city, whom, perhaps, he had expected, or wished, to accompany him in his farther progress. The position of Nicopolis would render it a good center for operating upon the surrounding province; and thence St. Paul might make excursions to those churches of Illyricum which he perhaps founded himself at an earlier period. The city which was thus chosen as the last scene of the apostle's labors, before his final imprisonment, is more celebrated for its origin than for its subsequent history. It was founded by Augustus, as a permanent memorial of the victory of Actium, and stood upon the site of the camp occupied by his land forces before that battle."—"Life and Epistles of St. Paul," Conybeare and Howson, People's Edition, page 884.

LESSON XIII — Review

SEPTEMBER 27, 1913

Questions

1. About what time did Joel prophesy? Whom did he especially address? What extraordinary calamity did he predict? What kind of nation had invaded the land? What had it done? What degree of lamentation is demanded? How had the Lord's house been affected by the devastation? What should the priests do?

2. What solemn assembly is called? What should be done on the fast-day? What great event is said to be near? What warning is to be given? What description is given of the day of the Lord? What desolations are noted? Whose voice will be heard?

3. What thorough repentance is called for at this time? What solemn convocation is called for? What precious promise does the Lord make?

4. What promise is given of the former and the latter rain? What fulness of the Spirit is promised? What signs are predicted? When were these signs fulfilled? To whom is deliverance promised?

5. What does the Lord say He will do with the nations? For what purpose will these nations be gathered? What warlike proclamation is to be heard among the nations? To what extent will war absorb agriculture?

6. What will the Lord do with the nations? What is said of the waking up of the nations? What is said of the harvest? Whose voice will be heard from Zion?

7. Who was Titus? How has God manifested His word? Why was Titus left in Crete? Mention the necessary qualifications of a church elder.

8. What kind of persons troubled the church? What statement is made concerning the people of Crete? What is said of the pure?

9. What exhortation is given to the aged? What instruction is given to the young? What counsel is given to husband and wife? Give some examples of a consecrated life.

10. What counsel is given to servants? What has appeared to all men? What has the grace of God taught us? For what should we look? What gift did our Saviour make? For what purpose? Name a precious promise which will be fulfilled to God's people when Jesus comes.

11. What is our relationship to civil powers? What should be our attitude toward all men? How did God manifest His love and kindness toward us? By what means does He save us? What has He shed upon us?

12. What should believers be careful to maintain? In what may we be rich? How should a heretic be treated? How may we avoid being unfruitful? What is Paul's closing salutation to Titus?



**TWO NEW
BOOKS**

GREAT CONTROVERSY

A Thin Paper Edition

An edition of "Great Controversy" printed on thin paper and bound in limp leather has just been issued. Thus we have this wonderful volume placed in beautiful, light, and serviceable form.

Red Limp Leather, post-paid.....\$2.00

Cloth, post-paid 1.50

**COUNSELS TO TEACHERS
PARENTS AND STUDENTS**

A new book by Mrs. E. G. White, showing the contrast between the true higher education and worldly education. The following are a few of the section headings:

The Higher Education
The Aim of Our Schools
The Church School
The Intermediate School
Recreation
Medical Studies

THE WORK CONTAINS 576 PAGES

Red Limp Leather, post-paid\$2.00

Cloth, post-paid. 1.50

ORDER OF YOUR TRACT SOCIETY