

‘In the beginning God created’

General Introduction.

God’s created works testify to His love and power. He has called the world into being, with all that it contains. God is a lover of the beautiful; and in the world which He has fitted up for us, He has not only given us everything necessary for our comfort, but He has filled the heavens and the earth with beauty. We see His love and care in the rich fields of autumn, and His smile in the glad sunshine. His hand has made the castle-like rocks and the towering mountains. The lofty trees grow at His command; He has spread earth’s green velvet carpet, and dotted it with shrubs and flowers. Why has He clothed the earth and trees with living green, instead of a dark, sombre brown? Is it not that they may be more pleasing to the eye? And shall not our hearts be filled with gratitude, as we read the evidences of His wisdom and love in the wonders of His creation?

The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the earth continues her motion round the sun, and produces her bounties. The word of God controls the elements. He covers the heavens with clouds, and prepares rain for the earth. He makes the valley fruitful, and “grass to grow upon the mountains.” It is through His power that vegetation flourishes; that the leaves appear, and the flowers bloom.

The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. It was vocal with the voice of wisdom to their attentive ears. Wisdom spoke to the eye, and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Nature is now marred and defiled by sin. But God’s object-lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator.

Special Testimonies on Education, pages 58-59.

Lesson 1: ‘Thou hast created all things’

MEMORY VERSE: ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.’ John 1:1-3.

STUDY HELP: *That I May Know Him*, page 18.

LESSON SCRIPTURE: John 1:1-14.

LESSON AIM: To establish the fact that Christ is our Creator.

Introduction

‘Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the workings of God in the things He has created, these things are not God. The physical creation testifies of God and Jesus Christ as the great Creator of all things. “All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men” (John 1:3, 4).’ *The Upward Look*, page 278.

‘All things were made by Him’

1. To whom did John attribute the creation of the entire universe? John 1:1-3.

NOTE: ‘Before men or angels were created, the Word was with God, and was God. The world was made by Him, “and without Him was not anything made that was made.” If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.’ *The Truth About Angels*, page 23.

2. Who does John identify the Word to be? John 1:14.

NOTE: 'In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race.' *Signs of the Times*, July 30, 1896.

'The world was made by Him'

3. How did John emphasise the amazing fact that the Creator was not recognised when He lived among men? John 1:10.

NOTE: 'Christ "was in the world, and the world was made by Him"; but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." This grace is not inherited. I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognise and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us.' *1888 Materials*, pages 1018-1019.

'If those who were exalted to heaven in point of privilege, and who should have been especially wise in spiritual discernment, failed to recognise in Christ the promised Messiah, shall we think it strange if His followers are not recognised by the world?' *Manuscript Releases, volume 19*, page 373.

4. What is a major reason why some do not accept that fact of the Creation? 2 Peter 3:5.

NOTE: 'There will be no excuse for those who choose to go in error when they might understand what is truth. In His sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness.' *Last Day Events*, page 218.

'Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works. Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the Mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years. Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature.' *Education*, pages 128-129.

'By Him were all things created'

5. How did Paul explain the part that Christ played in creation? Colossians 1:16. Read the preceding verses to see whom Paul is writing about in verse 16.

NOTE: 'The apostle exalted Christ before his brethren as the One by whom God had created all things and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. "By Him were all things created," Paul wrote, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.'" *Acts of the Apostles*, page 471.

6. What additional information about Christ in regard to creation did Paul add? Colossians 1:17.

NOTE: 'He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear. He cares for everything and sustains everything throughout the universe that he has created.' *Signs of the Times*, July 14, 1881.

'Upholding all things by the word of His power'

7. How does Paul explain the part Christ plays in upholding and sustaining all that He created? Hebrews 1:3.

NOTE: 'The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. [See John 1:4.] Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same, a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical,

mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.' *Reflecting Christ*, page 136.

8. How did Paul explain the process of creation? Hebrews 11:3.

NOTE: 'The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth.' *The Faith I Live By*, page 24.

'All things by Christ Jesus'

9. How did Paul explain to the Ephesians the role that Christ played in creation? Ephesians 3:9.

NOTE: 'How thankful we should be that Christ took human nature upon Himself, and became subject to temptation, even as we are! Though He took humanity upon Himself, He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was clothed with humanity; He was the Creator of heaven and earth; and yet while upon earth, He became weary, as men do, and sought rest from the continual pressure of labour. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman.' *Daughters of God*, page 61.

10. How did the early Christians lift their voices in praise to their Creator? Acts 4:24. Compare Acts 14:15, Acts 17:24. See Psalm 121:2.

NOTE: 'Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome.' *Manuscript Releases, volume 3*, page 82.

'Thou art worthy'

11. What great song of praise is directed to the Creator in heaven? Revelation 4:11.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things." Revelation 4:11.' *Great Controversy*, page 436.

12. How will mankind finally be called to worship their Creator? Revelation 14:6-7.

NOTE: 'In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Exodus 20:10, 11). Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God" (Ezekiel 20:20). And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed" (Exodus 31:17). So long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as an object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.' *Lift Him Up*, page 51.

Lesson 2: 'In the beginning God created'

MEMORY VERSE: 'By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . For He spake, and it was done; He commanded, and it stood fast.' Psalm 33:6, 9.

STUDY HELP: *Patriarchs & Prophets*, pages 44-47.

LESSON SCRIPTURE: Genesis 1:1-Genesis 2:3.

LESSON AIM: To study the earliest account of creation.

Introduction

‘The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God “rested on the seventh day from all His work which He had made. 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.” God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.’ *Patriarchs & Prophets*, page 47.

‘The first day’

1. When God created the earth, how is it first described? Genesis 1:1-2.

NOTE: Some Christians who wish to reconcile Scripture with the changing opinions of evolutionists have proposed that the opening words of verse 2 should be translated: The earth *became* [or ‘had become’] without form and void. This alteration of the meaning provides for the original creation to have taken place millions of years ago and for this earlier creation to have been ruined and destroyed as a result of Satan’s rebellion. This interpretation, invented in the 19th century, is known as ‘The Gap Theory.’ ‘Without form and void’ then refers to the ruin caused by that conflict. Thus, according to this interpretation, verse 3 and onwards actually describe a re-creation of the ruined earth! But there is no sound basis for translating the Hebrew word ‘hayeta’ as ‘became’ or ‘had become.’ The overwhelming majority of translators prefer ‘was.’ The Hebrew words ‘tohu’ and ‘bohu’, translated ‘without form’ and ‘void’ simply refer to the earth in its, as yet, unformed and empty state, before God began to shape it and fill it. An appropriate analogy might be the state of the clay when the potter first throws it on to his wheel, before he begins to shape it. The importance of the sentence, ‘the earth was without form and void,’ in connection with the previous verse is to show that God was not dependent on pre-existing material to create the earth. God created the raw materials and then formed them and filled them.

2. What was God’s next creative act? Genesis 1:3-5. Compare Psalm 74:16. Consider 1 John 1:5.

NOTE: As yet, the sun had not been created. (See Genesis 1:14-19.) The source of the light was God Himself. The fact that there was evening and morning shows that God caused the earth to rotate on its axis.

‘The reason given for this creation of light was that there should be distinction between day and night. Up to this point there had only been darkness pervading everything. God is not handicapped by darkness, and there were no human beings yet, so the situation was not evil. But the time had come to develop a place for the habitation of human beings. This light must have had a source independent of the sun, because the sun wasn’t yet created. Some find this hard to accept, but that’s only so when we limit God to what we see today. Note that God brought day into being after there had been a kind of night. The order was like we find at the end of the first day: an evening followed by a morning. Jews model their understanding of the order of night and day on this Genesis 1 pattern. Their day begins and ends at sunset.’ Charles Taylor, *The First 100 Words*, page 16.

‘The second day’

3. What did God do on the second day of creation? Genesis 1:6-7.

NOTE: This division of the waters has been the subject of much discussion. It is widely believed among creation scientists that ‘the waters above the firmament’ took the form of a canopy of water vapour. The canopy would have shielded the earth from radiations from outer space, at the same time producing a ‘greenhouse effect’ sustaining a uniformly warm and pleasant climate all around the earth, so that there would not have been the extremes of heat and cold, which the earth experiences today. See *Patriarchs & Prophets*, pages 57 & 61. The fossil record has shown that large numbers of creatures once lived in arctic regions that could not live there today. Being invisible, this water vapour canopy would have been transparent to the light of the heavenly bodies created on the fourth day.

4. What name did God give to this firmament? Genesis 1:8.

NOTE: The word translated ‘firmament’ literally means expanse. It refers to the atmosphere. It is called ‘heaven’ The Bible uses the word ‘heaven’ in three ways: for the atmosphere in which birds fly (see Genesis 1:20); for the location of the sun, stars and planets (see Genesis 1:14-17); and for the habitation of God (see 1 Kings 8:30). The dwelling place of God is called ‘the third heaven’ by Paul in 2 Corinthians 12:2. In verse 4 Paul refers to the third heaven as ‘paradise.’

‘The third day’

5. What was God’s first creative act on the third day? Genesis 1:9-10.

NOTE: Until this point, the waters ‘under the firmament’ constituted a global shoreless ocean. It is a fact that, even today, if the entire surface of the globe were levelled, it would be entirely covered by water. God, by raising the ocean floor, caused the ocean to retreat into the lower basins and land to appear. The word ‘seas’ suggests not a single ocean but several seas.

6. What did God do with the dry land that had appeared? Genesis 1:11-13.

NOTE: Those who claim that the days of creation were really periods of indefinite length, of thousands or millions of years, are faced with some problems from this point onwards. The fact that insects were not created until the sixth day and yet the vegetation was to yield seed and fruit from the third day is an insuperable problem, since insects play a vital part in the

fertilisation and pollination of many plants. It is hard to show how plants could have fruited over a period of millions, or even thousands of years without the help of the insects. Of course if a period of thousands or millions of years contained but a single evening and a single morning, all this vegetation would have perished during the long ages of darkness!

'God created the seed, as He created the earth, by His word. By His word He gave it power to grow and multiply. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. . . : And God saw that it was good." Genesis 1:11, 12. It is that word which still causes the seed to grow. Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who "spake, and it was"; who "commanded, and it stood fast." Psalm 33:9.' *Christ's Object Lessons*, page 80.

'The fourth day'

7. What did God create on the fourth day and what purpose were they to serve? Genesis 1:14-15. Consider Luke 21:25, first part. See also Joshua 10:12-13, Isaiah 38:5-8.

NOTE: Now God replaced the light source for the earth. Whatever the light was that lighted the earth on the first three days, the sun, moon and stars took its place. They were to be 'for signs, and for seasons, and for days, and for years.' The rotation of the earth on its axis provides us with the measure of a day, as the earth over twenty-four hours turns its whole surface to the sun. The orbit of the earth around the sun provides us with our measure of the year. But God, with His infinite foreknowledge, also provided that the heavenly bodies would also provide us with seasons and with signs. It is only after the Flood that summer and winter are mentioned (see Genesis 8:22). It has been suggested that among the catastrophic effects of the Flood was the tilt of the earth on its axis which, together with the collapse of the water vapour canopy (see Genesis 7:11) removed from the earth its uniformly warm climate and produced instead the extremes of heat and cold that we now experience. As each hemisphere in turn is tilted towards the sun, we have the summer season, winter when our hemisphere is tilted away from the sun. But God's foreknowledge reached also to the times when He would use the sun, moon and stars as signs.

8. How are these great lights described? Genesis 1:16-19. Compare Psalm 136:3-9.

NOTE: 'The will of God is the sole law to which the sun, moon, and stars in the firmament of heaven, yield obedience. At the mandate of Jehovah, they move in perfect order; and yet finite man will set up his will against the will of the omniscient One, and enter into conflict with Him who rules the universe.' *Signs of the Times*, August 24, 1888.

'The fifth day'

9. What was God's next creative act? Genesis 1:20-21.

NOTE: The Hebrew word translated 'whales' is generally translated 'dragon' in the King James Bible (21 times out of 28 occurrences). It is three times translated 'serpent' and once as 'sea monster'. Many creation scientists believe that the word denotes those various creatures which science since the 1840s has called 'dinosaurs'. (It is for this reason that the word 'dinosaur' cannot appear in the King James Bible; the word had not yet been invented.) Strong's Concordance lists 'dinosaur' as one of the possible meanings of this Hebrew word, 'tannin'. Like many other species of creature, dinosaurs are now extinct, though many stories exist, even within the last thousand years, describing such creatures, and often praising the men who killed them. Bill Cooper's *After The Flood*, recounts a number of historical accounts of these creatures, one of the most recent dated 1793 in Aberdeenshire in Scotland. Many creation scientists believe that Job chapters 40-41 contain detailed descriptions of two such creatures, the first a land dinosaur, perhaps a brachiosaurus, and the second a fire-breathing sea dinosaur, perhaps a kronosaurus or a liopleurodon. Isaiah 30:6 speaks of a 'fiery flying serpent'.

10. With what special ability did God endow the creatures He created? Genesis 1:22-23.

NOTE: The ability of creatures to reproduce themselves is, for the evolutionist, almost as great a problem as the origin of life itself. Indeed the origin of male and female has never been explained by evolution. Not only did God endow His creatures with the ability to reproduce but to do so in a wonderful variety of ways.

'The sixth day'

11. What was God's first creative act on the sixth day? Genesis 1:24-25.

NOTE: Here may be clearly seen the Bible's teaching that man and animals are of similar antiquity; man is not the offspring of generations of genetic mutations in animals over millions of years, as the current version of evolution proposes. The science of genetics bears witness to the Bible truth that each creature bears offspring 'after his kind.' Repeated experiments with both plants and animals have shown that the capacity for genetic variation is strictly limited to 'his kind'; beyond certain bounds variation cannot go. Years of breeding experiments with fruit flies, for example, produced only fruit flies. Mendel's experiments with peas always produced peas. Generations of breeding dogs, or horses, has produced only varieties of dogs or horses. And whenever farmers or scientists breed for specific characteristics, the capacity for variation is reduced as genetic information is lost. This is the opposite of what evolution requires.

12. What was the crowning act of God's creation? Genesis 1:26. See Psalm 8:6-8.

NOTE: 'After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for "God said, Let Us make man in Our image, after Our likeness: and let them have dominion over . . . all the earth. . . . So God created man in His own image; . . . male and female created He them."'

...The lower orders of being cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: . . . the beasts of the field; the fowl of the air, . . . and whatsoever passeth through the paths of the seas." Psalm 8:6-8.' *Patriarchs & Prophets*, pages 44-45.

13. How did the creation of man differ from the rest of God's creation? Genesis 1:27-28. Compare Genesis 2:7.

NOTE: 'Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, molluscs, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God." He was placed, as God's representative, over the lower orders of being. Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.' *Patriarchs & Prophets*, pages 44-45.

Lesson 3: 'In six days'

MEMORY VERSE: 'For in six days the Lord made heaven and earth, the sea and all that in them is.' Exodus 20:11, first part.

STUDY HELP: *Education*, pages 128-134.

LESSON SCRIPTURE: Exodus 31:13-17.

LESSON AIM: To examine whether the six days of creation are literal days or indefinite periods of time, as theistic evolutionists teach.

Introduction

'Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.' *Education*, page 128.

'In six days the LORD made'

1. What did God Himself say concerning the length of time He took to create the heavens and the earth? Exodus 31:17.

NOTE: 'God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation.' *Christian Education*, page 190.

2. Why did the Lord take six days to make the heavens and the earth? Exodus 20:8-11.

NOTE: 'Because God is infinite in power, and wisdom, there's no doubt He could have created the universe and its contents in no time at all, of six seconds, or six minutes, or six hours; after all, "with God nothing shall be impossible." Luke 1:37. However, the question to ask is: Why did God take so long? Why as long as six days? The answer is given in Exodus 20:11, and that answer is the basis of the fourth commandment. [commandment quoted] The seven-day week has no basis outside of Scripture. In this Old Testament passage, God commands His people, Israel, to work for six days and rest for one; that is why He deliberately took as long as six days to create everything. He set the example for man. Our week is patterned after this principle. Now if He created everything in six thousand, or six million years, followed by a rest of one thousand or one million years, then we would have a very interesting week indeed!' Ham, Sarfati & Wieland, *The Answers Book*, page 29.

'As a thousand years'

3. What verse is used to 'prove' that the days of Genesis 1 were actually long periods of time? 2 Peter 3:8.

NOTE: It has been widely claimed that the days of creation were not days as we know them but indefinite periods of thousands or millions of years. The Jehovah's Witnesses, for example, in their book, *Life - How did it get here?* page 27, say: 'It would seem reasonable that the "days" of Genesis could likewise have embraced long periods of time, millenniums.' Thus an attempt is made to conform the Bible account to the claims of evolution. While it is true that the Hebrew word 'yom' can have a range of meanings similar to the English word 'day' (e.g. the period of light as opposed to night, a period of twenty-four hours, a time or era, as in 'my father's day,' a specific point in time, or even a year, the fact is that, outside Genesis 1, the word 'yom' is

used with a number, e.g. the first day, 410 times and in every case means a literal day. Outside Genesis 1, the word 'yom' is used with evening or morning 23 times, and in each case means a literal day. In Genesis 1:5, 'yom' is used with night. Outside Genesis 1, the word 'yom' is used with night 53 times. In every case it refers to a literal day. So why should Genesis 1 be the exception?

4. What other verse is used to support the idea of days being long periods of time? Does it really support this idea? Psalm 90:4.

NOTE: 'It is a good exercise to read Genesis chapter one and try to put aside outside influences that may cause you to have a pre-determined idea of what the word "day" may mean. Just let the words of the passage speak to you. Taking Genesis 1 in this way, at face value, without doubt it seems to say that God created... the earth, the sun, moon and stars, plants and animals, and the first two people, with six ordinary days. Being really honest, one would have to admit that you could *never* get the idea of millions of years from reading this passage.' Ham, Sarfati & Wieland, *The Answers Book*, page 21. (Emphasis in original.)

In the following quotation, the writer explains why he prefers to believe in 'millions of years.' 'From a superficial reading of Genesis 1, the impression would seem to be that the entire creative process took place in six twenty-four-hour days... this seems to run counter to **modern scientific research**, which indicates that the planet Earth was created several billion years ago.' G. L. Archer, *A Survey of Old Testament Introduction*, pages 196-197. (Emphasis added.)

'Science false so called'

5. Against what snare are we warned? 1 Timothy 6:20.

NOTE: The Greek word translated 'science' is 'gnosis' which means knowledge. The English word 'science' is derived from a Latin word of identical meaning. In the early church, the word 'gnosis' came to be applied to a form of mystical Christianity, hostile to Bible truth, which flourished for a while, especially in Egypt. Since the discovery of the Nag Hammadi documents, Gnosticism has had a revival in recent years. Today the form of 'knowledge' which poses the greatest threat to Christianity is those areas of 'science falsely so called' that speculate about origins, both of mankind and the universe. These speculations, which may be called 'historical science,' as opposed to experimental science (which is genuine scientific enquiry), are not subject to the scientific method of study and research; they cannot be tested by experiment and thus cannot be 'falsified.' They are not 'science' in the genuine sense of the word. They are really a kind of religious philosophy.

'What is science? The method by which man tries to conceal his ignorance.' Charles Spurgeon, 1877, quoted in *The Sword and the Trowel*.

6. What is the basis of evolutionary thought? Romans 1:28, first part.

NOTE: That the elimination of God is the foundational concept behind evolution can be clearly seen in the following quotations:

'Religion and science are separate and mutually exclusive realms of thought whose presentation in the same context leads to misunderstanding of both scientific and religious belief.' Resolution passed by the National Academy of Sciences Council, 1981. (This is an American body.)

'There is no place for God in evolution because there isn't a place for God in that sense in empirical science.' Stephen Jay Gould, interview, reported in *Context*, June 15, 1982.

'Biology leads to a wholly mechanistic view of life... There are no gods and no designing forces. The frequently made assertion that modern biology and the assumptions of the Judeo-Christian tradition are fully compatible is false.' Professor William Provine, Cornell University, *Influence of Darwin's Ideas on the Study of Evolution in Bioscience*, June 1982. (He defines 'biology' as: modern evolutionary biology.)

'Science, fundamentally, is a game. It is a game with one overriding and defining rule: Rule No. 1: Let us see how far and to what extent we can explain the behaviour of the physical and material universe in terms of pure physical and material causes, **without invoking the supernatural.**' Richard Dickerson, in *Journal of Molecular Evolution*, 34, page 277, 1992. (Emphasis added.)

'We cannot allow God to get His foot in the door.' Richard Lewontin, Professor of Zoology, University of Chicago.

'Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power.' *Healthful Living*, page 292.

'They did not like to retain God'

7. What does Paul say about the 'wisdom' of men who choose to leave God out of their reckoning? Romans 1:21-22. Compare Psalm 53:1.

NOTE: 'Who and what are these men of learning, that the minds and characters of the young should be moulded by their ideas? They may publish with pen and voice the best results of their reasoning; but they grasp only an item of the work of God, and in their short-sightedness, calling it science, they exalt it above the God of science. Man is finite; there is no light in his wisdom... The authors of these books, which have sowed the seeds of doubt and infidelity broadcast over the world, have been under the training of the great enemy of God and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is: They "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."' *Special Testimonies on Education*, page 55.

8. What effect on society does Paul predict will follow the decision to eliminate God from men's thinking? Romans 1:28-31.

NOTE: 'The implications of modern science, however, are clearly inconsistent with most religious traditions... No inherent moral or ethical laws exist, nor are there absolute guiding principles for human society. The universe cares nothing for us and we have no ultimate meaning in life.' Professor William Provine, Cornell University, article: *Scientists, Face It! Science and Religion are Incompatible in The Scientist*, September 5, 1988.

'The balance sheet of evolution has so closely written a debit column of all the blood and pain that goes into the natural process that not even the smoothest accountancy can make the transaction seem morally solvent according to the standards of morals that human beings are accustomed to.' Medawar & Medawar, *The Life Science: Current Ideas of Biology*, page 169.

'In the day that the LORD God made'

9. Does Genesis 2:4 show that the days of creation could not be ordinary days? Genesis 2:4.

NOTE: It is true that the word 'day' used in this verse is the Hebrew word 'yom,' the same word used throughout Genesis 1. As stated above, this word can have a range of meanings, literal and symbolic. But, as stated above, when this word is qualified by a number, by the phrase 'evening and morning', or by association with light or darkness, it means a literal day. In Genesis 2:4 the word 'yom' is **not** qualified in any of these ways and therefore the context shows that the verse really means: 'In the time God created,' referring to creation week, or 'When God created.'

10. How long did Adam live? Genesis 5:5.

NOTE: 'Adam was created on day six, lived through day seven, and then died when he was 930 years old (Genesis 5:5). If each day were a thousand years, or millions of years, this would make no sense of Adam's age at death.' Ham, Sarfati & Wieland, *The Answers Book*, page 41.

11. What other argument is produced against a six-day creation by some Christians? Read Exodus 20:11.

NOTE: The word translated 'made' is the Hebrew word 'asah.'

'Some have claimed that the word for "made" (asah) in Exodus 20:11 actually means "show". They propose that God showed or revealed the information about creation to Moses during a six-day period. This allows for the creation itself to have occurred over millions of years. However, "showed" is not a valid translation for "asah". Its meaning covers "to make, manufacture, produce, do" etc., but not "to show" in the sense of "reveal". Where "asah" is translated as "show", for example, "show kindness" (Genesis 24:12), it is in the sense of "to do" or "to make" kindness.' Ham, Sarfati & Wieland, *The Answers Book*, page 41.

'Every word of God is pure'

12. Why does it matter whether God created the earth in six days or not? Proverbs 30:5-6.

NOTE: 'Without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. When men leave the Word of God in regard to the history of Creation, and seek to account for God's creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of Creation in six literal days He has never revealed to mortals. His creative works are just as incomprehensible as His existence.' *Lift Him Up*, page 52.

13. What importance did Jesus place on believing the words written by Moses? Luke 16:31.

NOTE: 'God has given sufficient evidence upon which to base faith if he wishes to believe. In the last days the earth will be almost destitute of true faith. Upon the merest pretence, the Word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavour to explain from natural causes the work of creation, which God has never revealed. But human science cannot search out the secrets of the God of heaven, and explain the stupendous works of creation, which were a miracle of Almighty power, any sooner than it can show how God came into existence.' *Lift Him Up*, page 59.

Lesson 4: 'On the seventh day'

MEMORY VERSE: '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.' Genesis 2:3.

STUDY HELP: *Patriarchs & Prophets*, page 48.

LESSON SCRIPTURE: Genesis 2:1-3, Exodus 20:8-11.

LESSON AIM: To study the significance of the seventh day.

Introduction

'In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.' *Patriarchs & Prophets*, page 48.

'He rested on the seventh day'

1. What are we told that God did when He had finished His work of creation? Genesis 2:1-2.

NOTE: The Hebrew word 'shabath', translated as 'rested' is related to the word 'Sabbath.' It does not carry any connotations of tiredness, merely that God ceased what He had been doing.

'In six days the great work of creation had been accomplished. And God "rested on the seventh day from all His work which He had made." God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.' *The Faith I Live By*, page 31.

2. How are we assured that God does not grow weary? Isaiah 40:28.

NOTE: 'Suppose that our benevolent Father should grow weary with man's ingratitude, and for a few weeks should withhold His innumerable bounties. Suppose He should become discouraged in seeing His treasures applied to selfish ends, in hearing no response of praise and gratitude for His unmerited mercies, and should forbid the sun to shine, the dew to fall, the earth to yield her increase. What a sensation would be created! What dismay would fall upon the world! What a cry would be raised as to what we should do to supply our tables with food and our bodies with clothing! And yet, dependent as we are upon His bounties, many have taken His gifts as have the beasts of the field, and have never said, "I thank thee, kind Father, for Thy daily benefits." If His mercies should be withdrawn, it would be no more than we deserve; for it would be treating us as unworthy of such unrequited love.' *Signs of the Times*, June 19, 1893.

'God blessed the seventh day'

3. Having ceased His creative work, in what way did God make the seventh day special? Genesis 2:3.

NOTE: 'Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day, and set it apart as a day of rest for man. In the law given from Sinai, God recognised the week, and the facts upon which it is based. After giving the command, "Remember the Sabbath day to keep it holy," and specifying what shall be done on the six days, and what shall not be done on the seventh, He states the reason for thus observing the week, by pointing back to His own example: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:8-11.] This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labour, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labour, in commemoration of the Creator's rest.' *Christian Education*, page 190.

4. How are we shown that the blessing placed on the Sabbath is for those who keep it? Isaiah 56:2.

NOTE: In recent years a new idea has been put forward, that although God blessed the seventh day at creation, this blessing had nothing to do with Adam and Eve, and the Sabbath was only commanded thousands of years later to the children of Israel. The argument goes that the word 'Sabbath' is not in fact mentioned in Scripture until the time of Moses. Nor does Genesis 2:1-3 contain any specific command to observe the Sabbath. On this basis, those who regard the Sabbath as an institution entirely for the people of Israel conclude that the Sabbath was not observed until after the time of the Exodus from Egypt. It is difficult, however, to make any sense of Genesis 2:1-3 if indeed it had no relevance to Adam and Eve. If they were to regard the seventh day as a common working day, like all the others, then in what sense did God bless this day and set it apart? This new theory raises more questions than it claims to solve.

5. What difference can be seen between the account of the six creation days and the day of rest? Compare Genesis 1:5, 8, 13, 19, 23, 31 with Genesis 2:1-3.

NOTE: Another strange new idea has recently arisen in the long war against the Sabbath. It is noted that, unlike the six days of creation, the account of the institution of the Sabbath does not end with the formula: the evening and the morning were the seventh day. From this omission, Sunday-keepers conclude that the seventh day was unlike the other six days and still continues! Thus God, having completed His work of creation, is now resting permanently! Here is a typical expression of this argument: 'We do, however know that each one of the first six days of creation was concluded with the formula, "And the evening and the morning were the first (or second, third, fourth, fifth or sixth) day" so here we are dealing with concluded and rounded off days, irrespective of their length or shortness. [The writer does not accept that they are twenty-four hour days.] However when we come to the Seventh Day of creation, it is indeed quite remarkable that God wrote nothing of this kind in respect of it. The Seventh Day did, indeed, commence; but it never ended. For nowhere do we read, "And the evening and the

morning were the Seventh Day.” F. N. Lee, *About Sunday: Is it the Sabbath*, page 20. Two errors occur in this account. Lee speaks of ‘the Seventh Day of creation’ when Genesis 2:1 makes clear that the creation was finished in six days; the seventh day was not a day of creation. Lee says that ‘God wrote nothing of this kind in respect of it.’ Of course God did not write the book of Genesis, which was the work of Moses under God’s inspiration. But the most important point to understand is how unwise in the extreme it is to build a doctrine on something the Bible does not say!

6. How did Jesus show that in fact both He and His Father are not still resting? John 5:17.

NOTE: ‘The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention. The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God. It is God that causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. He causes the grass to grow upon the mountains. “He giveth snow like wool: He scattereth the hoarfrost like ashes.” “When He uttereth His voice, there is a multitude of waters in the heavens; . . . He maketh lightnings with rain, and bringeth forth the wind out of His treasures.” Psalm 147:16; Jeremiah 10:13. The Lord is constantly employed in upholding and using as His servants the things that He has made. Said Christ: “My Father worketh hitherto, and I work.” John 5:17.’ *Testimonies, volume 8*, page 260.

‘At the end of the days’

7. What clues are in Scripture concerning the weekly cycle and the Sabbath before the time of Moses? Genesis 4:3.

See marginal reading.

NOTE: The phrase translated ‘in process of time’ in the King James Bible literally means ‘at the end of the days.’ Since the only cycle of days thus far mentioned in Genesis is the six days of work followed by the seventh day of rest, it seems a reasonable assumption that the end of the days refers to the end of the weekly cycle. The story of Noah has repeated references to periods of seven days (see Genesis 7:4 & 10, Genesis 8:10 & 12). In the account of events leading up to the Exodus from Egypt, Moses is attacked by Pharaoh for wanting the people to rest from the labours. Exodus 5:5. The literal translation of this verse is: Why, Moses and Aaron, do you cause the people to Sabbath? See also Exodus 5:17. There may be a link between Pharaoh’s command increasing the people’s labour and the imposition of the first plague. It is interesting the first plague lasted a week. See Exodus 7:25.

‘At the time of the Exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labour on the Sabbath by increasing the amount of work required each week. Again and again the conditions of labour had been made harder and more exacting. But the Israelites were delivered from bondage and brought to a place where they might observe unmolested all the precepts of Jehovah.’ *Prophets & Kings*, page 180.

8. What episode concerning the observance of the Sabbath took place before the giving of the Ten Commandments?

Read Exodus 16.

NOTE: God manifested His great care and love for His people in sending them bread from heaven. “Man did eat angels’ food;” that is, food provided for them by the angels. The three-fold miracle of the manna, a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use, was designed to impress them with the sacredness of the Sabbath.’ *Spirit of Prophecy, volume 1*, page 227.

‘That I may prove them’

9. How did God link the miracle of the manna with the Sabbath? Exodus 16:25. See verse 4 and compare verse 28.

NOTE: ‘In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, “How long refuse ye to keep My commandments and My laws?”’ *Patriarchs & Prophets*, page 296.

10. What provision had God made for the lack of manna on the seventh day? Exodus 16:4-5, 22-23.

NOTE: ‘Directions were given that the people gather a daily supply, with a double amount on the sixth day, that the sacred observance of the Sabbath might be maintained.’ *Patriarchs & Prophets*, page 294.

‘They hearkened not’

11. How long did the manna remain on the ground? Exodus 16:21.

NOTE: ‘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.” They were directed to gather daily an omer for every person; and they were not to leave of it until the morning. Some attempted to keep a supply until the next day, but it was then found to be unfit for food. The provision for the day must be gathered in the morning; for all that remained upon the ground was melted by the sun.’ *Patriarchs & Prophets*, page 295. An omer is thought to be the equivalent of around 5 pints or 2.5 litres.

12. What normally happened to manna when it was kept overnight? Exodus 16:19-20.

NOTE: ‘They were commanded not to let any of this remain until the morning; nevertheless, some of them did attempt to keep a supply until the next day; but it bred worms and became offensive.’ *Signs of the Times*, April 15, 1880.

‘When the Israelites were content with the portion of manna that God gave, they found that it was sweet, and full of nourishment for both body and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing, and discontent a curse.’ *1888 Materials*, page 1807.

13. What special miracle did God work to ensure that they had food to eat on the Sabbath? Exodus 16:24.

NOTE: ‘Before they came to Sinai, they understood the Sabbath to be obligatory upon them. After the giving of the manna, the people, of their own accord, gathered a double quantity on the sixth day in preparation for the Sabbath. And Moses, upon being consulted by the rulers, declared, “This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord.” On the seventh day he bade them eat that which they had provided. “For,” said he, “today is a Sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.”’ *Signs of the Times*, February 28, 1884.

‘Through nearly forty years of wandering the Israelites were constantly reminded of God’s appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day.’ *Prophets & Kings*, page 180.

‘To be kept for your generations’

14. What permanent reminder of this episode did Moses provide for them at God’s command? Exodus 16:32-34. Compare Hebrews 9:4 and see 1 Kings 8:9.

NOTE: ‘Why was this pot of manna placed in the ark? Only the high priest was permitted to see the ark, and he could see it only when he ministered before the ark on the Day of Atonement in the most holy place of the sanctuary. No person was allowed to open the sacred chest, on pain of death. 1 Samuel 6:19. It is true that the ark was carried on the shoulders of the Levites, when Israel journeyed from place to place. Numbers 7:9. At such a time the ark was covered with the veil of the sanctuary which separated the holy place from the most holy place. Numbers 4:5. The people could not know what was in the ark, only as they had been told by the high priest. The Israelites were ever to be reminded that the food their fathers ate in the wilderness was provided by the Lord Himself in a miraculous manner... The people of God who are faithful to God’s commandments in these last days may rest assured that the Saviour will feed them, even though it be necessary to work a miracle on their behalf, as the Lord cared for Israel in the wilderness when they were unable to secure their usual food. The Lord Jesus still cares for His people.’ F. C. Gilbert, *Messiah in His Sanctuary*, page 27.

15. How long did the miracles of the manna last? Exodus 16:35. See Joshua 5:12.

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

‘For forty years they were daily reminded by this miraculous provision, of God’s un failing 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. Sustained by “the corn of heaven,” they were daily taught that, having God’s promise, they were as secure from want as if surrounded by fields of waving grain on the fertile plains of Canaan.’ *Patriarchs & Prophets*, page 297.

Lesson 5: ‘God hath showed it unto them’

MEMORY VERSE: ‘That which may be known of God is manifest in them; for God hath showed it unto them.’ Romans 1:19.

STUDY HELP: *Lift Him Up*, page 67.

LESSON SCRIPTURE: Romans 1:18-25.

LESSON AIM: To consider the evidences around us for God’s creation.

Introduction

‘Upon all things, from the least to the greatest, the Creator’s name is written, and in all are the riches of His power displayed.’ *The Adventist Home*, page 548.

‘The heavens declare the glory of God’

1. What fundamental truth can we learn from observing nature? Romans 1:19-20.

NOTE: 'Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator, and to have an intelligent trust in His word. No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. Says the sacred writer: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." [Job 11:7-9.] The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond. Yet the works of creation testify of God's power and greatness. "The heavens declare the glory of God; and the firmament showeth His handiwork." [Psalm 19:1.] Those who take the written word as their counsellor will find in science an aid to understand God. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." [Romans 1:20.] *Christian Education*, page 196.

2. What evidence did David put forward for God's power? Psalm 19:1-3.

NOTE: 'Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then; that so many make a deity of nature! God furnishes the matter and the properties with which to carry out His plans. Nature is but His agency. The hand of God is continually guiding the globe in its continuous march around the sun. The same hand which holds the mountains, and balances them in positions, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work.' *General Conference Daily Bulletin*, March 6, 1899.

'Framed by the word of God'

3. How did God bring the creation into being? Hebrews 11:3.

NOTE: 'The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth.' *The Faith I Live By*, page 24.

4. How did the psalmist convey this same truth? Psalm 33: 6 & 9.

NOTE: 'No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty working creative power of God through Jesus Christ. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (are not present to the eye). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement.' *Manuscript Releases*, volume 3, page 337.

'Lift up your eyes on high'

5. What challenge does God give to those who doubt His creative power? Isaiah 40:25-26.

NOTE: 'God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds, and guard them from satanic deception. Go out... at night, and behold the glories of the firmament. Look up to the gems of light which like precious gold stud the heavens. There is a wealth of glory there, but millions of minds are so obtuse they cannot appreciate this treasure. It is a little bit of heaven hung out before our senses to testify of the surpassing glories within. We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study, learn to love and reverence and obey Him. Every shining star which God has placed in the heavens obeys His mandate, and gives its distinctive measure of light to make beautiful the heavens at night.' *The Faith I Live By*, page 26.

6. What question does God put to those who question His creative power? Isaiah 40:12-14.

NOTE: 'Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God and to teach us that our wisdom is limited; that in the surroundings of our daily life there are many things beyond the comprehension of finite beings. Sceptics refuse to believe in God because they cannot comprehend the infinite power by which He reveals Himself. But God is to be acknowledged as much from what He does not reveal of Himself, as from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given mysteries to command our faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond.' *Ministry of Healing*, page 431.

'What is man?'

7. What perspective did David gain by contemplating the heavens? Psalm 8:3-4.

NOTE: 'He made the night, marshalling the shining stars in the firmament. He calls them all by name. The heavens declare the glory of God, and the firmament showeth His handiwork, showing man that this little world is but a jot in God's creation. The deepest students of science are constrained to recognise in nature the working of infinite power. But to man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. "Through faith we understand." "In the beginning God." Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness." 2 Thessalonians 1:11.' *The Faith I Live By*, page 24.

8. How did Isaiah seek to rid mankind of his self-importance? Isaiah 40:15-17.

NOTE: 'Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which He has done or can do. The idea largely prevails that He is bounded and restricted by His own laws. Men either deny and ignore His existence, or think to explain everything, even the operations of His Spirit upon the human heart, by natural laws; and they no longer reverence His name or fear His power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realising that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but His existence, His character, His laws are facts that the reasoning of men of the highest attainments cannot overthrow.' *Selected Messages, volume 3*, page 308.

9. When Job dared to question God's dealings, how did God reply to Job? Job 38:4. (Read Job chapters 38-41.)

NOTE: To all those who claim to speak with knowledge about the origin of the earth and the universe, God puts the same question: 'Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.' Job 38:4.

'In these four chapters, we can count about seventy-seven questions. Many are rhetorical questions, which none of the men could answer except by acknowledging that God Himself was the answer, or that God alone knew the answer. Yet many seem to be legitimate concerns of scientific research. If properly conducted, such research might yield at least partial answers... There are still some questions on the divine list whose answers have hardly been touched at all by science. For example: "Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?" Job 38:17. We know only a little about "the treasures of the snow" and "the treasures of the hail" Job 38:22. What are "the sweet influences of Pleiades"?' Job 38:31. There are many suggestions for fruitful scientific research in this marvellous chapter... God's central message to Job, and to us, is not an explanation of why the righteous suffer, but rather a call to sound belief in creation and an emphasis on our stewardship over that creation, under God.' Dr Henry Morris, *The Remarkable Record of Job*, pages 98, 106, 108.

'Willingly ignorant'

10. Why then is it that, despite the evidence that surrounds them some refuse to believe in creation? 2 Peter 3:5.

NOTE: 'God has permitted a flood of light to be poured upon the world, in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.' *Christian Education*, page 193.

11. What is the outcome of choosing to ignore God's revelation and thus remaining in ignorance? Romans 1:22.

NOTE: 'Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury. And the evil is aggravated when, as is often the case, books placed in the hands of the young, accepted as authority and depended upon in their education, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student cannot be undefiled in mind who thinks along the line of scepticism. The authors of these books, which have sown the seeds of doubt and infidelity broadcast over the world, have been under the training of the great enemy of God and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, "They . . . became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.'" *Counsels to Parents, Teachers & Students*, pages 423-424.

'There is none else'

12. What distinguishes the true God from all other objects of man's worship? 1 Chronicles 16:26.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that

hath made us, and not we ourselves.” “O come, let us worship and bow down: let us kneel before the Lord our Maker.” Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: “Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things.” Revelation 4:11.’ *Great Controversy*, page 436.

13. What response is called forth as we contemplate God’s creation? Read Psalm 8.

NOTE: ‘Many, when they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God’s holy word. The Bible is not to be tested by men’s ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truths, whether in nature or revelation, agree. Scientific research will open to the minds of the really wise, vast fields of thought and information. They will see God in His works, and will praise Him. He will be to them first and best, and the mind will be centred upon Him.’ *Healthful Living*, page 286.

Lesson 6: ‘There is none else’

MEMORY VERSE: ‘For all the gods of the nations are idols: but the LORD made the heavens.’ Psalm 96:5.

STUDY HELP: *Lift Him Up*, page 50.

LESSON SCRIPTURE: Isaiah 40:12-26.

LESSON AIM: To show the uniqueness of God as Creator.

Introduction

‘Man will be left without excuse. God has given sufficient evidence upon which to base faith if he wish to believe. In the last days the earth will be almost destitute of true faith. Upon the merest pretence, the Word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavour to explain from natural causes the work of creation, which God has never revealed. But human science cannot search out the secrets of the God of heaven, and explain the stupendous works of creation, which were a miracle of Almighty power, any sooner than it can show how God came into existence.’ *Lift Him Up*, page 59.

‘God Himself that formed the earth’

1. What is it that makes God unique? Isaiah 45:18.

NOTE: ‘God, the living, personal God, the author and ruler of nature, is above all science. He is acquainted with science that is inexplicable to the greatest minds in our world. In His sight the nations before Him are as a drop in the bucket. He taketh up the isles as a very little thing. Lebanon is not sufficient to burn, or the beasts thereof for a burnt offering. How few have any knowledge of God! How few understand the greatest and majesty of our God! Human language can not define Him. His ways are past finding out.’ *Spalding & Magan Collection*, page 345.

2. How does God show the folly of created beings in rebellion against their Creator? Isaiah 45:9-12.

NOTE: ‘Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favoured and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds who have been turning the precious evidence of God’s truth into a lie.’ *Battle Creek Letters*, page 124.

‘They shall perish’

3. What is it that man’s gods can never do? Jeremiah 10:11.

NOTE: ‘The worshippers of idols were at last to learn the lesson that false gods are powerless to uplift and save. “The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.” Verse 11. Only in allegiance to the living God, the Creator of all and the Ruler over all, can man find rest and peace.’ *Prophets & Kings*, page 97.

4. How does Jeremiah contrast God with the false gods made by men? Jeremiah 10:12-13.

NOTE: ‘God’s claim to reverence and worship, above the gods of the heathen, is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. Thus it is presented in the Bible. Says the prophet Jeremiah: “The Lord is the true God, He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” “Every man is brutish in his knowledge: every

founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for He is the former of all things." Jeremiah 10:10-12, 14-16.' *Patriarchs & Prophets*, page 336.

'Thou art LORD alone'

5. How do God's people identify which God they serve? Nehemiah 9:6. Compare Isaiah 37:15-16, Jonah 1:9.

NOTE: Notice how in this prayer the Levites are paraphrasing the 4th Commandment (Exodus 20:11).

'Many teach that matter possesses vital power, that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work." John 5:17. The Levites, in their hymn recorded by Nehemiah, sang, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, . . . and Thou preservest them all." Nehemiah 9:6.' *Patriarchs & Prophets*, pages 114-115.

6. How did even a heathen king identify the God of Israel? 2 Chronicles 2:12, first part.

NOTE: 'Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all the presence and power of God. Men need to recognize God as the Creator of the universe. One who commands and executes all things. They need a broader view of His character, and of the mystery of His agencies.' *Desire of Ages*, page 605.

7. How did the early Christians identify the God they served? Acts 4:24.

NOTE: Notice how in this prayer the early Christians are quoting from the 4th Commandment (Exodus 20:11).

'Satan will manufacture his diversions that men may not think about God. The world, filled with sport and pleasure-loving, is always thirsting for some new interests. And how little time and thought are given to the Creator of the heavens and the earth. God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds and guard them from satanic deception. As you look at the wonderful things God's hand has made, let your proud, foolish heart feel its dependence and inferiority.' *Manuscript Releases, volume 13*, page 265.

'Him declare I unto you'

8. How did Paul identify the God he preached to the Gentiles? Acts 17:23-24.

NOTE: 'Paul drew the minds of his idolatrous hearers beyond the limits of their false religion to a true view of the Deity, whom they had styled the "Unknown God." This Being, whom he now declared unto them, was independent of man, needing nothing from human hands to add to His power and glory. The people were carried away with admiration for Paul's earnest and logical presentation of the attributes of the true God, of His creative power and the existence of His overruling providence. With earnest and fervid eloquence the apostle declared, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." The heavens were not large enough to contain God, how much less were the temples made by human hands!' *Acts of the Apostles*, page 238.

9. What was Paul's purpose in preaching to the Gentiles? Acts 14:15.

NOTE: Notice how Paul and Barnabas were quoting from the 4th Commandment (Exodus 20:11).

'Notwithstanding Paul's endeavours to direct the minds of the people to the true God as the only object worthy of adoration, it was almost impossible to turn the heathen from their intention to offer sacrifice. So firm had been their belief that these men were indeed gods, and so great their enthusiasm, that they were loath to acknowledge their error. The record says that they were "scarce restrained.'" *Acts of the Apostles*, page 182.

'To whom then will ye liken Me?'

10. How does God identify Himself? Isaiah 40:25-26.

NOTE: 'The prophet exalted God as creator of all. His message to the cities of Judah was, "Behold your God!" "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it:" "I am the Lord that maketh all things;" "I form the light and create darkness;" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.'" Isaiah 42:5; 44:24; 45:7, 12.' *Review & Herald*, March 25, 1915.

11. What anthem of praise ascends to God in heaven? Revelation 4:11.

NOTE: 'Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore, humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart, and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy, is the Lamb that was slain, and hath redeemed us to God, by His own most precious blood!"' *God's Amazing Grace*, page 98.

'The LORD our Maker'

12. What is the final call for man to worship God based on? Revelation 14:7. See Psalm 95:6, Psalm 100:3-4.

NOTE: Notice how Revelation 14:7 quotes from the 4th Commandment, (Exodus 20:11).

'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens" (Psalm 96:5). "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else" (Isaiah 40:25, 26; 45:18).' *Lift Him Up*, page 51.

13. What will a recognition of the uniqueness of God lead to? 1 Kings 8:60-61. Compare Deuteronomy 4:39-40.

NOTE: 'The fourth commandment, which Rome has endeavoured to set aside, is the only precept of the Decalogue that points to God as the Creator of the heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work of creation, and thus to direct the minds of men to the true and living God. The fact of His creative power is cited throughout the Scriptures as proof that the God of Israel is superior to heathen deities. Had the Sabbath always been kept, man's thoughts and affections would have been led to his Maker as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.' *Spirit of Prophecy, volume 4*, page 281.

'In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.' *Great Controversy*, page 53.

Lesson 7: 'In His own image'

MEMORY VERSE: 'For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.' Psalm 8:5.

STUDY HELP: *God's Amazing Grace*, page 246.

LESSON SCRIPTURES: Genesis 1:26-28, 2:7, 18-25.

LESSON AIM: To study why man is a unique creation of God.

Introduction

'We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the word of God, and what can we expect than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin into our world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of our world, we need not hamper ourselves with human conjectures and unreliable theories.' *Medical Ministry*, page 89.

'Let Us make man'

1. How did God set out His purpose in creating man? Genesis 1:26-27.

NOTE: 'His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.' *Conflict & Courage*, page 11.

2. How does the Bible emphasise that man was made in the likeness of God? Genesis 5:1-2.

NOTE: 'God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the

Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, molluscs, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God." *Conflict & Courage*, page 11.

'Man became a living soul'

3. How is the creation of man described? Genesis 2:7.

NOTE: 'The work of God in the creation of man needed no undoing. There was nothing imperfect, nothing incomplete. He spake and it was done. The very dust of the ground from which man was formed was pure, and the breath of life which God breathed into his nostrils was holy. He was placed in Eden, the garden of God, and its atmosphere was undefiled, and from the beams of the sun in the heavens which blessed and cheered the earth, to the fountains and streams that watered the garden, all was holy, all was clothed with spotless purity and unexcelled loveliness, and was in harmony with the character of the Father and the Son, by whom the worlds were made, and in whom was life, and the life is the light of men.' *Signs of the Times*, December 12, 1895.

4. How are we shown that man was created as a fully intelligent being? Genesis 2:19-20, first part.

NOTE: 'In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being.' *Ministry of Healing*, page 415.

'Not good that the man should be alone'

5. What need did God recognise in man and how did He bring Adam to realise his need? Genesis 2:18-20.

NOTE: 'And God said, "It is not good that the man should be alone; I will make him an help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.' *Conflict & Courage*, page 14.

6. How did God supply Adam's need? Genesis 2:21-22.

NOTE: 'God Himself gave Adam a companion. He provided "an help meet for him", a helper corresponding to him, one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29.' *Patriarchs & Prophets*, page 46.

7. What was Adam's reaction when he first saw Eve? Genesis 2:23.

NOTE: 'God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honourable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognised and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.' *Conflict & Courage*, page 14

'Let them have dominion'

8. What was man's role designed to be? Genesis 1:28. Compare Psalm 8:6-8.

NOTE: 'Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature. He made Adam the rightful sovereign over all the works of His hands.' *Confrontation*, page 10.

'While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.' *Patriarchs & Prophets*, page 50.

9. What is man's place in the order of creation? Psalm 8:5.

NOTE: 'Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.' *Selected Messages, book 1*, page 268.

'The earth was to be peopled with beings only a little lower than the angels; but their obedience must be tested; for God would not permit the world to be filled with those who would disregard His law. Yet, in His great mercy, He appointed Adam no severe test. And the very lightness of the prohibition made the sin exceedingly great. If Adam could not bear the smallest of

tests, he could not have endured a greater trial had he been entrusted with higher responsibilities.’ *Patriarchs & Prophets*, page 60.

‘Create in me a clean heart’

10. In what way does God seek to restore His image in man? Ezekiel 36:26.

NOTE: ‘The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life, the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to co-operate with the divine purpose; and in so doing they are “labourers together with God.” [1 Corinthians 3:9.]’ *Christian Education*, page 63.

11. What is necessary on man’s part for God to begin to restore His image in man? Isaiah 55:7.

NOTE: ‘As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. You long to be forgiven, to be cleansed, to be set free. Harmony with God, likeness to Him, what can you do to obtain it? It is peace that you need, Heaven’s forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, “without money and without price.” Isaiah 55:1. Go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. When at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain. Thank God for the gift of His dear Son, and pray that He may not have died for you in vain. The spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing. As you read the promises, remember they are the expression of unutterable love and pity. Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.’ *The Faith I Live By*, page 103.

‘The last Adam’

12. In what form did Christ come to restore the lost dominion? Hebrews 2:9-11.

NOTE: ‘In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed! Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ’s advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. “For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings” (Hebrews 2:10). “And being made perfect, He became the author of eternal salvation unto all them that obey Him” (Hebrews 5:9). “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” (Hebrews 2:17, 18). “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:15).’ *Selected Messages, book 1*, page 268.

13. How are we shown that Jesus regained the dominion that Adam lost by his sin? Matthew 28:18. Compare Ephesians 1:20-22.

NOTE: “O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion.” [Micah 4:8.] The kingdom forfeited by sin, Christ has regained, and the redeemed are to possess it with Him. “The righteous shall inherit the land, and dwell therein forever.” [Psalm 37:29.] A fear of making the saints’ inheritance seem too material has led many to spiritualise away the very truths which lead us to look upon the new earth as our home. Christ assured His disciples that He went to prepare mansions for them. Those who accept the teachings of God’s word will not be wholly ignorant concerning the heavenly abode. And yet the apostle Paul declares: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” [1 Corinthians 2:9.] Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God. In the Bible the inheritance of the saved is called a country. [Hebrews 11:14-16.] There the great Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home.’ *Spirit of Prophecy, volume 4*, pages 489-490.

Lesson 8: 'He hath made the earth by His power'

MEMORY VERSE: 'Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not Thou He, O LORD our God? Therefore we will wait upon Thee: for Thou hast made all these things.' Jeremiah 14:22.

STUDY HELP: *The Upward Look*, page 278.

LESSON SCRIPTURE: Jeremiah 10:10-15.

LESSON AIM: To show how the theme of creation runs through the Bible.

Introduction

'The fact of His creative power is cited throughout the Scriptures as proof that the God of Israel is superior to heathen deities. Had the Sabbath always been kept, man's thoughts and affections would have been led to his Maker as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.' *Spirit of Prophecy, volume 4*, page 281.

'In the beginning God created'

1. With what fundamental truth does the Bible begin? Genesis 1:1.

NOTE: 'In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love. Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.' *Desire of Ages*, page 20.

2. In what way did God seek to remind man of this great fundamental truth? Genesis 2:1-3. Compare Exodus 31:16-17.

NOTE: 'After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker. God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. When the foundations of the earth were laid, then was laid the foundation of the Sabbath. Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal word.' *The Faith I Live By*, page 31.

'The LORD made the heavens'

3. How did David recall this truth, when comparing God with manmade deities? 1 Chronicles 16:26.

NOTE: 'Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of sceptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon His holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean.' *Review and Herald*, November 10, 1891.

4. How did the heathen king of Tyre express his knowledge of this truth? 2 Chronicles 2:12, first part.

NOTE: 'The physical creation testifies of God and Jesus Christ as the great Creator of all things. "All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men" (John 1:3, 4). The psalmist bears witness, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1-3). The uneducated heathen learns his lessons through nature and through his own necessities, and, dissatisfied with darkness, he is reaching out for light, searching for God in the First Great Cause. There is recorded in Genesis various ways in which God speaks to the heathen. But the contrast between the revelation of God in Genesis and the ideas of the heathen is striking. Many of the pagan philosophers had a knowledge of God that was pure; but degeneracy, the worship of

created things, began to obscure this knowledge. The handiwork of God in the natural world, the sun, the moon, the stars, were worshiped.' *The Upward Look*, page 278.

5. How did the psalmist express his belief in this truth? Psalm 115:15, Psalm 121:2, Psalm 124:8, Psalm 134:3, Psalm 136:3-5, Psalm 146:5-6.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5... Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6.' *Great Controversy*, page 436.

'He hath made the earth by His power'

6. To whom did Hezekiah direct his prayer? Isaiah 37:15-16.

NOTE: 'When the king of Judah received the taunting letter, he took it into the temple and "spread it before the Lord" and prayed with strong faith for help from heaven, that the nations of earth might know that the God of the Hebrews still lived and reigned. Verse 14. The honour of Jehovah was at stake; He alone could bring deliverance. "O Lord God of Israel, which dwellest between the cherubims," Hezekiah pleaded, "Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear, and hear: open, Lord, Thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only." 2 Kings 19:15-19.' *Prophets & Kings*, page 355.

7. How did God reveal Himself to Isaiah? Isaiah 45:11-12, Isaiah 45:18.

NOTE: 'The prophet exalted God as Creator of all. His message to the cities of Judah was, "Behold your God!" Isaiah 40:9. "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it;" "I am the Lord that maketh all things;" "I form the light, and create darkness;" "I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded." Isaiah 42:5; 44:24; 45:7, 12. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:25, 26.' *Prophets & Kings*, page 315.

8. How did Jeremiah show his understanding that God is the Creator? Jeremiah 10:11-12, Jeremiah 14:22, Jeremiah 32:17, Jeremiah 51:15.

NOTE: 'The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself: "The Lord is the true God, He is the living God, and an everlasting King: . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." "The portion of Jacob is not like them: for He is the former of all things." "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jeremiah 10:10, 11, 16, 12.' *Ministry of Healing*, page 413.

'God that made the world'

9. To whom did the early Christians direct their prayers? Acts 4:24.

NOTE: 'When the authorities come between us and God, we shall receive help if we only trust in Him as did the patriarchs, prophets, and apostles, and with them we shall be able to say, "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is.'" *Review & Herald*, April 22, 1890.

10. In what way did Paul identify the true God to the Gentiles? Acts 14:15, Acts 17:23-24.

NOTE: 'Paul drew the minds of his idolatrous hearers beyond the limits of their false religion to a true view of the Deity, whom they had styled the "Unknown God." This Being, whom he now declared unto them, was independent of man, needing nothing from human hands to add to His power and glory. The people were carried away with admiration for Paul's earnest and logical presentation of the attributes of the true God, of His creative power and the existence of His overruling providence. With earnest and fervid eloquence the apostle declared, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." The heavens were not large enough to contain God, how much less were the temples made by human hands!' *Acts of the Apostles*, pages 237-238.

'Thou art worthy'

11. Why do those in heaven believe that the Lord is worthy of praise? Revelation 4:11.

NOTE: 'God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of

human beings produces very beautiful workmanship, things that delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honour. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted.' *Testimonies, volume 8*, page 263.

12. What vital truth is to be brought to the attention of the whole world before Christ returns? Revelation 14:6-7.

NOTE: 'Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.' *Great Controversy*, page 311.

'I make all things new'

13. With what description does the Bible end? Revelation 21:1, 5. Compare Isaiah 65:17.

NOTE: 'In the earth made new the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.' *The Adventist Home*, page 549.

14. How will this new creation differ from the world we know now? Revelation 21:4.

NOTE: 'Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah 33:24). One rich tide of happiness will flow and deepen as eternity rolls on. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for the "redemption of the purchased possession" (Ephesians 1:14). The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. There, "the wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isaiah 55:13). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them" (Isaiah 11:6). "They shall not hurt nor destroy in all my holy mountain" (verse 9), saith the Lord. One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow Life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.' *God's Amazing Grace*, page 361.

Lesson 9: 'Worship Him that made heaven and earth'

MEMORY VERSE: 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' Revelation 14:7.

STUDY HELP: *Great Controversy*, pages 379-380, 436-438.

LESSON SCRIPTURE: Revelation 14:6-16.

LESSON AIM: To show the importance of acknowledging God as Creator in the final events of this world's history

Introduction

'That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ.'" *Great Controversy*, page 435.

'To every nation and kindred'

1. In the final message of warning, whom are men called upon to worship? Revelation 14:7.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens" (Psalm 96:5). "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else" (Isaiah 40:25, 26; 45:18).' *Lift Him Up*, page 51.

2. To whom is this call to worship the Creator given? Revelation 14:6.

NOTE: 'The gospel invitation is to be given to all the world, "to every nation, and kindred, and tongue, and people." Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. "Go out into the highways and hedges," Christ says, "and compel them to come in, that My house may be filled." The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people. The word of everlasting life must be given to those who are perishing in their sins.' *Christ's Object Lessons*, page 228.

'Worship Him'

3. How does God require mankind to worship Him as Creator? Exodus 20:8-11.

NOTE: 'This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard. In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.' *Selected Messages, book 2*, pages 105-106.

4. When was this memorial of creation first established? Genesis 2:1-3.

NOTE: 'Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day, and set it apart as a day of rest for man. In the law given from Sinai, God recognised the week, and the facts upon which it is based. After giving the command, "Remember the Sabbath day to keep it holy," and specifying what shall be done on the six days, and what shall not be done on the seventh, He states the reason for thus observing the week, by pointing back to His own example: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus. 20:8-11.] This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labour, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labour, in commemoration of the Creator's rest.' *Christian Education*, page 190.

'That ye may know that I am the Lord your God'

5. What does keeping the Sabbath reveal about our relationship to God? Ezekiel 20:20.

NOTE: 'There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.' *Great Controversy*, page 605.

6. What does Jesus say that obedience to His commandments shows? John 14:15. Compare the following scriptures: John 15:10, 1 John 5:3, Exodus 20:6, Deuteronomy 7:9, Joshua 22:5, Daniel 9:4

NOTE: 'The man who attempts to keep the commandments of God from a sense of obligation merely, because he is required to do so, will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right, because right doing is pleasing to God.' *Christ's Object Lessons*, page 97.

‘In vain do they worship Me’

7. How did Jesus describe the worship of those who substitute the commandments of men for God’s commandments? Matthew 15:9, Mark 7:7.

NOTE: ‘As the claims of the Sabbath were presented, many who had endured reproach and persecution for the Advent faith, began to reason from the worldling’s standpoint. Said they: “We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no influence over them. What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?” It was by similar arguments that the Jews endeavoured to justify their rejection of Christ.’ *Spirit of Prophecy, volume 3, page 287.*

‘One inquired, with considerable earnestness, “Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?” The answer came, “As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday.” Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, He could say of them, as He did of the Pharisees of old, “In vain they do worship Me, teaching for doctrines the commandments of men.” Well did the prophet say, “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”’ *Review & Herald, November 25, 1884.*

8. How did Jesus describe Himself? Matthew 12:8. Compare Mark 2:28, Luke 6:5.

NOTE: ‘From the pillar of cloud Jesus “spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you” (Exodus 31:12, 13). The Sabbath is a pledge given by God to man, a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days and the rest of the Creator on the seventh day, by keeping the Sabbath holy, according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe. By observing the true Sabbath Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods, for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.’ *Selected Messages, book 3, page 256.*

‘Think to change times and laws’

9. What prophecy was made of a power which would think it could change God’s law? Daniel 7:25.

NOTE: It should be obvious that the times and laws spoken of here cannot be the times and laws of men, since such laws and customs are often changed. This power is in rebellion against God and it is His times and laws that this power presumes to have the right to change.

‘Prophecy had declared that the papacy was to “think to change times and laws.” Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number. The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honour of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honour of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.’ *Great Controversy, pages 51-52.*

10. How would this power seek to enforce these changes? Daniel 7:21. Compare verse 25.

NOTE: ‘In the sixteenth century a papal council plainly declared: “Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord’s Day.” Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. A striking illustration of Rome’s policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. (See Michael Geddes, *Church History of Ethiopia*, pages 311, 312.) But papal

tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.' *Great Controversy*, page 577.

'If thou turn away thy foot from the Sabbath'

11. What blessings are promised to those who refuse to trample on God's memorial of creation? Isaiah 58:13-14.

NOTE: "Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them," make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. And the Lord says, "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; . . . then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Matthew 11:28.' *Desire of Ages* 288-289.

12. How are we shown that Sabbath-keeping will continue even after the restoration of all things? Isaiah 66:22-23.

NOTE: 'The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:18. So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honoured by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall . . . "worship before Me, saith the Lord.'" *The Faith I Live By*, page 37.

Lesson 10: 'They shall be one flesh'

MEMORY VERSE: 'From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife.' Mark 10:6-7.

STUDY HELP: *The Faith I Live By*, page 253.

LESSON SCRIPTURE: Genesis 2:18-24, Mark 10:2-12.

LESSON AIM: To study God's intention for mankind in marriage.

Introduction

'I have often read these words: "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him an help meet" (suitable) "for him." When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a really happy union, if each will give to the other true heart affection' *In Heavenly Places*, page 203.

'They shall be one flesh'

1. When was marriage instituted? Genesis 2:21-22.

NOTE: 'Marriage has received Christ's blessing, and it is to be regarded as a sacred institution. True religion is not to counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honour, would be symbols of the family in heaven. And at the beginning of His public ministry Christ gave His decided sanction to the institution that had been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family.' *Signs of the Times*, August 30, 1899.

2. What precisely does the Bible mean by marriage? Genesis 2:24. Compare Matthew 19:5-6.

NOTE: 'Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providences can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, that can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring. To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. The effect can never be estimated. Not only are they a blessing to the receiver, but to the giver; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others.' *Letters to Young Lovers*, page 16.

'True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognise his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honour his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.' *Messages to Young People*, page 450.

'They are no more twain'

3. What important lesson was God teaching mankind in the way that Eve was created? Genesis 2:21.

NOTE: 'Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one." *The Adventist Home*, page 25.

4. What relationship did God ordain should exist between husband and wife? Colossians 3:19, Titus 2:4.

NOTE: 'God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he in his turn is to be her strong helper. All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affection of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them.' *Signs of the Times*, September 6, 1899.

'As Christ loved the church'

5. What is to be the husband's relationship to his wife? Ephesians 5:25, 1 Peter 3:7.

NOTE: 'The husband should let his wife know that he appreciates her work. The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit? You now have duties to perform that before your marriage you did not have. "Put on therefore, . . . kindness, humbleness of mind, meekness, longsuffering." "Walk in love, as Christ also hath loved us." *The Adventist Home*, page 114.

'The husband is to treat his wife, the mother of his children, with due respect, and the wife is to love and reverence her husband. How can she do this if he treats her like a servant, to be dictated to, ordered about, scolded, found fault with before the children? He is forcing her to dislike him and even to hate him.' *The Upward Look*, page 163.

6. What is the wife's relationship to her husband? 1 Peter 3:1.

NOTE: 'When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, "Husbands, love your wives, and be not bitter against them." Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority? Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." *The Adventist Home*, page 117.

‘A woman who will submit to be ever dictated to in the smallest matters of domestic life, who will yield up her identity, will never be of much use or blessing in the world and will not answer the purpose of God in her existence. She is a mere machine, to be guided by another’s will and another’s mind. God has given each one, men and women, an identity, an individuality. All must act in the fear of God for themselves.’ *Letters to Young Lovers*, page 48.

‘Two wives’

7. When did polygamy first enter the human race? Genesis 4:19.

NOTE: ‘Polygamy was practiced at an early date. It was one of the sins that brought the wrath of God upon the antediluvian world. Yet after the Flood it again became widespread. It was Satan’s studied effort to pervert the marriage institution, to weaken its obligations and lessen its sacredness; for in no surer way could he deface the image of God in man and open the door to misery and vice.’ *Patriarchs & Prophets*, page 338.

8. What kind of man was the first polygamist? Genesis 4:23-24.

NOTE: ‘God gave the man one wife. Had he deemed it best for man to have more than one wife, he could as easily have given him two; but he sanctioned no such thing. Wherever polygamy is practised, it is against our Heavenly Father’s wise arrangement. Under this practise the race degenerates, and all that makes married life elevated and ennobling is blasted.’ *Youth’s Instructor*, August 10, 1899.

9. What examples are we shown of the negative results of polygamy? Genesis 16:3-6, 1 Samuel 1:1-2, 4-6.

NOTE: ‘Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. Abraham’s marriage with Hagar resulted in evil, not only to his own household, but to future generations.’ *Patriarchs & Prophets*, page 145.

‘Elkanah, a Levite of Mount Ephraim, was a man of wealth and influence, and one who loved and feared the Lord. His wife, Hannah, was a woman of fervent piety. Gentle and unassuming, her character was marked with deep earnestness and a lofty faith. The blessing so earnestly sought by every Hebrew was denied this godly pair; their home was not gladdened by the voice of childhood; and the desire to perpetuate his name led the husband, as it had led many others, to contract a second marriage. But this step, prompted by a lack of faith in God, did not bring happiness. Sons and daughters were added to the household; but the joy and beauty of God’s sacred institution had been marred and the peace of the family was broken. Peninnah, the new wife, was jealous and narrow-minded, and she bore herself with pride and insolence. To Hannah, hope seemed crushed and life a weary burden.’ *Conflict & Courage*, page 137.

‘Because of the hardness of your hearts’

10. Why did God permit divorces to take place? Matthew 19:8. Compare Deuteronomy 24:1-2.

NOTE: ‘I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes, you can only shoulder your cross and show yourself a man.’ *The Adventist Home*, page 344.

‘I have received your letter, and in reply to it I would say, I cannot advise you to return to [your husband] unless you see decided changes in him. The Lord is not pleased with the ideas he has had in the past of what is due to a wife. If [your husband] holds to his former views, the future would be not better for you than the past has been. He does not know how to treat a wife. I feel very sad about this matter. I feel indeed sorry for [your husband], but I cannot advise you to go to him against your judgment. I speak to you as candidly as I spoke to him; it would be perilous for you to again place yourself under his dictation. I had hoped that he would change. The Lord understands all about your experiences. Be of good courage in the Lord; He will not leave you nor forsake you. My heart goes out in tenderest sympathy for you.’ *The Adventist Home*, page 343.

11. How did Jesus respond to the question concerning those who wanted to have divorces for any reason they wished? Matthew 19:3-6.

NOTE: ‘Among the Jews a man was permitted to put away his wife for the most trivial offences, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie except for unfaithfulness to the marriage vow. “Everyone,” He said, “that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery” Matthew 5:32, R.V.’ *Testimonies on Sexual Behaviour*, page 79.

‘My heart is sick when I see the loose way that the marriage vows are held. We are nearing the judgment. I ask you to consider carefully, candidly, your position. There is, perhaps, upon more thorough acquaintance, a dislike of your husband’s ways and manners. Will not many people find the same, after the marriage novelty has passed? But when you made your vow before God and holy angels, you knew you were not perfect and your husband was not perfect; but this is no excuse for breaking your marriage vow. There is a need of training your mind and heart that you shall bear with one another, to be kind to one another, and not to allow distrust and hatred to come in.’ *Testimonies on Sexual Behaviour*, page 55.

12. What counsel did Paul give concerning those who had been deserted by an unbelieving wife or husband? 1 Corinthians 7:15.

NOTE: ‘If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart.’ *Testimonies on Sexual Behaviour*, page 39.

‘When they shall rise from the dead’

13. What truth was marriage designed to teach? Ephesians 5:25-28.

NOTE: ‘Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward His church is the spirit that the husband and wife are to manifest toward each other. If they love God supremely, they will love each other in the Lord, ever treating each other courteously, drawing in even cords. In their mutual self-denial and self-sacrifice they will be a blessing to each other.’ *The Adventist Home*, page 95.

14. Will marriages take place after the restoration of all things? Luke 20:34-35.

NOTE: ‘There are men today who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the “sure word of prophecy.” The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family. I would say to those who hold views contrary to this plain declaration of Christ: Upon such matters silence is eloquence. It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His Word. We need not enter into speculation regarding our future state.’ *The Faith I Live By*, page 366.

Lesson 11 ‘There He put the man’

MEMORY VERSE: ‘And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed.’ Genesis 2:8.

STUDY HELP: *Confrontation*, pages 11-12.

LESSON SCRIPTURE: Genesis 1-3.

LESSON AIM: To study man’s original, lifestyle and environment.

Introduction

‘The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes like the one He had given. Thus in course of time the whole earth might be occupied with homes and schools where the words and the works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of His glory.’ *The Faith I Live By*, page 250.

‘The LORD God planted a garden’

1. In what kind of environment did God create mankind to live? Genesis 2:8.

NOTE: ‘The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands: but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings, the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time, that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works.’ *The Adventist Home*, page 132.

2. What kind of work was Adam given? Genesis 2:15.

NOTE: ‘To Adam was given the work of caring for the garden. The Creator knew that Adam could not be happy without employment. The beauty of the garden delighted him, but this was not enough. He must have labour to call into exercise the wonderful organs of the body. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who created man knew what would be for his happiness; and no sooner had He created him than He gave him his appointed work. The promise of future glory, and the decree that man must toil for his daily bread, came from the same throne.’ *The Adventist Home*, page 27.

3. How are we shown that Eve was to help in Adam’s work? Genesis 2:18.

NOTE: ‘To the dwellers in Eden was committed the care of the garden, “to dress it and to keep it.” Their occupation was not wearisome, but pleasant and invigorating... The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence.’ *Patriarchs & Prophets*, page 50.

‘I have given you’

4. What sort of food did God provide for mankind? Genesis 1:29.

NOTE: 'In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." . . . God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. God provided fruit in its natural state for our first parents.' *Counsels on Diet & Foods*, page 8.

5. How did man's original diet differ from that of the other creatures? Genesis 1:30. Compare verse 29.

NOTE: Notice that the other creatures were to eat 'the herb of the field.' It was not till after man sinned and was forced to leave Eden that he too was instructed to eat 'the herb of the field.'

'Good for food'

6. How did God ensure an abundant supply of food for mankind? Genesis 2:9, first part.

NOTE: 'Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.' *Patriarchs & Prophets*, page 46.

7. Which two trees were especially mentioned in the garden? Genesis 2:9, last part.

NOTE: 'At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents.' *Patriarchs & Prophets*, page 4

'Thou shalt surely die'

8. Which of these two trees was man forbidden to eat of and what would be the result of disobedience? Genesis 2:16-17.

NOTE: 'Herein is set forth a principle that is seen in all God's dealings with men. The Lord placed our first parents in the Garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God.' *Counsels on Stewardship*, page 65.

9. What change took place as a result of man's disobedience? Genesis 3:16-17.

NOTE: 'Eve was told of the sorrow and pain that must henceforth be her portion. In the creation God had made her the equal of Adam. Had they remained obedient to God, in harmony with His great law of love, they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. . . . So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree.' *Conflict & Courage*, page 18.

'Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and the thorns are hidden by roses. All things in nature testify to the tender, fatherly care of our God, and to His desire to make his children happy.' *Christian Education*, page 67.

'Thou shalt eat the herb of the field'

10. What adjustment to man's diet did God make after he had sinned? Genesis 2:18, last part.

NOTE: 'Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18. Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigour of intellect that are not afforded by a more complex and stimulating diet.' *Ministry of Healing*, pages 295-296.

11. What change took place in man's work after he had sinned? Genesis 3:19.

NOTE: 'It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it, they would have the knowledge of evil, all the days of their life. From that time the race would be afflicted by Satan's temptations. Instead of the happy labour heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death.' *Patriarchs & Prophets*, page 59.

'The fear of you upon every beast'

12. What was to be man's original relationship to the other creatures? Genesis 1:26.

NOTE: 'Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature. He made Adam the rightful sovereign over all the works of His hands. Man, made in the divine image, could contemplate and appreciate the glorious works of God in nature.' *Confrontation*, page 10.

13. What change took place in that relationship since the Flood? Genesis 9:2.

NOTE: 'As Noah looked upon the powerful beasts of prey that came forth with him from the ark, he feared that his family, numbering only eight persons, would be destroyed by them. But the Lord sent an angel to His servant with the assuring message: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.'" *Patriarchs & Prophets*, page 107.

14. What change did God permit in man's diet after the Flood? Genesis 9:3-4 but compare Genesis 7:2.

NOTE: 'Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed. He allowed them to eat the flesh of the clean beasts that had been preserved in the ark.' *Patriarchs & Prophets*, page 107.

Lesson 12 'A new creature'

MEMORY VERSE: 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' 2 Corinthians 5:17.

STUDY HELP: *Christ's Object Lessons*, pages 98-100.

LESSON SCRIPTURE: Ezekiel 36:25-27.

LESSON AIM: To study the creative power of God in restoring man to the image of God.

Introduction

'Holiness to God is glorifying Him by the entire conformity of the human will to the divine. There is a clean, pure mind. The soul and the body, as Christ's purchased possession, is to be presented to God without spot or wrinkle, or any such thing. This will prove the counteracting of Satan's ingenious work to ruin man. This is the re-creation of the human agent through Jesus Christ's merits; a clean thing is brought out of an unclean, restoring the image of God in man. The human agent is to go forward to reach the highest standard of perfection of character by beholding the character of Jesus Christ.' *Manuscript Releases, volume 7*, page 274.

'In Our image'

1. What was God's original plan for man? Genesis 1:26.

NOTE: 'Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has laboured to obliterate the image of God in man, and to imprint upon him his own image. Man is very dear to God, because he was formed in His own image.' *Review & Herald*, June 18, 1895.

2. What is God's plan for repentant sinners? Romans 8:29. Compare Psalm 17:15, 1 John 3:2.

NOTE: 'In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. . . . Tell the people of Him who is "the Chiefest among ten thousand," and the One "altogether lovely." The Song of Solomon 5:10, 16. Words alone cannot tell it. Let it be reflected in the character and manifested in the life. Christ is sitting for His portrait in every disciple, every one God has predestinated to be "conformed to the image of His Son." Romans 8:29. In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world.' *Desire of Ages*, page 826.

'The woman whom Thou gavest me'

3. How did man fall away from God? Genesis 3:6

NOTE: 'We must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realise the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin. The sinner measures himself by himself and by those who like himself are sinners. He does not look at the purity and holiness of Christ. But when the law of God brings conviction to his heart, he says with Paul, "I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:9). God created man for His glory. He will not, cannot endure the presence of sin in His dominion. . . Adam's sin would be regarded by the churches of today as a simple mistake, to be at once forgiven and no more thought of. But God's standard is high and His word immutable, and all selfish, covetous practices are an abomination in His sight.' *The Upward Look*, page 16.

4. What command of God had they broken by this action? Genesis 2:16-17. Compare Genesis 3:2-3.

NOTE: 'The tide of woe that flowed from the transgression of our first parents is regarded by many as too awful a consequence for so small a sin, and they impeach the wisdom and justice of God in His dealings with man. But if they would look more deeply into this question, they might discern their error. God created man after His own likeness, free from sin. The earth was to be peopled with beings only a little lower than the angels; but their obedience must be tested; for God would not permit the world to be filled with those who would disregard His law. Yet, in His great mercy, He appointed Adam no severe test. And the very lightness of the prohibition made the sin exceedingly great. If Adam could not bear the smallest of tests, he could not have endured a greater trial, had he been entrusted with higher responsibilities. Had some great test been appointed Adam, then those whose hearts incline to evil would have excused themselves by saying, "This is a trivial matter, and God is not so particular about little things." And there would be continual transgression in things looked upon as small, and which pass unrebuked among men. But the Lord has made it evident that sin in any degree is offensive to Him. To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step?' *Patriarchs & Prophets*, pages 60-61.

5. What changes took place in them because of their sin? Genesis 3:7-13.

NOTE: 'The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavoured to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels. They now began to see the true character of their sin. Adam reproached his companion for her folly in leaving his side and permitting herself to be deceived by the serpent. . . Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavoured to cast the blame upon his wife, and thus upon God Himself: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavour to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin. When the woman was asked, "What is this that thou hast done?" . . . like Adam, she charged God with the responsibility of their fall. The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God, making even His blessings an occasion of murmuring against Him.' *Patriarchs & Prophets*, pages 57-58.

'I will give you a heart of flesh'

6. What promise has God made to restore man's mind? Ezekiel 36:26-27.

NOTE: 'Enmity against Satan is not natural to the human heart; it is implanted by the grace of God. When one who has been controlled by a stubborn, wayward will is set free, and yields himself wholeheartedly to the drawing of God's heavenly agencies, a miracle is wrought; so also when a man who has been under strong delusion comes to understand moral truth. Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls.' *Desire of Ages*, page 407.

7. What is the change that God has promised to make in the minds of repentant sinners? Romans 12:2. Compare Hebrews 10:16.

NOTE: 'There are two errors against which the children of God, particularly those who have just come to trust in His grace, especially need to guard. The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. If the law is written in the heart, will it not shape the life? Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith, faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! It is my meditation all the day" (Psalm 119:97). And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit" (Romans 8:1).' *God's Amazing Grace*, page 137.

8. How did David show his understanding that this change is only brought about by the creative power of God? Psalm 51:10. Compare 1 Peter 1:23, 2 Corinthians 5:17.

NOTE: 'By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. They feed upon His word, for it is spirit and life. This word kills the natural, earthly nature, and a new life in Christ Jesus is created. The Holy Spirit comes as a Comforter to them. Love takes the place of hatred, and the heart receives the mould of the divine similitude. The image of Christ is reproduced in the human agent, and by the transforming efficacy of the grace of Christ he becomes a new creature. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13). This is the new birth.' *Manuscript Releases, volume 10*, page 166.

'To them gave He power'

9. What means has God employed to make this change possible? John 1:12.

NOTE: A number of recent versions remove the power of God from this verse replacing it with concepts like 'right' or 'authority.' The Bible foretold that in the last days there would be those who have a form of godliness but deny the power thereof. Christians are warned to keep away from such people. 2 Timothy 3:5. (Read verses 1-7 for a full description of this kind of 'Christian.'

'To all who receive Him, Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need.' *In Heavenly Places*, page 257.

10. What is another name for this power to save men from their sins? Romans 1:16.

NOTE: 'The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favour of the gospel is a loving and lovable Christian.' *God's Amazing Grace*, page 276.

'The renewing of your mind'

11. What change will this power achieve in our lives? Romans 8:3-4.

NOTE: 'Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it.' *Testimonies, volume 5*, page 219.

'The transforming power of Christ's grace moulds the one who gives himself to God's service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ, and self-serving has no place in his life. He realises that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious lifeblood of God's only-begotten Son.' *Lift Him Up*, page 58.

'Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that holds you fast to His strength; and a new life, even the life of faith, is possible to you.' *My Life Today*, page 318.

12. What assurance do we have that this change will be complete before Jesus returns? 1 John 3:2.

NOTE: 'We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honour, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. It is now that this work is to be accomplished for us.' *The Faith I Live By*, page 218.

'He cannot see the kingdom of God'

13. How essential is it for us to be changed in this way? John 3:3. Compare verse 5. See 2 Corinthians 5:17, Galatians 6:15.

NOTE: 'There must be a new birth, a new mind through the operation of the Spirit of God, which purifies the life and ennoble the character. This connection with God fits man for the glorious kingdom of Heaven. No human invention can ever find a remedy for the sinning soul. Only by repentance and humiliation, a submission to the divine requirements, can the work of grace be performed.' *Spirit of Prophecy, volume 2*, page 132.

'[Jesus] said, "Except a man be born again, he cannot see the kingdom of God." The new birth is the beginning of a new life, a new shining forth of light because of a change in the character. The old life of selfishness has died, and the Christ-life is revealed. This is the first preparation essential for men and women who desire to be labourers together with God.' *Manuscript Releases, volume 17*, page 359.

14. How does God describe those who are restored into the image of God? Revelation 14:12.

NOTE: 'We were made in the image of God, after His likeness; but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has brought us, at infinite cost to Himself, that we might serve Him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah.' *Review & Herald*, February 14, 1888.

Lesson 13 'A new earth'

MEMORY VERSE: 'But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' 1 Corinthians 2:9.

STUDY HELP: *Great Controversy*, pages 674-678.

LESSON SCRIPTURE: Revelation 21-22:5.

LESSON AIM: To study the new earth that God will create.

Introduction

'There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15), these help to constitute the happiness of the redeemed. There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love.' *Great Controversy*, page 677.

'I create new heavens and a new earth'

1. What promise are we given that a new creation will take place? Isaiah 65:17, first part. 2 Peter 3:13.

NOTE: 'Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne.' *The Adventist Home*, page 544.

2. How are we assured that memories of this life will not return to trouble our hearts? Isaiah 65:17, last part, marginal reading.

NOTE: 'We are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won. Soon we shall see Him in whom our hopes of eternal life are centred. And in His presence the trials and sufferings of this life will seem as nothingness. The former things "shall not be remembered, nor come into mind." Isaiah 65:17. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37. "Israel shall be saved. . . . with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed.' *Review & Herald*, July 1, 1915.

'The former things are passed away'

3. What aspects of our present life will not be there in the new earth? Revelation 21:4, Isaiah 33:24, Isaiah 35:5-6, first part, 10.

NOTE: 'Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity"'

(Isaiah 33:24). One rich tide of happiness will flow and deepen as eternity rolls on. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for the “redemption of the purchased possession” (Ephesians 1:14). The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. God’s original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed.’ *God’s Amazing Grace*, page 361.

4. How are we assured that the trouble sin has caused will be gone forever? Nahum 1:9, Revelation 22:3. Compare Genesis 3:17-19.

NOTE: ‘In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, “Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?” the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonour to God, will now vindicate His love and establish His honour before the universe. Never will evil again be manifest. Says the Word of God, “Affliction shall not rise up the second time.” Nahum 1:9. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them.’ *The Faith I Live By*, page 71.

‘The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.’ *Maranatha*, page 351.

5. What single reminder remains of this world of sin? Zechariah 13:6. Compare Habakkuk 3:3-4, (see marginal reading).

NOTE: ‘Every trace of the curse is swept away. One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, “He had bright beams coming out of his side: and there was the hiding of his power.” The cross of Christ will be the science and the song of the redeemed through all eternity.’ *The Faith I Live By*, page 361.

‘They shall see His face’

6. What precious privilege will be restored to mankind? Revelation 21:3, Revelation 22:4, 1 John 3:2. Compare Genesis 3:8.

NOTE: ‘To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last “see His face; and His name shall be in their foreheads.” Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?’ *The Faith I Live By*, page 130.

7. What will also be restored to man that was lost because of sin? Revelation 22:2. Compare Ezekiel 47:12 and see Genesis 3:22-24.

NOTE: ‘Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ’s faithful ones will appear in “the beauty of the Lord our God” (Psalm 90:17), in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! Long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.’ *God’s Amazing Grace*, page 360.

‘The ransomed of the Lord shall come to Zion’

8. What are we told of the other creatures in the new earth? Isaiah 65:25, Isaiah 11:6-9.

NOTE: ‘There, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.” “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them.” “They shall not hurt nor destroy in all My holy mountain,” saith the Lord. Isaiah 35:1; 55:13; 11:6, 9. There man will be restored to his lost kingship, and the lower order of beings will again recognise his sway; the fierce will become gentle, and the timid trustful.’ *Maranatha*, page 353.

9. How is the life of God’s people described in the new earth? Isaiah 65:21-23.

NOTE: ‘In the earth made new the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realised. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.’ *The Adventist Home*, page 549.

10. What are we told about the appointed times for worship in the new earth? Isaiah 65:22-23.

NOTE: 'In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb. The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honoured by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." Isaiah 66:23.' *Maranatha*, page 371.

'Blessed are they'

11. Who will not be there in the new earth? Revelation 21:8. Compare Revelation 21:27.

NOTE: 'The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well-balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen.' *Lift Him Up*, page 346.

12. To whom will the right be granted to enter city of God? Revelation 22:14.

NOTE: 'What earnest efforts men make to obtain a lawful title to their land. They must have deeds that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O, that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life.' *Review & Herald*, April 30, 1889.

'The New Jerusalem'

13. What wonderful things are we told about the city Jesus has prepared for His people? Revelation 21:10-23.

NOTE: 'There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:3. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Revelation 21:11. The streets of the city are paved with pure gold, and the gates of the city are of gold set with pearls. The riches obtained here may be consumed. There no thief shall approach; no moth or rust shall corrupt. You will have an imperishable treasure which you can be in no danger of losing. In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord giveth them light." Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son. "Now we see through a glass, darkly." 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.' *The Faith I Live By*, page 363.

14. How do we know that these things are prepared for us? John 14:1-3, Hebrews 11:16. Compare Hebrews 11:10.

NOTE: "'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'" John 14:1-3. Long have we waited for our Saviour's return. But nonetheless sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne.' *Testimonies*, volume 8, page 254.