

The First Eleven Chapters of Genesis
‘In the beginning’
Lessons for 2nd Quarter, 2018
General Introduction

‘Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches... it is inferred that the earth was populated long before the time brought to view in the record of creation, and by a race of beings vastly superior in size to any men now living. Such reasoning has led many professed Bible believers to adopt the position that the days of creation were vast, indefinite periods...

It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth.

There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts....

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.

These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's holy word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Sceptics who read the Bible for the sake of cavilling may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God;... All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.’

Christian Education, pages 191-194.

The reason for these lessons:

Throughout the Old and New Testaments, there are many references to the books of Moses. There are more references to the book of Genesis than any other of Moses' books. In fact, Genesis is the most quoted or referred-to book in the entire Bible. Jesus quoted from it. Paul quoted from it. Christian doctrine was built on the foundation of the book of Genesis. In view of this, it is perhaps not altogether surprising that Genesis has become the most scoffed at, disregarded, allegorised and mythologised book in the Bible. Of this book, it is the first eleven chapters in particular that bear the brunt of the attack. It is perhaps to be wondered at that Christian churches and their leaders are at the head of the attack on Genesis. What is there about these chapters that attract such hostility? These lessons will endeavour to examine the importance of Genesis as the foundational book of the Scriptures.

Lesson 1: April 1-7
‘In the beginning God’

MEMORY VERSE: ‘Ye are My witnesses, saith the LORD, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.’ Isaiah 43:10.

STUDY HELP: *Great Controversy*, pages 436-437.

LESSON SCRIPTURE: Genesis 1.

LESSON AIM: To understand the foundational truth of the Bible.

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.

‘God created the heaven and the earth’

1. What statement opens the Bible? Genesis 1:1.

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.

2. What lasting reminder of this foundational truth was given to mankind? Genesis 2:2-3.

NOTE: ‘When the morning stars sang together and all the sons of God shouted for joy, the Sabbath was given to the world, that man might ever remember that in six days God created the world. He rested upon the seventh day, blessing it as the day of His rest, and gave it to the beings He had created, that they might remember Him as the true and living God.’ *Testimonies*, volume 8, page 197.

‘The seventh day’

3. How did God explicitly make the connection between His creatorship and the Sabbath day? Exodus 20:8-11.

NOTE: ‘When God created the earth and placed man upon it, He divided time into seven periods. Six He gave to man for his own use, to employ in secular business; one He reserved for Himself. Having rested on the seventh day, He blessed and sanctified it. Henceforth, the seventh day was to be regarded as the Lord’s rest-day, and to be sacredly observed as the memorial of His creative work. It was not the first, second, third, fourth, fifth, or sixth day that was sanctified, or set apart to a holy use, neither was it a seventh part of time and no day in particular; but it was the seventh day, the day upon which God had rested. We are every day to think of God and live as in His sight; but when the six days’ work is done, we are to “remember the Sabbath day to keep it holy,” to cease from labour and devote the day exclusively to meditation and worship.’ *Signs of the Times*, February 28, 1884.

4. How do God’s own words make clear that the ‘days’ of the creation week were the same as our days? Exodus 20:9, 11.

NOTE: ‘God made the world in six literal days, and on the seventh literal day He rested from all His work which He had done, and was refreshed. So He has given human beings six days in which to labour. By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day and any day in seven, but one particular day, the seventh day. And by observing the Sabbath, we show that we recognise God as the living God, the Creator of heaven and earth.’ *Christ Triumphant*, page 18.

‘Hath not My hand made all these things?’

5. When giving thanks to God for the release of Peter and John, to whom did the early Christians pray? Acts 4:24. Compare Exodus 20:11.

NOTE: ‘While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayed unceasingly for their brethren, fearing that the cruelty shown to Christ might be repeated. As soon as the apostles were released, they sought the rest of the disciples and reported to them the result of the examination. Great was the joy of the believers. “They lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is.” Acts 4:24.’ *Acts of the Apostles*, page 67.

6. How did Stephen, in speaking to the rulers of the Jews, speak of God? Acts 7:48-50.

NOTE: ‘When Stephen was questioned as to the truth of the charges against him, he began his defence in a clear, thrilling voice, which rang through the council hall. In words that held the assembly spellbound, he proceeded to rehearse the history of the chosen people of God. He showed a thorough knowledge of the Jewish economy and the spiritual interpretation of it now made manifest through Christ. He repeated the words of Moses that foretold of the Messiah: “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.” He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: “Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?” *Acts of the Apostles*, page 99.

‘All things were made by Him’

7. With what statement of God's creatorship does John begin his Gospel? John 1:3.

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.' *Desire of Ages*, page 20.

8. What reason do the host of heaven give for why God is worthy to be worshipped? Revelation 4:11.

NOTE: 'How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and He is worthy of all honour. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that He should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display, anything that diverts the attention from God, becomes an idol.' *Review & Herald*, January 29, 1884.

9. By whose name did the mighty angel of Revelation swear? Revelation 10:6.

NOTE: "When God made promise to Abraham, because He could swear by no greater, He swore by Himself; . . . for men verily swear by the greater; and an oath for confirmation is to them an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by an oath; that by two immutable things, wherein it was impossible for God to lie, we might have a strong consolidation, who have fled for refuge to lay hold on the hope set before us." Hebrews 4:13-18. God is the One whose great power upholds the earth and heavens. His ability to hold them up is given as the reason why His people need not be discouraged, but always be strong. See Isaiah 40:26-31. The word which created the heavens and the earth in the beginning, and which now upholds them, is the same word that brings salvation to man. In swearing by Himself, God placed the heavens and the earth in the balance against man's salvation. If "the word of truth, the Gospel of salvation," should fail, then the heavens and the earth would fail. Not only would they be deprived of man's sovereignty, but God's word having been broken, they would be no longer under His dominion, and would at once vanish into nothing. But they will not be annihilated, because God's word cannot fail. He "cannot lie." This is our "strong consolation." E. J. Waggoner: *Present Truth*, February 15, 1899.

'The Unknown God'

10. How did Paul introduce to the philosophers of Athens 'The Unknown God' whom they ignorantly worshipped? 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.

11. What important truth did Paul share about the entire human race? Acts 17:26.

NOTE: 'In that age of caste, when the rights of men were often unrecognised, Paul set forth the great truth of human brotherhood, declaring that God "hath made of one blood all nations of men for to dwell on all the face of the earth." In the sight of God all are on an equality, and to the Creator every human being owes supreme allegiance. Then the apostle showed how, through all God's dealings with man, His purpose of grace and mercy runs like a thread of gold. He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." *Acts of the Apostles*, page 238.

12. When the Gentiles in Lystra tried to worship Paul and Barnabas as gods, to Whom did the apostles direct their attention? Acts 14:15.

NOTE: 'The apostles endeavoured to impart to these idolaters a knowledge of God the Creator and of His Son, the Saviour of the human race. They first directed attention to the wonderful works of God, the sun, the moon, and the stars, the beautiful order of the recurring seasons, the mighty snow-capped mountains, the lofty trees, and other varied wonders of nature, which showed a skill beyond human comprehension. Through these works of the Almighty, the apostles led the minds of the heathen to a contemplation of the great Ruler of the universe. Having made plain these fundamental truths concerning the Creator, the apostles told the Lystrians of the Son of God, who came from heaven to our world because He loved the children of men. They spoke of His life and ministry, His rejection by those He came to save, His trial and crucifixion, His resurrection, and His ascension to heaven, there to act as man's advocate. Thus, in the Spirit and power of God, Paul and Barnabas preached the gospel in Lystra.' *Acts of the Apostles*, page 180.

'All things were made by Him'

13. Who does the Bible identify as the Creator? John 1:1-3, 14; Colossians 1:14-16; Hebrews 1:1-2.

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.' *Desire of Ages* page 20.

14. What message is to be given to the whole world in the last days? Revelation 14:6-7.

NOTE: '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." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23. By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9. 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.' *Great Controversy*, pages 435-436.

Tailpiece: Without Genesis, we would never know how this world came to be. We would never know who we are to worship. We would be totally unprepared to meet God or to stand in His judgement. Instead we would be open to be misled by men's delusive theories, like 'The Big Bang'.

Lesson 2: April 8-14 'Let Us make man'

MEMORY VERSE: 'So God created man in His own image, in the image of God created He him; male and female created He them.' Genesis 1:27.

STUDY HELP: *Conflict & Courage*, page 11.

LESSON SCRIPTURE Genesis 1:26-29; 2:2-8, 20-25.

LESSON AIM: To study what the Bible teaches about the nature of mankind.

Introduction

'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.

'In the image of God'

1. What statement did God make regarding the creation of man? Genesis 1:26-27.

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. Man is very dear to God, because he was formed in His own image. As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She too was noble, perfect in symmetry, and very beautiful. Man came from the hand of God perfect in every faculty of mind and body; in perfect soundness, therefore in perfect health. God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. If Adam, at his

creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct. Created to be “the image and glory of God,” Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker.’ *My Life Today*, page 126.

2. How did Adam rank in God's creation? Psalm 8:4-5. Compare Hebrews 2:6-9.

NOTE: ‘Before the creation of man, angels were in existence; for when the foundations of the earth were laid, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. . . . Angels are in nature superior to men, for the psalmist says that man was made “a little lower than the angels.” Psalm 8:5.’ *Great Controversy*, page 511.

‘Let them have dominion’

3. What was to be man's role in the world God had created? 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.

4. How was man to exercise that dominion? Psalm 8:4-8; Consider Psalm 145:13-17 to see how God exercises dominion.

NOTE: ‘He was placed, as God's representative, over the lower orders of being. They 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*, page 45.

‘Although dominion over the works of God's hands was given to him, he could rule only by the power of God. God is king over all; He is “King of kings.” “The kingdom is the Lord's” (Psalm 22:28), and our daily confession is to be, “Thine is the kingdom.” He did not withdraw from this portion of the universe when He gave dominion to Adam. Far from it. It was His purpose to rule the world through man. “Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour.” Isaiah 45:15. He is “meek and lowly in heart” (Matthew 11:29), and delights more in the welfare of others than in His own. How wonderful! Think of the Maker of the universe, “in honour preferring another,” and therein finding His highest glory. And yet that is true of God for He is everything that He expects of us. So God was pleased that in this part of His kingdom He should be represented by men. Not that man was by any means to take God's place, for that is impossible, but that God in man would rule.’ E. J. Waggoner: *Present Truth*, August 12, 1897.

‘To see what he would call them’

5. How did Adam begin to exercise his God-given dominion? Genesis 2:19.

NOTE: ‘With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all.’ *Patriarchs & Prophets*, page 50.

6. What did Adam learn from his work of naming the creatures? Genesis 2:20.

NOTE: ‘After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them “there was not found an help meet for him.” Among all the creatures that God had made on the earth, there was not one equal to man. 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.

‘An help meet for him’

7. How did God satisfy Adam's lack of "an help meet for him"? Genesis 2:21-22.

NOTE: ‘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. 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.’ *The Faith I Live By*, page 251.

8. What was Adam's reaction to God's provision of "an help meet for him"? Genesis 2:23.

NOTE: 'On the sixth day God brought all the birds and animals to Adam, the man whom He had made, to see what he would call them; "and whatsoever Adam called every living creature, that was the name thereof." But among all the creatures that passed before Adam, none were equal to him or fitted to be his companion. Without someone who could talk and sympathise with him and who could enjoy things with him, all the beauties of a perfect home could not keep him from feeling lonely, or make him perfectly happy. God did not think it best for him to live alone, and so He "caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof;" and out of the rib He made a woman and brought her to Adam for his companion. Genesis 2:21-24. Adam could not help loving her, for she was part of his own flesh; and Adam called his wife's name Eve.' E. J. Waggoner: *Present Truth*, February 1, 1894.

'They shall be one flesh'

9. What divine institution resulted from the creation of Eve? Genesis 2:24.

NOTE: 'God made from the man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him, he in his turn to be her strong helper. All who enter into matrimonial relations with a holy purpose, the husband to obtain the pure affections 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. Christ came not to destroy this institution, but to restore it to its original sanctity and elevation. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. He who gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognising it as an institution that He Himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honour, should be recognised as members of the family above.' *Counsels for the Church*, page 125.

10. What important truth can marriage teach us? Ephesians 5:22-33.

NOTE: 'Give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Colossians 3:12; Ephesians 5:2, 22-25. Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other. Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other.' *Counsels for the Church*, pages 126-127.

'All things were made by Him'

11. What title did Luke give to Adam? Luke 3:38.

NOTE: 'When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another, considering all this, shall we, for the privilege of tracing our descent from germs and molluscs and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, "God created man in His own image, in the image of God created He him"? Genesis 1:27. Shall we reject that genealogical record, prouder than any treasured in the courts of kings, "which was the son of Adam, which was the son of God"? Luke 3:38.' *Education*, page 130.

12. How does John describe those who will be sons of God? 1 John 3:2-3.

NOTE: 'The Bible contains instruction regarding the character God's children must possess. "Blessed are the pure in heart," it declares, "for they shall see God." Matthew 5:8. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.' *Counsels to Parents, Teachers & Students*, page 429.

Tailpiece: Without Genesis, we never know the origin of the human race and the role that God planned for mankind. Instead we would fall prey to man's delusive theories, like Evolution, that mankind are simply apes that developed more than other apes.

Lesson 3: April 15-21

'Death by sin'

MEMORY VERSE: 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' Romans 6:23.

STUDY HELP: *The Faith I Live By*, page 71.

LESSON SCRIPTURE: Romans 5:12.

LESSON AIM: To study what the Bible teaches about the coming of sin into the world and its consequences.

Introduction

'We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.' *The Faith I Live By*, page 84.

'The soul that sinneth, it shall die'

1. What does the Bible teach to be the inevitable consequence of sinning? Ezekiel 18:4, last part; Ezekiel 18:20, first part.

NOTE: 'The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God.'" *Review & Herald*, March 15, 1906.

2. How did God emphasise this truth to Adam? Genesis 2:16-17. Compare Genesis 3:2-3.

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 first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favour with God. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.' *Conflict & Courage*, page 13.

'The Lamb slain from the foundation of the world'

3. Why did Adam and Eve not die on the day they sinned? Consider Genesis 3:21 & Revelation 13:8.

NOTE: It is clear that, despite God's words, Adam and Eve did not die on the day that they ate of the forbidden fruit. And yet a death did take place on that day. In order to cover the nakedness that their sin had revealed, the LORD God took the lives of innocent creatures so that their skins would provide clothing to cover the nakedness of the sinful pair. Thus God began to teach them about His plan for the salvation of sinners, that only by the shedding of the blood of the Lamb of God could sinful man find forgiveness and acceptance with the God against whom he had sinned.

4. Why did those innocent creatures have to die? Hebrews 9:22. Compare Matthew 26:28.

NOTE: 'The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Sin is the transgression of the law. Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ's own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not under a covering of fig leaves, but under the robe of Christ's righteousness. Christ has made a sacrifice to satisfy the demands of justice. What a price for Heaven to pay to ransom the transgressor of the law of Jehovah! Yet that holy law could not be maintained with any smaller price. In the place of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity. In His Son, God gave Himself to save from eternal ruin all who would believe in Him. Sin is disloyalty to God, and is deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy robe will come to nought. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute for the covering of fig leaves the pure robes of His righteousness. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God. The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the Avenger of justice, which is the habitation and the foundation of His throne. He cannot dispense with His law; He cannot do away with its smallest item in order to meet and pardon sin. The rectitude, justice, and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen.' *The Upward Look*, page 378.

‘Whosoever committeth sin transgresseth also the law’

5. What is sin? 1 John 3:4.

NOTE: ‘Our only definition of sin is that given in the Word of God; it is “the transgression of the Law.”’ *Great Controversy*, page 492

‘The only definition given in God’s Word is: “Sin is the transgression of the Law,” and the apostle Paul declares, “Where no law is, there is no transgression.”’ *Bible Echo*, June 11, 1894.

‘The only definition of sin given in God’s Word is transgression of the Law.’ *General Conference Daily Bulletin*, March 2, 1897.

‘John gives the definition of sin: “Sin is the transgression of the Law.”’ *Southern Watchman*, August 14, 1906.

‘The apostle gives the true definition of sin: “Sin is the transgression of the Law.”’ *Review & Herald*, March 4, 1875.

‘Now we want to understand what sin is; that it is the transgression of God’s Law. This is the only definition given in the Scriptures.’ *Review & Herald*, April 3, 1888.

‘The only definition given in the Word of God as to what is sin is found in 1 John 3:4.’ *Signs of the Times*, January 8, 1894.

‘John says: “Sin is the transgression of the Law.” Here we have the true definition of sin. It is the transgression of the Law.’ *Signs of the Times*, June 20, 1895.

6. What alternative theory about sin has been circulating since Bible times? Ezekiel 18:19, first part.

NOTE: It is clear that, even in Ezekiel’s day, people were teaching that God holds us guilty of the sins of our ancestors. Largely because of the influence of Augustine of Hippo, perhaps the most influential figure in Christian history since the days of the apostles, most churches have come to accept his doctrine of ‘original sin’ that God holds each and every member of the human race guilty of Adam’s sin from the day of our birth. Thus, according to Augustine and his many followers, we are already accounted sinners from the moment of birth, long before any of us is capable of committing a single sin. It is this teaching that made most churches adopt the practice of infant baptism and its accompanying idea that the act of baptism brings regeneration. A baby who has not been baptised (or sprinkled, because baptism itself was superseded by sprinkling) was denied eternal life and condemned to spend eternity in hell. (This was later altered to create another eternal destination for unbaptised babies, known as Limbo.) Since none of us is responsible for being born, the doctrine of ‘original sin’ means that we are not responsible for being sinners.

‘We are never exhorted to repent of Adam’s sin, nor to avert its consequences. Here is where the Paedobaptists err. Infants have no personal sins to be remitted; therefore if they are baptised for the reason given in the gospel, that is, for the remission of sin, it must be Adam’s sin, not their own. But such an idea is never hinted in the Scriptures; it is contrary to the facts and reasons given in the case.’ J. H. Waggoner: *A Vindication of the Doctrine of the Resurrection of the Unjust*, page 25.

‘Do you mean to cast reproach upon God? Well, you say, it was Adam’s sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment.’ *1888 Materials*, page 122.

‘The wickedness of the wicked shall be upon him’

7. Does the Bible teach that we are guilty of sins of our ancestors? Ezekiel 18:19.

NOTE: ‘Christ is to be the judge of men, for the Father has put all judgment in His hands, and the secrets of men are to be judged by Him. And into that judgment “every work” shall be brought, evil as well as good. And it is in view of that judgment that the exhortations are given, and threatenings made, in the Bible. But there is no intimation that Adam’s sin will come into that judgment. The judgment for that is far in the past; with that we, as probationers, have nothing to do.’ J. H. Waggoner: *A Vindication of the Doctrine of the Resurrection of the Unjust*, page 26.

8. Does the Bible teach that we are responsible for our sins? Ezekiel 18:20.

NOTE: ‘Those who do not accept salvation through Jesus will suffer the penalty of their own sins.’ *Early Writings*, page 178.

‘In strict justice God reserves the wicked to the day, of judgment to be punished. 2 Peter 2:9. And as eternal life is the gift of God, so they who do not seek it through the Son, must of necessity receive the wages of their sin, which is death. “He that believeth not the Son shall not see life; but the wrath of God abideth on him.” There are however, two resurrections in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, is “the resurrection of damnation.” They who have part in the first resurrection are blessed and holy: on them the second death shall not have power. They are raised in power, in glory, in incorruption, while they that sow to the flesh, “shall of the flesh reap corruption.” Galatians 6:8. They will be subject to the second death. Once they died on account of Adam’s sin; from this state they are raised by Christ. But the second time they die on account of their own sin; and from this death there is no redemption. No hope is held out for those who fall under its power. No resurrection morning dawns upon the darkness and gloom of the second death.’ Uriah Smith: *Review & Herald*, September 6, 1864.

‘In Adam all die’

9. How did Paul speak of the death that all suffer because of Adam's sin? 1 Corinthians 15:22. Consider Romans 5:12.

NOTE: 'In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; 1 Corinthians 15:22.' *Great Controversy*, page 544.

10. How did Christ show that all who die will be resurrected? John 5:28-29.

NOTE: 'But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression, "the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion.' *Great Controversy*, page 544.

'The second death'

11. What lie was told by Satan to break the link between sin and death? Genesis 3:4.

NOTE: 'The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden, "Ye shall not surely die," was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.' *Darkness Before Dawn*, page 14.

12. How is the death which is the penalty for sin described? Revelation 20:12-15; Revelation 21:8.

NOTE: 'While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life. In the cleansing flames the wicked are at last destroyed, root and branch, [Malachi 4:1] Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations.' *The Faith I Live By*, page 72.

13. Which ones will not suffer the second death? Revelation 2:11. Think about Revelation 20:6.

NOTE: 'Upon those that had part in the first resurrection, the second death has no power. (Revelation 20:6.) While God is to the wicked a consuming fire, He is to His people both a sun and a shield. (Psalm 84:11.) 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. One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. 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. "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29.' *Maranatha*, page 348. 'Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience. Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: "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." 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," 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.' *Maranatha*, page 325.

Tailpiece: The wages of sin truly is death. Only through Christ can a person have immortality. The devil's lie, "ye shall not surely die," though so widely believed, is untrue for all that. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Psalm 34:12-14.

Lesson 4: April 22-28

‘A more excellent sacrifice’

MEMORY VERSE: ‘By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.’ Hebrews 11:4.

STUDY HELP: *Conflict & Courage*, page 24.

LESSON SCRIPTURE: Genesis 4:1-15.

LESSON AIM: To study what the Bible teaches about the coming of sin into the world and its consequences.

Introduction

‘Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favour with God. It is only through the merits of Jesus that our transgressions can be pardoned.’ *Conflict & Courage*, page 25.

‘I have gotten a man from the LORD’

1. Who was Adam’s first son and what did his name mean? Genesis 4:1.

NOTE: ‘From the very beginning, when the promise was first made, those who believed it watched eagerly for the coming of the promised Seed. When Cain, the first little baby, was born, and his mother Eve said, “I have gotten a man from the Lord,” she earnestly hoped that she held in her arms the One who was to be her Saviour. But, alas, how sadly disappointed she must have been when, as he grew up, his pride and jealousy and hatred of his brother showed all too plainly that he “was of that wicked one.” Instead of the Son of God, they had got a son in their own image; for we learned how they themselves became “the children of the wicked one,” through receiving his word in the place of the Word of God.’ E. J. Waggoner: *Present Truth*, October 20, 1898.

2. What was the second son called? Genesis 4:2, first part.

NOTE: Scholars differ as to the meaning of the name ‘Abel’. Unlike Cain’s and other Bible names, the Bible itself does not provide an explanation. Some think it is connected with the Hebrew words meaning ‘vanity’ or ‘breath’. Others believe it means ‘mourning’. Another suggestion is that the name means ‘feeder’.

‘Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator’s dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam’s sin. He permitted his mind to run in the same channel that led to Satan’s fall, indulging the desire for self-exaltation and questioning the divine justice and authority.’ *Patriarchs & Prophets*, page 71.

‘In process of time’

3. What differing occupations did the two sons follow? Genesis 4:2, last part.

4. When the time came for sacrifice, what offering did Cain bring? Genesis 4:3

NOTE: ‘The word rendered “in process of time” literally signifies “at the end of the days,” or, “at the cutting off of days,” that is, as I think probable, at the close, as we should say, of a section of days, a very natural expression for the end of a week. If this be the meaning, it would seem to refer to the division of time just previously mentioned, and also of the use of this day for religious worship!’ James White: *Review & Herald*, April 4, 1854.

‘It is remarkable that what is here rendered “in process of time,” is, in the Hebrew, “at the end of days;” and the inquiry is not without pertinency; at what “end of days” were those evidently customary offerings brought unto the Lord? On what occasion would these firstborn of the human race be so likely to present these their religious services unto God, as on that day which God himself had blessed and sanctified; the Sabbath, the end of the week? Such an allusion to the Sabbath and the division of time into weeks is at least natural, and as much as could be expected in a historic sketch, which, for brevity, is wholly unparalleled among the writings of man.’ Rev. John S. Stone: *The Christian Sabbath*, pages 20, 21. New York: Alexander V. Blake, 1844.

‘Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgement of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labour. He presented his offering as a favour done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice, but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out.’ *Conflict & Courage*, page 25.

5. In contrast, what offering did Abel bring? Genesis 4:4, first part.

NOTE: 'The Lord gave Cain and Abel directions regarding the sacrifice they were to bring Him. Abel, a keeper of sheep, obeyed the Lord's command and brought a lamb as his offering. This lamb, as it was slain, represented the Lamb of God, who was to be slain for the sins of the world. Cain brought as an offering the fruit of the ground, his own produce. He was not willing to be dependent on Abel for an offering. He would not go to him for a lamb. He thought his own works perfect, and these he presented to God.' *Christ Triumphant*, page 35.

'A more excellent sacrifice'

6. How did the LORD respond to Abel's offering? Genesis 4:4, last part.

NOTE: 'These two brothers erected their altars alike, and each brought an offering. Abel presented a sacrifice from the flock, in accordance with the Lord's directions. "And the Lord had respect unto Abel and to his offering." . . . Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.' *Conflict & Courage*, page 24.

7. How did Paul explain the LORD's response to Abel's offering? Hebrews 11:4.

NOTE: 'Now, it is not true, and it never was true, that the ceremonial law of sacrifices and offerings ever brought anybody to faith. It was faith that brought them to that law. "By faith Abel offered unto God . . . sacrifice." Did the sacrifice, or the offering of it, bring Abel to faith? No. Faith brought Abel to the sacrifice. That sacrifice was a lamb, and, in Abel's faith, it was Christ. And by the faith of Christ, in which he offered that sacrifice, "he obtained witness that he was righteous. " Thus he attained to righteousness by faith; to justification by faith. Thus faith brought him to that ceremonial law of sacrifices and offerings.' A. T. Jones: *Review & Herald*, April 17, 1900.

'The way of Cain'

8. In contrast, how did the LORD respond to Cain's offering? Genesis 4:5, first part.

NOTE: 'Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested. Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favour with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.' *Patriarchs & Prophets*, page 72.

9. How did Cain react when the LORD did not accept his offering and how did the LORD explain the situation to him? Genesis 4:5-7.

NOTE: 'The Lord saw the wrath of Cain. He saw the falling of his countenance. Thus is revealed how closely the Lord marks every action, all the intents and purposes, yes, even the expression of the countenance. This, though man may say nothing, expresses his refusal to do the way and will of God. Mark the words of the Lord: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." This question may be addressed to every young man and young woman who, like Cain, reveal their passion when acting out the promptings of Satan, which are in direct opposition to the requirements of God. If you choose to throw off the sacred, restraining influence of the truth, Satan will lead you captive at his will. You will be in danger of giving scope to your appetites and passions, giving loose rein to lusts, to evil and abominable desires. Instead of bearing in your countenance a calm serenity under trial and affliction, like faithful Enoch, having your face radiant with hope and that peace which passeth understanding, you will stamp your countenance with carnal thoughts, with lustful desires. You will bear the impress of the satanic instead of the divine.' *Conflict & Courage*, page 26.

'Cain, who was of that wicked one, and slew his brother'

10. As Cain discussed these things with his brother, what did Cain do? Genesis 4:8.

NOTE: 'Instead of acknowledging his sin, Cain continued to complain of the injustice of God and to cherish jealousy and hatred of Abel. He angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself. He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death, and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred. All this caused Cain's anger to burn the hotter. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion he slew his brother.' *Patriarchs & Prophets*, page 74.

11. How did the apostle John explain Cain's motives for murdering his brother? 1 John 3:12.

NOTE: 'Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil, and his brother's righteous." 1 John 3:12. So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproof." John 3:20. The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace.' *Patriarchs & Prophets*, page 74.

'Am I my brother's keeper?'

12. What question did the Lord ask Cain and what was Cain's response? Genesis 4:9.

NOTE: 'Cain the murderer was soon called to answer for his crime. "The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Cain had gone so far in sin that he had lost a sense of the continual presence of God and of His greatness and omniscience. So he resorted to falsehood to conceal his guilt. Again the Lord said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." God had given Cain an opportunity to confess his sin. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had uttered to conceal it; but he was rebellious still, and sentence was no longer deferred. The divine voice that had been heard in entreaty and admonition pronounced the terrible words: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.'" *Patriarchs & Prophets*, page 77.

13. How did the Lord mitigate Cain's punishment? Genesis 4:13-15. Think about Romans 12:19.

NOTE: 'Cain had mistaken the Lord, as in all the other he had mistaken himself. There is with the Lord forgiveness of iniquity, and transgression, and sin. The Lord had given the Firstling of His flock, the Lamb of God, a satisfaction and propitiation for the sin of the world and for the sins of men. There was for Cain forgiveness full and free at the first, when he refused to recognise that there was in him any sin at all. there was for him forgiveness just as full and free after he had manifested his refusal to recognise that there was in him any sin at all, and when the Lord had in mercy revealed to him that "sin lieth at the door." In the Lord's sight the sin was no greater when it had worked itself out than when it lay at the door; no greater when it had made the spring and accomplished its awful stroke than when it lay at the door crouching ready to spring to its awful stroke. There was with the Lord then forgiveness full and free, and there was with him now forgiveness just as full and just as free; for He changeth not. Therefore Cain's iniquity was not greater than that it might be forgiven; in reality no more so now than at the first. And this the Lord now makes manifest to him in such a marvellous manifestation of mercy that even not only Cain, but also all others could know it. To Cain's complaint the Lord answered: "Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should slay." And what a token of the blind perversity of the natural mind is given in the fact that in this marvellous extension of mercy to Cain there is seen by thousands even of professed Christians only an advertisement and condemnation of Cain and his guilt, and all emblazoned before the universe! These refer to "the mark of Cain" as if it were distinguishing blood-red mark of his guilt and condemnation branded upon him by God to enlist all men also in the condemnation; and according to this blind and perverse nation; they promptly enlist in the hue and cry of the condemnation of Cain and other sinners, and condemn themselves in their condemnation of him and others. In this blind perversity they overlook the divine and glorious truth that with God there is forgiveness, not condemnation, of sinners; that God gave not His son to condemn the world nor any man, but that the world and all men through him might be saved. John 3:17.' A. T. Jones, *The Medical Missionary*, August 19, 1908.

Tailpiece: For those who suggest that the sin of Adam and Eve was a trivial matter, the story of Cain and Abel shows the terrible nature of sin. The very first baby born into this world became the first murderer. Cain's sin arose from the delusion that God is not particular in His commands. Cain said, in effect, I do not see that it matters what kind of offering I bring, provided I bring an offering. In the same way today, when they are alerted to the Fourth Commandment, many say, I do not see that it matters which day I keep holy, provided I keep one in seven. Those who prefer their own way to God's will, like Cain, find that God has not respect for their offering.

Lesson 5: April 29-May 5

'The sons of God saw the daughters of men'

MEMORY VERSE: 'And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call themselves by the name of the LORD.' Genesis 4:26, marginal reading.

STUDY HELP: *Christ Triumphant*, page 39.

LESSON SCRIPTURE: Genesis 6:1-13.

LESSON AIM: To study the terrible consequences of the people of God linking themselves with the worldly ones.

Introduction

'The descendants of Seth were called the sons of God; the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt and, by intermarriage with them, lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast aside the fear of God and trampled upon His commandments. But there were a few that did righteousness, who feared and honoured their Creator. Noah and his family were among the righteous few.' *Conflict & Courage*, page 36.

'Cain went out from the presence of the LORD'

1. How did Cain's lifestyle change after the murder of Abel? Genesis 4:16-17.

NOTE: 'Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. In that which pertains to mere earthly and material progress, his descendants became distinguished. But they were regardless of God, and in opposition to His purposes for man.' *Patriarchs & Prophets*, page 81.

'When God made the world He planted a garden; when Cain killed his brother, he built the city.' E. J. Waggoner: *Present Truth*, June 27, 1901.

'Ever since Cain went forth and built the first city, the long experiment has continued. and he who surveys the results, in the communities which have filled, and now fill, the habitable world, will return from his inspection wearied and disheartened, and little able to anticipate the perfection of man from the progress of society and the education of the world.' W. W. Prescott: *The Doctrine of Christ*, page 166.

2. Whom did Cain marry? Consider Genesis 5:4.

NOTE: Ever since men began to cast doubt on the authenticity of the opening chapters of Genesis, the commonest objection raised has been: Where did Cain get his wife from? The failure of Bible-believing Christians to answer this question has led many, particularly young people, to lose confidence in the Scriptures. One reason for the question, and the failure to provide an answer is the assumption that, at the time of Cain, the world had only four inhabitants, Adam, Eve, Cain and Abel! Abel's murder then reduced the number to three! But this conclusion is based on a failure to read the Bible, for we are clearly told that Adam had sons, other than the three who are named, and also daughters.

But then the argument goes that God forbade the marriage of brothers with sisters. Therefore Cain would not have married his sister. The reason why marriages with close relations are forbidden today is well known; such marriages today lead to a vastly increased risk of genetic defects in the offspring of such unions. But in the early days of the world, genetic defects would not have occurred, as they do today when men have deteriorated so much. Abraham married his half-sister more than 2000 years after Creation and God did not condemn this marriage. (See Genesis 20:1-12.) But by the time of Moses half a millennium later God forbade such marriages. (See Leviticus 18.) Marriages between first cousins were permitted in Bible times but, although they are legal today, doctors warn against the greatly increased likelihood of genetic defects as a result of such marriages.

'They have gone in the way of Cain'

3. What additional sin did Cain's great great grandson introduce into the human race? Genesis 4:19.

NOTE: 'To the crime of murder, in which Cain had led the way, Lamech, the fifth in descent, added polygamy, and, boastfully defiant, he acknowledged God, only to draw from the avenging of Cain an assurance of his own safety.' *Patriarchs & Prophets*, page 81.

'In the beginning, God gave to Adam one wife, thus showing His order. He never designed that man should have a plurality of wives. Lamech was the first who departed in this respect from God's wise arrangement. He had two wives, which created discord in his family. The envy and jealousy of both made Lamech unhappy. When men began to multiply upon the face of the earth, and daughters were born unto them, they took them wives of all which they chose. This was one of the great sins of the inhabitants of the old world, which brought the wrath of God upon them. This custom was practised after the flood, and became so common that even righteous men fell into the practice, and had a plurality of wives. Yet it was no less sin because they became corrupted, and departed in this thing from God's order.' *Spirit of Prophecy, volume 1*, page 93.

4. How did Lamech further follow in the steps of his great great grandfather? Genesis 4:23.

NOTE: 'Sad to say, as for any faith and salvation of Cain, it was all in vain. Still through it all Cain remained unrepentant. Instead of allowing this marvellous mercy and goodness of God to lead him to repentance, he made it rather the sanction of his continuance in hardness of heart and transgression. This is not only declared by Inspiration in the words of Jude 1:11, but it shows itself in the life of Lamech the fifth in descent from Cain. "Lamech said unto his wives, Adah and Zillah, I have slain a man, for wounding me, and a young man for hurting me. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." (Genesis 4:23, 24.) His argument is: Cain slew an innocent man, one who had done him no hurt at all; and any slaying him would be avenged seven-fold. But this man wounded me, this man hurt me. If, then, Cain was protected and avenged seven-fold, who slew an innocent man, a man who had done him no hurt, truly I shall be protected and avenged seventy and seven-fold, when the man whom I slew had wounded me, and had hurt me. Thus God's great mercy to the sinner was used

only for the sanction of the sin; “turning the grace of our God into lasciviousness, and denying the Lord God, and our Lord, Jesus Christ.” And this was only going “in the way of Cain”, still unrepentant and hardened.’ A. T. Jones: *The Medical Missionary*, August 19, 1908.

‘They have sought out many inventions.’

5. What kinds of activity did Cain's descendents engage in? Genesis 4:20-22.

NOTE: ‘There perished in the Flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. How did man gain his knowledge of how to devise? From the Lord, by studying the formation and habits of different animals. Every animal is a lesson book, and from the use they make of their bodies and the weapons provided them, men have learned to make apparatus for every kind of work. If men could only know how many arts have been lost to our world, they would not talk so fluently of the dark ages. Could they have seen how God once worked through His human subjects, they would speak with less confidence of the arts of the antediluvian world. More was lost in the Flood, in many ways, than men today know. Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgement, were using every quality of the mind to glorify self. By the waters of the Flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was repopled, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan.’ *SDA Bible Commentary, volume 1*, page 1089.

6. What comment did the Preacher make about this kind of activity? Ecclesiastes 7:29.

NOTE: ‘The world today takes much satisfaction in talking of the progress of the age. But in this God does not delight. It may be said of the men of this time, as of those before the flood, They have sought out many inventions. In the antediluvian world there were many wonderful works of art and science. These descendants of Adam, fresh from the hand of God, possessed capabilities and powers that we never now look upon. Those who lived before the flood were only a few steps from God, the Creator of the world and its inhabitants. The long life and large intellect given to these men might have been used in God’s service. But their intellectual strength, that mighty power, was perverted to dishonour God. When men separate from God, they place themselves under the control of Satan. Talents have been given to men that they may be used in God’s service. There is only one safe way for any man, and that is the way of obedience to a “Thus saith the Lord.”’ *Conflict & Courage*, page 34.

‘They bare children unto them’

7. What caused the descendents of Seth to mingle with the descendents of Cain? Genesis 6:1-2.

NOTE: ‘For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. “The sons of God saw the daughters of men that they were fair.” The children of Seth, attracted by the beauty of the daughters of Cain’s descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character.’ *Conflict & Courage*, page 38.

8. What were the offspring of these unions like? Genesis 6:4.

NOTE: The word ‘Nephilim’, translated ‘giants’, can also be rendered ‘men of violence’.
‘Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, “and they took them wives of all which they chose.” The children of Seth went “in the way of Cain” (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men “did not like to retain God in their knowledge;” they “became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21. Therefore “God gave them over to a mind void of judgment.” Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy.’ *Patriarchs & Prophets*, page 81.

‘The earth was filled with violence’

9. What was the state of the world as a result of these unions? Genesis 6:11.

NOTE: ‘And then, ah saddest to tell, the children of the light forsook the way of the light; those who knew the way of right and truth went in the way of falsity and wrong; “the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose.” Genesis 6:1, 2. The consequence was that with this mighty encouragement in the wrong, the children of darkness swung away into overwhelming wickedness with no thought of any restraint. Then the wickedness speedily grew so all-prevailing that “every imagination of the thoughts of the heart, the very spring of every purpose and desire, was only evil continually.” The whole world became so corrupt and filled with violence that nothing short of the mighty waters of the Flood could stop it. And the Flood did stop it. But it should not be forgotten that it was not of itself the wickedness of the ones who were only wicked, but it was apostasy of those who knew God and the right that brought the Flood.’ A. T. Jones: *The Medical Missionary*, April 15, 1908.

10. How did God Himself see the state of mankind at this time? Genesis 6:12.

NOTE: 'The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the Flood. The wickedness of the inhabitants of the old world is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.'" *Selected Messages, book 2, page 151.*

'It repenteth Me that I have made them'

11. What decision did God reluctantly make? Genesis 6:7.

NOTE: 'For centuries God bore with the inhabitants of the old world. But at last guilt reached its limit. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." He came out of His place to punish the inhabitants of the earth, and by a flood cleansed the earth of its iniquity.' *1888 Materials, page 569.*

12. Whom did God recognise as exceptional in this time of worldwide depravity? Genesis 6:8.

NOTE: 'But Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by his holy integrity and unwavering faithfulness.' *Reflecting Christ, page 322.*

13. What is said of Noah's character and lifestyle? Genesis 6:9.

NOTE: 'The world is no more favourable today for the development of Christian character than in Noah's day. Then wickedness was so widespread that God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord. . . . Noah was a just man and perfect in his generations, and Noah walked with God" (Genesis 6:7-9). Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator.' *Selected Messages, book 1, page 90.*
'Noah had faith in God. His position was a trying one; he had to fight the good fight of faith at every step. One hundred and twenty years of probation was granted to the inhabitants of the world, and Noah was to live through that generation. Everything around him was in confusion. On all sides was sin and wickedness, disregard of God and His holy law; but he was to live among men, and not be a partaker of their wicked works, but to be an example of righteousness, and faith, and entire obedience to God. Amid world-wide contempt of God, he was a faithful preacher of righteousness, exemplifying to the world what a man's life could be by reposing confidence in the sure word of God, by rendering obedience to all His commandments. Nearly the whole world was against Noah.' *Signs of the Times, April 18, 1895.*

Tailpiece: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.' 2 Corinthians 6:17. If only the faithful ones of the line of Seth had heeded this counsel, how different might things have been.

Lesson 6: May 6-12 'He pleased God'

MEMORY VERSE: 'By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.' Hebrews 11:5.

STUDY HELP: *Christ Triumphant, page 39.*

LESSON SCRIPTURE: Genesis 5:21-24.

LESSON AIM: To study how Enoch's life and character contrasted with the people of his day.

Introduction

'Enoch formed a righteous character, and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time, there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are wholly on the Lord's side, partakers of the divine nature, having escaped the corruption that is in the world through lust, not by trying to make a clear path for our feet where we shall have no trials or difficulties to meet, but by placing ourselves in right relation to God and letting Him take care of the consequences.' *Christ Triumphant, page 42.*

'The earth was filled with violence'

1. What was the world like during Enoch's lifetime? Genesis 6:11.

NOTE: 'The wickedness of men had reached such a height that destruction was pronounced against them. As year after year passed on, deeper and deeper grew the tide of human guilt, darker and darker gathered the clouds of divine judgement. Yet Enoch, the witness of faith, held on his way, warning, pleading, entreating, striving to turn back the tide of guilt and to stay the bolts of vengeance. Though his warnings were disregarded by a sinful, pleasure-loving people, he had the testimony that God approved, and he continued to battle faithfully against the prevailing evil, until God removed him from a world of sin to the pure joys of heaven. The men of that generation had mocked the folly of him who sought not to gather gold or silver or to build up possessions here. But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light.' *Patriarchs & Prophets*, page 87.

2. In contrast what are we told about Enoch's character? Hebrews 11:5.

NOTE: 'Enoch walked with God, while of the world around him sacred history records: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast to the wicked people around him. His piety, his purity, his unswerving integrity, was the result of his walking with God, while the wickedness of the world was the result of their walking with the great deceiver. Enoch was a representative man, but he is not praised, he is not exalted; he simply did that which every son and daughter of Adam may do.' *Christ Triumphant*, page 51.

'After he begat Methuselah'

3. What appears to have been a turning point in Enoch's life? Genesis 5:21-22.

NOTE: 'Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His commandments. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realised more fully his own obligations and responsibility as a son of God.' *Christ Triumphant*, page 42.

4. What is the significance of the name Enoch gave to his son? Genesis 5:21. Consider 2 Peter 3:8-9.

NOTE: The name 'Methuselah' appears to mean 'his death shall send' and the marginal reading in some Bibles is 'At his death the sending forth of waters.' Two things are worth noting: first, a careful examination of the genealogies of Genesis 5 will confirm that Methuselah did die in the very year the Flood began. Thus Methuselah's long life was a continual witness to the certainty of the coming judgement on the wicked antediluvians; second, Methuselah's lifespan is the longest recorded in these genealogies. Surely we can conclude that it was the mercy and the longsuffering of God that prolonged his life so long. As Peter explained, 'The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.' The prolonging of Methuselah's life helps us to understand why the Second Coming of Christ appears to be so long delayed.

'Enoch walked with God'

5. What is said of Enoch after the birth of his son? Genesis 5:22.

NOTE: 'As he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditation day and night; and with all the fervour of his soul he sought to reveal that love to the people among whom he dwelt. Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. And this holy walk was continued for three hundred years. . . . Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries.' *Conflict & Courage*, page 28.

6. What does it mean, to walk with God? Consider Deuteronomy 10:12; Joshua 22:5; 1 Kings 8:61; Micah 6:8; 1 John 1:6-7.

NOTE: 'What a blessed thing it is that we have an Enoch! Notwithstanding the corruption that was so great around him, yet he walked with God, and his light shone out to that degenerate age. And if Enoch walked with God amid corruption then, why cannot men and women walk with God today, in this age of the world? Many of us know something of this experience. We know that in sadness and grief we feel very frail, but we know that Jesus is right by our side to sympathise with us, and He will help us. We can commune with our best Friend; He is right by our side. We need not go into the heavens to bring Him down, for He is right by us to help us. As we walk in the streets with those who care not for God or heaven or heavenly things, we can talk to them of Jesus. We have something more precious than they to look upon; it is Jesus. He is with us in the moral darkness of this age. We can tell Him of the afflictions of our soul and the wickedness in the world, and none of these things need hinder us. We can talk with Jesus. We can talk with Jesus as Enoch talked with God; he could tell his Lord all about his trials. Enoch formed a righteous character, and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time, there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are wholly on the Lord's side, partakers of the divine nature, having escaped the

corruption that is in the world through lust, not by trying to make a clear path for our feet where we shall have no trials or difficulties to meet, but by placing ourselves in right relation to God and letting Him take care of the consequences.' *Christ Triumphant*, page 42.

'God took him'

7. What mysterious fact are we told about Enoch? Genesis 5:24.

NOTE: "'Blessed are the pure in heart: for they shall see God.'" [Matthew 5:8.] For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city, the first from among men to enter there.' *Gospel Workers*, page 53.

8. How is this mysterious experience described by Paul? Hebrews 11:5.

NOTE: 'The Judgement is to sit, the books are to be opened, and every man is to be judged according to the deeds done in the body. . . . He who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour's promise, "I will love him, and will manifest Myself to him." He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit's working, a power that will enable us to withstand temptation.' *1888 Materials*, page 1502.

'He pleased God'

9. What testimony is given of Enoch? Hebrews 11:5, last part.

NOTE: 'To be living Christians, we must have a vital connection with Christ. The true believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever-growing love for God, and a clear perception of His character and attributes, we must keep the eye of faith fixed constantly on Him. Christ is the life of the soul. We must be in Him and He in us, else we are sapless branches. God must be ever in our thoughts. We must hold converse with Him while we walk by the way, and while our hands are engaged in labour. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please Him who has given His life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God.' *Review & Herald*, May 30, 1882.

10. How may we please God? Hebrews 11:6.

NOTE: 'There are too many who try to live the Christian life on the strength of the faith which they exercised when they realised their need of pardon for the sins of their past life. They know that God alone can pardon sins, and that He does this through Christ; but they imagine that, having once been started, they must run the race in their own strength. We know that many have this idea, first, because we have heard some say so, and second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say, besides the ever-recurring formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for God, and of walking with Him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom, in the following most forcible illustration: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews. 11:5, 6. Note the argument to prove that Enoch was translated by faith: Enoch was translated because he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found, it is a good thing; but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation.' E. J. Waggoner: *Bible Echo & Signs of the Times*, September 15, 1892.

'Enoch also, the seventh from Adam, prophesied'

11. What prophecy does Jude attribute to Enoch? Jude 1:14.

NOTE: 'The Lord opened more fully to Enoch the plan of salvation, and by the Spirit of prophecy carried him down through the generations which should live after the Flood, and showed him the great events connected with the second coming of Christ and the end of the world (Jude 14). Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead and ransom them from

their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time, that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God and denying the only Lord God and our Lord Jesus Christ, and trampling upon His blood and despising His atonement. He saw the righteous crowned with glory and honour while the wicked were separated from the presence of the Lord and consumed with fire.' *Lift Him Up*, page 350.

12. What aspect of Enoch's prophecy does Jude particularly emphasise? Jude 1:15.

NOTE: 'Enoch became a preacher of righteousness, making known to the people what God had revealed to him. Those who feared the Lord sought out this holy man, to share his instruction and his prayers. He laboured publicly also, bearing God's messages to all who would hear the words of warning. His labours were not restricted to the Sethites. In the land where Cain had sought to flee from the divine Presence, the prophet of God made known the wonderful scenes that had passed before his vision. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. He was a fearless reprover of sin. While he preached the love of God in Christ to the people of his time, and pleaded with them to forsake their evil ways, he rebuked the prevailing iniquity and warned the men of his generation that judgement would surely be visited upon the transgressor. It was the Spirit of Christ that spoke through Enoch; that Spirit is manifested, not alone in utterances of love, compassion, and entreaty; it is not smooth things only that are spoken by holy men. God puts into the heart and lips of His messengers truths to utter that are keen and cutting as a two-edged sword.' *Patriarchs & Prophets*, page 86.

Tailpiece: The Bible devotes very few verses to Enoch, and yet what is revealed in those few verses shows him to be a very special person, one of only two individuals who were taken to heaven without dying. Yet this is also to be the experience of those faithful ones who are living when Jesus returns. So Enoch's life and experience is to be a pattern for those who live in the closing days of this world's history.

Lesson 7: May 13-19 'I will destroy man'

MEMORY VERSE: 'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' 2 Peter 3:7.

STUDY HELP: *God's Amazing Grace*, page 132.

LESSON SCRIPTURE: Genesis 6.

LESSON AIM: To study God's decision to destroy the earth with a flood.

Introduction

'Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the Flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil.' *Conflict & Courage*, page 34.

'It grieved Him at His heart'

1. What decision did God reluctantly take? Genesis 6:7. Compare Ezekiel 33:11.

NOTE: 'No wonder that it grieved God's loving heart. Think of all that He had done for men. Think of the beautiful home that He had given them, and of the countless blessings that He had strewn about them. Think of His wonderful lovingkindness and tender mercy when they forsook Him. Think of the Way of life that He had provided for them at such great cost. Think how He had striven with them and drawn them toward Him by His Holy Spirit. And yet they would not trust Him nor accept His way of life! No wonder that His heart ached. It would do no good for His Spirit to strive with them any longer. He had done all that Divine love could do to save them, but they put His salvation away from them, and would have none of it. They had chosen the way of death when He had done all that He could do to get them to choose the way of life.' E. J. Waggoner: *Present Truth*, May 24, 1894.

2. What was the reason for this solemn decision? Genesis 6:5-6.

NOTE: 'The wickedness of the inhabitants of the old world is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land.' *Selected Messages*, book 2, page 151.

3. What period of probation did God grant the antediluvians for repentance? Genesis 6:3.

NOTE: 'In the days of Noah, the wickedness of man became so great that it was necessary for God to assert His authority and punish the transgressors of His law. A crisis had come, and the Lord declared the limits of His forbearance toward that guilty race. He sent His faithful servant with a message of warning, giving them one hundred and twenty years in which to turn from their sins. They rejected and despised God's love, and when the measure of their iniquity was full; when the boundaries of divine mercy were passed, the Lord swept that wicked race from the earth by the waters of the flood.' *Signs of the Times*, December 15, 1881.

'Thee have I seen righteous before Me'

3. What exception did God make to His decision to destroy mankind? Genesis 6:8, 18.

NOTE: 'While there are many counterfeits of faith in the world, there is a genuine faith, and it is this faith which works by love and purifies the soul. God in His providence set forth Noah as a representative of what true faith would do. The Lord designed that Noah in his life and character should present before the antediluvian world a marked example of the results of believing the word of God. He did not walk in sparks of his own kindling. He obtained all his discernment, all his power, all his strength, from the source of all light; for he held communion with God. It was because he had faith in God, because he was a man of prayer, that he was a man of power. He kindled his taper at the divine altar, that he might be a light to the world. He had a message entrusted to him from God. In his day there was so fearful a departure from God and his ways that hatred of God's law, contempt of truth and righteousness, was well nigh world-wide. The wickedness of men was very great, yet there was hope for them if they would turn from their wickedness, and the Lord made Noah His messenger to proclaim to the inhabitants of the Old World their sins, and to set before them wherein they had provoked the wrath of God. He told them what God proposed to do in the world. He declared to them the word of God. "And the Lord said, My Spirit shall not always strive with man; for that he also is flesh. Yet his days shall be an hundred and twenty years. . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . But Noah found grace in the eyes of the Lord.'" *Signs of the Times*, April 18, 1895.

4. Why was Noah spared this worldwide destruction? Genesis 7:1. Consider Genesis 6:8-9 and note Genesis 6:22.

NOTE: Notice how the same words are used of Noah and Enoch.

'The world is no more favourable today for the development of Christian character than in Noah's day. Then wickedness was so widespread that God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. . . . Noah was a just man and perfect in his generations, and Noah walked with God" (Genesis 6:7-9). Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator.' *Selected Messages, book 1*, page 90.

'Make thee an ark'

5. How did God provide for Noah's salvation from the Flood? Genesis 6:14-16.

NOTE: 'God gave Noah the exact dimensions of the ark and explicit directions in regard to its construction in every particular. Human wisdom could not have devised a structure of so great strength and durability. God was the designer, and Noah the master builder. It was constructed like the hull of a ship, that it might float upon the water, but in some respects it more nearly resembled a house. The material employed in the construction of the ark was the cypress, or gopher wood, which would be untouched by decay for hundreds of years. The building of this immense structure was a slow and laborious process.' *Conflict & Courage*, page 38.

6. What was spared in the ark with Noah? Genesis 6:19-20.

NOTE: 'Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, they "went in two and two unto Noah into the ark," and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom. But men had become so hardened by their persistent rejection of light that even this scene produced but a momentary impression. As the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they banished their rising fears by boisterous merriment, and by their deeds of violence they seemed to invite upon themselves the visitation of the already awakened wrath of God.' *Patriarchs & Prophets*, page 97.

7. What distinction did God make between the types of creature in the ark? Genesis 7:2-3.

NOTE: 'Angels were sent to collect from the forest and field the beasts which God had created. Angels went before these animals and they followed, two and two, male and female, and clean beasts by sevens. These beasts, from the most ferocious, down to the most gentle and harmless, peacefully and solemnly marched into the ark. The sky seemed clouded with birds of every description. They came flying to the ark, two and two, male and female, and the clean birds by sevens. The world looked on with wonder, some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary influence upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them.' *Spirit of Prophecy, volume 1*, page 71.

8. What further provision did God command Noah to make? Genesis 6:21

NOTE: 'Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast.' *Patriarchs & Prophets*, page 97.

'As the days of Noe were'

9. What parallel did Christ draw between Noah's day and the last days? Luke 17:26-27.

NOTE: 'The Bible declares that in the last days men will be absorbed in worldly pursuits, in pleasure and money-getting. They will be blind to eternal realities. Christ says, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39. So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table.' *Christ's Object Lessons*, page 228.

10. What similar intervention of God did Christ link to the last days? Luke 17:28-30.

NOTE: 'The very sins that brought upon Sodom the fire of destruction are practised today, and are fast ripening the world for the day of final doom. Indulgence in intoxicating liquor and in licentious practices, is common in all our cities and villages, and the last great day is hastening upon the world.' *Review & Herald*, May 1, 1894.

'They willingly are ignorant'

11. What attitude towards the Flood did Peter warn of in the last days? 2 Peter 3:3-6.

NOTE: 'Of course the same fundamental question is involved in this issue as in creation, Is there a personal God capable of doing miraculous things, or is the present observed order of nature the absolute test for all the past? The Christian believer, the eyes of whose heart have been enlightened by the indwelling of Him who is the light of the world, has no difficulty in accepting the record of the flood in Genesis as the literal account of an event which actually occurred. Moses is not the only one who testifies to this fact. The apostle Peter in his second letter refers to a class of persons living "in the last days" designated as mockers, who, holding firmly to the modern theory of continuity, ask, "Where is the promise of His coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." The apostle brings to nought their assumption of the principle of continuity by citing the destructive break in the fixed order of things due to the flood, and definitely charges upon them the responsibility for overlooking this decisive event: "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God: by which means the world that then was, being overflowed with water, perished.'" W. W. Prescott: *The Spade & The Bible*, page 42.

12. What is the reason for this attitude? 2 Peter 3:5, first part.

NOTE: 'The flood is put in the same list as the creation of the world, and the general judgement. The Apostle Peter says that they who scoff at the promise of the coming of the Lord, are willingly ignorant of the fact that "by the word of the Lord the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. Whoever discounts the story of the flood, thereby discounts the story of creation, and also the promise of the coming of the Lord to judge the world. The same word that brought the flood upon the earth, created the earth, and will make it new again. The Scriptures, from Moses onward, testify of Christ, and they cannot be rejected without rejecting Christ.' E. J. Waggoner: *Present Truth*, July 6, 1893.

'No more a flood to destroy all flesh'

13. What promise did God make to Noah after the Flood? Genesis 9:12-15.

NOTE: 'With the assurance given to Noah concerning the flood, God Himself has linked one of the most precious promises of His grace; "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee" (Isaiah 54:9, 10).' *God's Amazing Grace*, page 132.

14. How will God intervene again to bring the wickedness of mankind to an end? 2 Peter 3:7.

NOTE: 'Men are doing the same things today. Gluttony, intemperance, untameable passions, evil practices, are filling the earth with wickedness. In Noah's day the world was destroyed by water. God's word teaches that it is now to be destroyed by fire. "By the word of God, . . . the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. The people before the flood mocked at God's warnings. They called Noah a fanatic and alarmist. Great and learned men declared that such a flood of waters as he foretold had never been known, and that it would never come. Today God's word is little heeded. Men laugh at its warnings. Multitudes are saying, "All things continue as they were from the

beginning of the world. There is nothing to fear.” At this very time, destruction is coming. While men ask in scorn, “Where is the promise of His coming?” the signs are fulfilling. “When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape.” 1 Thessalonians 5:3. *The Story of Jesus*, page 181.

Tailpiece: There are those say that, because God is a God of love, He will not destroy the wicked. One of the major elements that Spiritualism has brought into the churches is that there will be no judgement. The story of the Flood teaches the contrary, and this is why the Flood is regarded by many Christians today as a myth or a fable. After the account of Creation, the account of the Flood is perhaps the most ridiculed part of the first eleven chapters of Genesis. Compromisers propose that the Flood really did take place but it was only a local flood, affecting only a small part of the earth's surface. Can you work out why this attempt to explain away the story of Noah makes it into nonsense?

Lesson 8: May 20-26 'God remembered Noah'

MEMORY VERSE: 'I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.' Genesis 9:13.

STUDY HELP: *Patriarchs & Prophets*, pages 99-104.

LESSON SCRIPTURE: Genesis 7-9.

LESSON AIM: To study the Flood and God's care over Noah and his family.

Introduction

'When the Lord says that He remembers a certain thing, He does not imply that that thing has ever passed from His mind, for that is impossible. Nothing can ever escape Him. But, as we find in various instances, He thus indicates that He is about to perform that thing. . . . "God remembered Noah," and caused the flood to cease, but we know that not for one moment while Noah was in the ark was he forgotten, for not even a sparrow is forgotten.' E. J. Waggoner: *The Everlasting Covenant*, page 184.

Compiler's note: As you study this lesson, try to keep track of the precise dating of the Flood events.

'Come thou and all thy house into the ark'

1. When did Noah and his family enter the ark? Genesis 7:1. Note Genesis 7:16.

NOTE: 'The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, "and the Lord shut him in." The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut. Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. They will endeavour to destroy God's people; but as Noah was shut into the ark, so the righteous will be shielded by divine power.' *Conflict & Courage*, page 39.

2. How long before the Flood began did Noah and his family enter the ark? Genesis 7:9-10.

NOTE: 'For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed, they still continued their sport and revelry, even making a jest of these signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before. At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Soon rain began to fall. Still the people tried to think that this was nothing very alarming. For a time the ground drank up the rain; but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!"' *Conflict & Courage*, page 40.

Notice the number of times in the story of the Flood that periods of seven days occur. Seven days, a week, is an institution which goes back to Creation. The week is, of course, marked out by the recurring Sabbath day.

'All the fountains of the great deep broken up'

3. What actually caused the Flood? Genesis 7:11.

NOTE: 'Upon the eighth day dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then "the fountains of the

great deep” were “broken up, and the windows of heaven were opened.” Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.’ *Patriarchs & Prophets*, page 99.

4. How long did the rain last and when did God close the fountains of the deep? Genesis 7:12; Genesis 8:1-2.

NOTE: ‘For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples that they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air.’ *Christ Triumphant*, page 61.

‘Noah only remained alive’

5. How deep were the waters of the Flood? Genesis 7:17-20.

NOTE: ‘Fifteen cubits above the highest mountains did the waters prevail; but Noah and his family were safe in the ark, under the protecting care of God. The Lord had shut out all his foes, and he was never more to hear their taunts and sneers. Often it seemed to this family of God’s providence that they must go to destruction as their boat was swept hither and thither. It was a trying ordeal; but Noah believed God. He had the assurance that God was caring for them. A Divine Hand was upon the helm.’ *Signs of the Times*, March 6, 1879.

6. What was the effect of the waters on life on earth? Genesis 7:21-23.

NOTE: ‘The violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. And even Satan himself, who was compelled to be amid the warring elements, feared for his own existence. He had delighted to control so powerful a race, and wished them to live to practise their abominations, and increase their rebellion against the God of Heaven. He now uttered imprecations against God, charging him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and if they could have carried out their rebellion, would have torn Him from the throne of justice. Others were frantic with fear, stretching their hands toward the ark, and pleading for admittance. But this was impossible. God had closed the door, the only entrance, and shut Noah in, and the ungodly out. He alone could open the door. Their fear and repentance came too late. Conscience was at last awake to know that there was a God who ruled in the heavens. They called upon Him earnestly, but His ear was not open to their cry. Some in their desperation sought to break into the ark, but that firm-made structure resisted all their efforts. Some clung to the ark until they were borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were swept here and there by the angry billows. The ark was severely rocked and tossed about. With the noise of the tempest was mingled the roaring of the terrified beasts; yet amid all the warring of the elements, the ark rode safely. Angels that excel in strength guided and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power. The animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help from them. Some of the people bound their children and themselves upon powerful beasts, knowing that they would be tenacious of life, and would climb the highest points to escape the rising water. The storm does not abate its fury: the waters increase faster than at first. Some fasten themselves to lofty trees, but these trees are torn up by the roots, and carried with violence through the air, and angrily hurled, with stones and earth, into the foaming billows. As the black, seething waters rise higher and higher, the wicked flee for safety to the loftiest mountains. The solemn denunciations of Noah did not then seem to be so laughable a matter. One spot after another that promised safety was abandoned for one still higher. Men looked abroad upon a shoreless ocean. How they longed then for the opportunities, which they had slighted. How they pleaded for one hour’s probation, one more privilege of mercy, one more call from the lips of Noah. But mercy’s sweet voice was no more to be heard by them. She had stepped down from her golden throne, and stern, imperative justice had taken her place. The pitiless waves finally sweep over the last retreat, and man and beast alike perish in the black depths.’ *Signs of the Times*, March 6, 1879.

‘The waters were assuaged’

7. How long did the Flood remain on the earth? Genesis 7:24.

NOTE: ‘The water prevailed upon the earth a hundred and fifty days, and all the wicked inhabitants of the earth perished in the flood. They “knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matthew 24:39).’ *Manuscript Releases, volume 19*, page 388.

8. What caused the waters to dry up? Genesis 8:1.

NOTE: ‘In the time of the flood the people, and beasts also, gathered to the highest points of land, and as the waters returned from off the earth, dead bodies were left upon high mountains and upon the hills, as well as upon the plains. Upon the surface of the earth were the bodies of men and beasts. But God would not have these to remain upon the face of the earth to decompose and pollute the atmosphere, therefore He made of the earth a vast burying ground. He caused a powerful wind to pass over the earth for the purpose of drying up the waters, which moved them with great force, in some instances carrying away the tops of the mountains like mighty avalanches, forming huge hills and high mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth. These mountains and hills increased in size and became more irregular in shape by collections of stones, ledges, trees, and earth, which were driven upon and around them. The

precious wood, stone, silver and gold, that had made rich and adorned the world before the flood, and which the inhabitants had idolized, was sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon earth's treasures, and in many instances formed mountains above them to hide them from the sight and search of men.' *Spirit of Prophecy, volume 1*, page 80.

'The tops of the mountains seen'

9. When did the ark run aground? Genesis 8:4. Compare Genesis 7:11.

NOTE: 'That thirty was the number of days counted to a month, we learn in Genesis, chapters 7 and 8. In Gen. 7:11 it is said that the flood came upon the earth in the second month, the seventeenth day of the month. In chapter 8:4 it says the ark rested the seventh month, the seventeenth day of the month. And from the seventeenth day of the second month to the seventeenth day of the seventh month is just five months. And chapter 7:24 says that the waters prevailed upon the earth an hundred and fifty days. An hundred and fifty days divided between five months give thirty days to the month. And twelve months of thirty days to the month make a year of three hundred and sixty days. This point is clear; a year, or a literal time, contains three hundred and sixty days.' J. H. Waggoner: *From Eden to Eden*, page 125.

10. How long after this did the mountain tops become visible? Genesis 8:5.

NOTE: 'The waters had been fifteen cubits above the highest mountains. The Lord remembered Noah, and as the waters decreased, He caused the ark to rest upon the top of a cluster of mountains, which God in His power had preserved and made to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another, of these mountains, and was no more driven upon the boundless ocean. This gave great relief to Noah and all within the ark. As the mountains and hills appeared, they were in a broken, rough condition, and all around them appeared like a sea of roiled water or soft mud.' *Spirit of Prophecy, volume 1*, page 80

'Go forth of the ark'

11. How long after this did Noah send out the raven? Genesis 8:6-7.

NOTE: 'Noah and his family anxiously waited for the decrease of the waters, for they longed to go forth again upon the earth. Forty days after the tops of the mountains became visible, they sent out a raven, a bird of quick scent, to discover whether the earth had become dry. This bird, finding nothing but water, continued to fly to and from the ark.' *Patriarchs & Prophets*, page 105.

12. How long after this did Noah send out the dove? Genesis 8:8-12.

NOTE: 'Seven days later a dove was sent forth, which, finding no footing, returned to the ark. Noah waited seven days longer, and again sent forth the dove. When she returned at evening with an olive leaf in her mouth, there was great rejoicing. Later "Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry." Still he waited patiently within the ark. As he had entered at God's command, he waited for special directions to depart.' *Patriarchs & Prophets*, page 105.

13. When did Noah and his family leave the ark? Genesis 8:13-19.

NOTE: 'At last an angel descended from heaven, opened the massive door, and bade the patriarch and his household go forth upon the earth and take with them every living thing. In the joy of their release Noah did not forget Him by whose gracious care they had been preserved. His first act after leaving the ark was to build an altar and offer from every kind of clean beast and fowl a sacrifice, thus manifesting his gratitude to God for deliverance and his faith in Christ, the great sacrifice. This offering was pleasing to the Lord; and a blessing resulted, not only to the patriarch and his family, but to all who should live upon the earth. "The Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake. . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Here was a lesson for all succeeding generations. Noah had come forth upon a desolate earth, but before preparing a house for himself he built an altar to God. His stock of cattle was small, and had been preserved at great expense; yet he cheerfully gave a part to the Lord as an acknowledgment that all was His. In like manner it should be our first care to render our freewill offerings to God. Every manifestation of His mercy and love toward us should be gratefully acknowledged, both by acts of devotion and by gifts to His cause.' *Patriarchs & Prophets*, page 105.

Tailpiece: The Bible account is clearly not of a local flood. The precision of the account and the length of time involved show that this was a worldwide catastrophe. But the Flood also shows us how God will eventually deal with those who, despite His longsuffering, reject His mercy. And, most important of all, the Flood shows us that God will watch over His own, even in 'a time of trouble such as never was, since there was a nation.'

Lesson 9: May 27-June 2

'I will establish My covenant'

MEMORY VERSE: 'And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.' Genesis 9:15.

STUDY HELP: *Patriarchs & Prophets*, pages 105-110.

LESSON SCRIPTURE: Genesis 9:1-17.

LESSON AIM: To study the covenant God made with Noah.

Introduction

'God will destroy the wicked from off the earth. But the righteous will be preserved in the midst of these commotions, as Noah was preserved in the ark. God will be their refuge, and under His wings shall they trust. Says the psalmist: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee." Psalm 91:9, 10. "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. God's promise is, "Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name." Psalm 91:14.' *Patriarchs & Prophets*, page 110.

'Noah builded an altar'

1. When Noah and his family left the ark, what act of worship and thankfulness did Noah perform? Genesis 8:20.

NOTE: 'Noah did not forget God who had so graciously preserved them, but immediately erected an altar and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, showing his faith in Christ the great sacrifice, and manifesting his gratitude to God for their wonderful preservation.' *Spirit of Prophecy, volume 1*, page 76.

'Here was a lesson for all succeeding generations. Noah had come forth upon a desolate earth, but before preparing a house for himself he built an altar to God. His stock of cattle was small, and had been preserved at great expense; yet he cheerfully gave a part to the Lord as an acknowledgment that all was His. In like manner it should be our first care to render our freewill offerings to God. Every manifestation of His mercy and love toward us should be gratefully acknowledged, both by acts of devotion and by gifts to His cause.' *Patriarchs & Prophets*, page 105.

2. How did the LORD respond to Noah's sacrifice? Genesis 8:21.

NOTE: 'The offering of Noah came up before God like a sweet savour. He accepted the offering, and blessed Noah and his family. Here a lesson is taught all who should live upon the earth, that for every manifestation of God's mercy and love toward them, the first act of all should be to render to Him grateful thanks and humble worship.' *Spirit of Prophecy, volume 1*, page 76.

'While the earth remaineth'

3. What promise did God make to Noah and all mankind? Genesis 8:22.

NOTE: 'As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of His love, in that He did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with His bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We are sustained every moment by God's care, and upheld by His power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly He brings to us the Sabbath, that we may rest from our temporal labours, and worship Him in His own house. He has given us His Word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to Him in penitence and faith, He grants us the blessings of His grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come.' *Be Like Jesus*, page 248.

4. What testimony was Solomon able to give concerning the promises of God? 1 Kings 8:56. Compare 2 Corinthians 1:20.

NOTE: 'We were favoured with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar and gleams of the inner glory were flashing through. For two hours the wondrous splendour continued to light up the cold northern sky, a picture painted by the great Master-Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay. Angels of mercy seemed whispering, "Look up. This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of His love for our encouragement. Never while memory lingers can I forget that vision of beauty and the comfort and peace it brought. It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with heavenly light. In them He is speaking to us individually. It is in these promises that Christ communicates to us His grace and power.' *My Life Today*, page 337.

‘The everlasting covenant between God and every living creature’

5. What covenant did God then make with Noah and his sons? Genesis 9:8-9. Compare Genesis 6:18.

NOTE: ‘God calls upon us to receive and impart the love which passeth knowledge. He is looking upon His prostrate law, upon His Sabbath trampled underfoot by a race of rebellious subjects. He could have come forth out of His place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as He did in Noah’s day. But he did not do this. He has spared them because of the covenant made with Noah.’ *General Conference Bulletin*, October 1, 1899.

6. Who is also involved in this covenant? Genesis 9:10. Compare verse 15.

NOTE: ‘There is God’s everlasting covenant between Him and Noah and Noah’s sons and all their descendants, and every living creature of fowl and cattle, and every beast of the earth; and between Him and the earth itself.’ A. T. Jones: *The Medical Missionary*, September 16, 1908.

7. How long is this covenant to last? Genesis 9:12, last part. Compare Genesis 9:16.

NOTE: ‘That is God’s everlasting covenant with us all, and with the earth. It consists only, exactly and absolutely of God’s promise. There is absolutely no promise, no agreement, of any kind whatever on the part of anybody else than God; and absolutely no place for any such thing. All that is possible for any man to do in the matter is to go on glad and rejoicing in the perfect security of that promise of God that there shall never be any destruction of the earth by a flood.’ A. T. Jones: *The Medical Missionary*, September 16, 1908.

‘The waters of Noah should no more go over the earth’

8. What undertaking did God give in this covenant? Genesis 9:11, 15.

NOTE: ‘If the story of the flood is a myth, then there is no comfort in the Gospel. It is upon that fact, and the things connected with it, that the Lord gives us assurance that He will not forget us. Speaking to Jerusalem which is above, and is the mother of us all, which is now desolate; mourning the absence of her children, God says, “For this is as the waters of Noah unto Me, for as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.” Isaiah 54:9. Her joy and glory will be the restoration of her children, by the salvation of the righteous; therefore the assurance that God will save His people is no greater than the assurance that there was a flood in the days of Noah. “As I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee.” But if there were no flood, then the Lord did not swear that the waters of the flood should no more go over the earth; and so in that case we have no assurance that He will remember to save His people.’ E. J. Waggoner: *Present Truth*, volume 19, July 6, 1893.

9. What did God require of Noah and his descendants? Genesis 9:1-7.

NOTE: ‘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. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man.’ *Counsels for the Church*, page 228.

“Whoso sheddeth man’s blood, by man shall his blood be shed.” Genesis 9:6. “Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.” “Thou shalt take him from Mine altar, that he may die,” was the command of God; “the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” Numbers 35:31, 33; Exodus 21:14. The safety and purity of the nation demanded that the sin of murder be severely punished. Human life, which God alone could give, must be sacredly guarded.’ *Patriarchs & Prophets*, page 516.

‘So have I sworn’

10. What should God’s covenant with Noah show us today? Isaiah 54:5-9.

NOTE: ‘All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake His people in their time of trial. He says, “For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” Are these words of comfort spoken to those who are making void the law of God? No, no, the promise is for those who, amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant. “For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.”’ *Review & Herald*, August 20, 1895

11. Although the earth will never again be destroyed by a flood, of what are we warned? 2 Peter 3:6-7.

NOTE: ‘Those who perished in the waters of the flood had an opportunity to escape. All were urged to find refuge in the ark; but the multitudes refused to heed the warning. . . . Inspiration declares that when the antediluvians rejected Noah’s words, the

Spirit of God ceased to strive with them. So when men now despise the warnings which God in mercy sends them, His Spirit after a time ceases to arouse conviction in their hearts. God gives light to be cherished and obeyed, not to be despised and rejected. The light which He sends becomes darkness to those who disregard it. When the Spirit of God ceases to impress the truth upon the hearts of men, all hearing is vain, and all preaching also is vain.' *Spirit of Prophecy, volume 4, page 231.*

'I do set My bow in the cloud'

12. What token did God give to remind mankind of the covenant? Genesis 9:13, 17.

NOTE: 'What a condescension on the part of God! What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence the fact to all generations that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was His design that as the children of after generations should see the bow in the cloud and should inquire the reason of this glorious arch that spanned the heavens, their parents could explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had bent the bow and placed it in the clouds as a token that He would never again bring a flood of waters on the earth.' *The Story of Redemption, page 70.*

13. When was this token to be seen? Genesis 9:14.

NOTE: 'Lest the gathering clouds and falling rain should fill men with constant terror, from fear of another flood, the Lord encouraged the family of Noah by a promise: "I will establish My covenant with you; . . . neither shall there anymore be a flood to destroy the earth. . . . I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.'" *Patriarchs & Prophets, page 106.*

14. When God sees the rainbow, what will He remember? Genesis 9:16.

NOTE: 'As we gaze upon the beautiful sight, we may be joyful in God, assured that He Himself is looking upon this token of His covenant, and that as He looks upon it He remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from Him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of His care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and His matchless condescension when He said, "I will look upon the bow in the cloud, and remember thee." Oh, how easy for us to forget God, while He never forgets us; He visits us with His mercies every hour.' *Our High Calling, page 314.*
'In heaven the semblance of a rainbow encircles the throne and overarches the head of Christ. The prophet says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah." Ezekiel 1:28. The Revelator declares, "Behold, a throne was set in heaven, and one sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald." Revelation 4:2, 3. When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father on his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner.' *Patriarchs & Prophets, page 107.*

Tailpiece: It is becoming quite common among Christians to say that the flood was limited in extent. Such a statement is directly contrary to the express declarations of Scripture. Peter says that "the world that then was, being overflowed with water, perished." 2 Peter 3:6. And the word of God has decreed that the heavens and the earth which followed the flood, shall be destroyed by fire. The flood, then, must have been as extensive as the heavens and the earth which now exist, and as the destruction at the last day. To limit the flood to a small portion of the earth, is virtually to deny that "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." It is, in fact, to place one's self among the scoffers who say, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Let all take heed how they receive the word of God.

Lesson 10: June 3-9 'He drank of the wine'

MEMORY VERSE: 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.' Proverbs 20:1.

STUDY HELP: *Patriarchs & Prophets, pages .*

LESSON SCRIPTURE: Genesis 9:18-29.

LESSON AIM: To study Noah's drunkenness and its aftermath.

Introduction

'The prophecy of Noah was no arbitrary denunciation of wrath or declaration of favour. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen and the character they had developed. It was an expression of God's purpose toward them and their posterity in view of their own character and conduct. As a rule, children inherit the dispositions and tendencies of their parents, and imitate their example; so that the sins of the parents are practised by the children from generation to generation. Thus the vileness and irreverence of Ham were reproduced

in his posterity, bringing a curse upon them for many generations. "One sinner destroyeth much good." Ecclesiastes 9:18.' *Patriarchs & Prophets*, page 118.

'Noah began to be an husbandman'

1. What profession did Noah choose to follow? Genesis 9:20, first part.

NOTE: 'The business Noah applied himself to was that of a husbandman, Hebrew: *a man of the earth*, that is, a man dealing in the earth, that kept ground in his hand and occupied it. Noah was by his calling led to trade in the fruits of the earth.' Matthew Henry: *Commentary on the Whole Bible*, page 23.

2. Which particular aspect of his husbandry is mentioned? Genesis 9:20, last part.

NOTE: 'He planted a vineyard; and when he had gathered his vintage, probably he appointed a day of mirth and feasting in his family and had his sons and their children to rejoice with him in the increase of his house as well as in the increase of his vineyard; and perhaps he appointed this feast with a design, at the close of it, to bless his sons.' Matthew Henry: *Commentary on the Whole Bible*, page 23.

'He was drunken'

3. When Noah tasted the wine his vineyard had produced, what was the result? Genesis 9:21, first part.

NOTE: This is the first mention of wine in the Bible. But there is no reason to doubt that the antediluvians fermented grape juice and other intoxicating beverages. Christ said that they were characterised by eating and drinking. Fermentation as a decay process had probably been controlled and utilised since soon after the Fall.

"Look not thou upon the wine." Here Solomon gives the true and only safeguard, Look not upon the wine. This is the true principle of temperance, and although it is expressed here in regard to wine, and although the lesson to-day is touching strong drink, yet true temperance, Bible temperance, Christian temperance, does not consist in abstinence from strong drink alone. Therefore we shall treat the subject on the broad basis of Christian temperance. Temperance is self control. Whenever in any of his appetites or passions a man loses control of himself, he is intemperate. Says Paul, "I keep under my body, and bring it into subjection." 1 Corinthians 9:27. In other words, I, myself, am determined to be master of myself. The truly Christian temperance man is master of himself, and the servant of Christ. And it is only as a faithful servant of Christ that a man can be master of himself. Thus he becomes his own free man, and Christ's servant; a real manly man.' A. T. Jones: *Signs of the Times*, November 20, 1884.

4. What does the Bible teach about drunkenness? Proverbs 20:1; Proverbs 23:29-35.

NOTE: 'Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim, imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, and eternal interests are too weak to keep the debased appetite under the control of reason. Some are never really drunk, but are always under the influence of mild intoxicants. They are feverish, unstable in mind, not really delirious, but as truly unbalanced; for the nobler powers of the mind are perverted.' *Christian Temperance & Bible Hygiene*, page 33.

'He was uncovered within his tent'

5. In what state did Noah's drunkenness leave him? Genesis 9:21, last part. Compare Habakkuk 2:15-16.

NOTE: 'A member of the church once got drunk. He sought to go back to God and get his peace restored. He could not find the Saviour, so he sought again. His minister called upon him. The minister said, "You pray again." They knelt down together. "O God, Thou knowest Thy servant in a moment of unwatchfulness was overtaken by a sin!" "Nonsense," said the minister, "tell the Lord you got drunk." That was another matter; he could not bring that up. He began again: "O Lord, thou knowest Thy servant in his weakness and frailty was overtaken by a besetment!" "Nonsense! Tell the Lord you got drunk." At last the poor fellow said, "O God, have mercy on me; I got drunk!" Then very speedily that man was at peace with God again.' E. J. Waggoner: *Present Truth*, September 30, 1897.

6. Who saw Noah in his drunken state? Genesis 9:22, first part.

NOTE: 'Though Noah was guilty of the sin of carelessness and drunkenness, the sin of Ham was much more serious, revealing a hitherto suppressed carnal and rebellious nature, a resentment against his father, and probably against God.' Dr Henry M. Morris: *The Defender's Study Bible*, on Genesis 9:22.

'Ham told his brothers'

7. Instead of attending to his father, what did Ham do? Genesis 9:22, last part.

NOTE: 'He told his two brothers in a scornful deriding manner, that his father might seem vile unto them. It is very wrong: 1. to make a jest of sin (Proverbs 14:9), and 2. to publish the faults of any, especially of parents, whom it is our duty to honour.' Matthew Henry: *Commentary on the Whole Bible*, page 23.

8. In contrast to Ham, how did his two brothers handle the situation? Genesis 9:23.

NOTE: 'The pious care of Shem and Japheth to cover their poor father's shame. 1. There is a mantle of love to be thrown over the faults of all (1 Peter 4:8), and 2. Besides this, there is a robe of reverence to be thrown over the faults of parents.' Matthew Henry: *Commentary on the Whole Bible*, page 23.

'Noah knew what his youngest son had done'

9. When Noah recovered from his drunkenness, what did he realise? Genesis 9:24.

NOTE: 'As the drunkard awakens to a sense of his degradation, do all in your power to show that you are his friend. Speak no word of censure. Let no act or look express reproach or aversion. Very likely the poor soul curses himself. Help him to rise. Speak words that will encourage faith. Seek to strengthen every good trait in his character. Teach him how to reach upward. Show him that it is possible for him to live so as to win the respect of his fellow men. Help him to see the value of the talents which God has given him, but which he has neglected to improve.' *Review & Herald*, page 172

10. What curse did Noah pronounce upon Ham's offspring? Genesis 9:25.

NOTE: 'Noah, speaking by divine inspiration, foretold the history of the three great races to spring from these fathers of mankind. Tracing the descendants of Ham, through the son rather than the father, he declared, "Cursed be Canaan; a servant of servants shall he be unto his brethren." The unnatural crime of Ham declared that filial reverence had long before been cast from his soul, and it revealed the impiety and vileness of his character. These evil characteristics were perpetuated in Canaan and his posterity, whose continued guilt called upon them the judgments of God.' *Patriarchs & Prophets*, page 117.

'Pre-eminent, even among guilty nations, were the descendants of wicked Ham, the influence of whose personal example and perversion of parental training, may be read in the history of those devoted Canaanitish nations who lived in the land the Israelites were afterwards to receive. The contrast was exhibited between Ham and his brethren, as well as between their children; and from the manner in which the curse was denounced by Noah against Canaan, at the time of his father's transgression, we are led to believe that already the baneful lesson had been taught, and that, even on this humiliating occasion, the son of Ham had taken an active part. The evil influence of a godless parent upon his offspring, as well as the good influence of a godly parent upon his, seems thus apparent, and succeeding generations evinced to what a melancholy state a people under such an example and instruction as the children of Ham received, will speedily descend.' Joshua Himes: *Signs of the Times & Expositor of Prophecy*, July 5, 1843.

'Blessed be the LORD God of Shem'

11. In contrast, what blessing was pronounced upon the eldest son, Shem? Genesis 9:26.

NOTE: 'The line of Shem was to be that of the chosen people, of God's covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham, and the people of Israel, through whom Christ was to come. "Happy is that people, whose God is the Lord." Psalm 144:15.' *Patriarchs & Prophets*, page 117.

12. What blessing did Japheth receive? Genesis 9:27.

NOTE: 'Noah said, "God shall enlarge Japheth." We see this word fulfilled, even to the width of the world. For, speaking without definite lines, Ham peopled Africa, Palestine, and Phoenicia; Shem peopled Asia Minor, the valley of the Tigris and Euphrates, and Arabia; and Japheth peopled all the rest of the world.' A. T. Jones: *The Empires of the Bible*, page 39.

Tailpiece: Here we have direct evidence that the fifth commandment was known; that it was violated by Ham, the youngest son of Noah, and kept by the other two; and that the one was cursed for his sin, while the others were blessed for their observance of the commandment. These things show the existence of that commandment, a knowledge of its existence, and also a knowledge that it was in full force to condemn the guilty and to acquit the innocent.

Lesson 11: June 10-16

'The beginning of his kingdom was Babel'

MEMORY VERSE: 'The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect.' Psalm 33:10.

STUDY HELP: *Patriarchs & Prophets*, pages 118-124.

LESSON SCRIPTURES: Genesis 10:8-10; Genesis 11:1-9.

LESSON AIM: To study the apostasy at Babel.

Introduction

'For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were

attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home.’ *Patriarchs & Prophets*, page 118.

‘He began to be a mighty one’

1. Who among the descendants of Noah’s son, Ham, was singled out for special mention? Genesis 10:8-9.

NOTE: ‘So far there was as yet no State. There was society. There came a time, however, when even this lingering knowledge of God as King and only rightful Ruler was cast off; and the man assumed the full title and prerogatives of king, himself. The first man to do this was Nimrod. Nimrod was the first man in the world who had the boldness to take to himself the title and prerogative of king, in the face of the yet lingering idea of God as king. And the name which he bears itself testifies to the fact that his action in this was considered by men, and also by the Lord, as precisely the bold thing which is here indicated. The name Nimrod signifies rebellion, supercilious contempt, and is equivalent to ‘the extremely impious rebel.’ The Bible record of Nimrod is that “he began to be a mighty one in the earth;” or, as another translation gives it, “He was the first mighty one in the earth.” A. T. Jones: *The American Sentinel*, May 20, 1897.

2. What was Nimrod’s distinctive contribution to the course of human history? Genesis 10:10.

NOTE: ‘Nimrod was the first one to establish the might, the power, the authority, of human government, in the form of an organised State. He was the first man to assert the power and prerogatives, and assume the title, of king over men. “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Consequently, with the setting up of Nimrod’s kingdom, the entire ancient world entered a new historical phase. . . . His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes, enlarged families, society: now there was a nation, a political community, the State.’ A. T. Jones: *The American Sentinel*, May 20, 1897.

‘Of one language and of one speech’

3. What united mankind in Nimrod’s day? Genesis 11:1. Consider Zephaniah 3:9.

NOTE: ‘God will make “all things new,” and these old differences that separate us will disappear. To each of His children the Father will give “a new name,” and a new garment, the beauty of Christ’s own righteousness, so that we shall all be dressed in the same style. We shall speak “with new tongues,” a pure language that all can understand. Then the little children from Japan, China, Africa, India, England, and every other land can all talk and play together without any difficulty. And we can all, from all nations, kindreds, peoples, and tongues, sing together “the new song” of praise to Him “who loved us and washed us from our sins in His own blood.”’ E. J. Waggoner: *Present Truth*, May 17, 1900.

4. What did these people decide to do? Genesis 11:2-4.

NOTE: ‘Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations. . . . When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth.’ *Patriarchs & Prophets*, pages 118, 119.

‘Let us make us a name’

5. What were the real purposes in building this tower? Genesis 11:4.

NOTE: ‘This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, and not for the glory of God. Determined individuals, inspired by the first great rebel, would have been urged on by him and would have permitted nothing to interfere with their plans or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes.’ *Christ Triumphant*, page 69.

6. What had God commanded Noah and his descendants to do? Genesis 9:1. Compare verse 7.

NOTE: ‘Following the flood, the people were instructed, through Noah, to replenish the earth; but as they began to multiply, they rejected the Lord’s plan of ruling them. Nimrod established the kingdom of Babel (afterward called Babylon, the first of earthly governments). A little later the people began the building of the tower of Babel, to make unto themselves a name, and to prevent their being scattered abroad, just contrary to what the Lord, through Noah, had taught them. Instead of patiently waiting for the Lord to accomplish His purposes, they took the matter into their own hands, but God confounded their language, and thus they were scattered.’ J. N. Loughborough: *The Great Second Advent Movement*, page 41.

‘Nothing shall be restrained from them’

7. What was God's concern about this project? Genesis 11:5-6.

NOTE: 'Those people had the idea that they could build a city so great and a tower so high that they could defy the judgements of God. They really thought themselves greater than God. The same idea possessed Lucifer, of whom we read: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." It will be clearly seen that the spirit that was in Lucifer was identical with that which was in the builders of Babel, and the reason for this is that it was Satan himself, Lucifer fallen, who prompted that work. He is "the prince of this world," "the spirit that now worketh in the children of disobedience."' E. J. Waggoner: *The Everlasting Covenant*, pages 471-472.

8. What did God do to frustrate the ambitions of Nimrod and his helpers? Genesis 11:7.

NOTE: 'God bears long with the perversity of human beings, giving them ample opportunity for repentance, but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of this tower, He confounded the language of the builders, so that none could understand the words of fellow workers.' *Christ Triumphant*, page 69.

'So the LORD scattered them abroad'

9. What was the effect of God's intervention? Genesis 11:8.

NOTE: 'Suddenly the work that had been advancing so prosperously was checked. Angels were sent to bring to naught the purpose of the builders. The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work. As messages were thus passing from one to another the language was confounded, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. Up to this time all men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." This dispersion was the means of peopling the earth, and thus the Lord's purpose was accomplished through the very means that men had employed to prevent its fulfilment.' *Conflict & Courage*, page 43

10. What added significance was given to the name of this unfinished building project? Genesis 11:9. See Genesis 10:10, marginal reading.

NOTE: 'At that time the meaning of the word "Babel," its original meaning, was "Gate of God." Accordingly, they said: "Let us build us a city and a tower, whose top may reach unto heaven." But, because of their pride and self-exaltation, their whole enterprise was turned so utterly into confusion that the word "Babel" lost its original meaning of "Gate of God," and bore only the meaning of "confusion." And thus, that which originally meant the "Gate of God" became only the symbol of "confusion." And this original meaning of "Babel," "Gate of God," with its new meaning of "confusion," carries a lesson all the way through the whole subject of Babylon. It has its lessons now, in the phase of the Third Angel's Message which speaks of Babylon and her fall.' A. T. Jones: *Review & Herald*, February 6, 1900.

'The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course, depending upon self, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.' *Patriarchs & Prophets*, page 123.

'The earth divided'

11. What name did Shem's great-grandson give to his son and for what reason? Genesis 10:25.

NOTE: 'The confusion of tongues and consequent dispersion of men into nationalities occurred in the days of Peleg, the great-great-grandson of Shem. "Unto Eber were born two sons: the name of one was Peleg [that is, Division]; for in his days was the earth divided." Peleg was born one hundred and one years after the flood. For Shem "begat Arphaxad two years after the flood;" Arphaxad was thirty-five years old when Salah was born; Salah was thirty years old when Eber was born; and Eber was thirty-four years-old when Peleg was born. Thus we have (2+35+30+34) 101 years after the flood when Peleg was born, in whose days the families of the sons of Noah, in their nations, were divided in the earth.' A. T. Jones: *The Empires of the Bible*, page 70.

12. How are we shown that the evil influence started at Babel will persist until the last days? Revelation 16:17-19.

NOTE: 'There are tower builders in our time. Infidels construct their theories from the supposed deductions of science and reject the revealed Word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. People hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be

divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term “Babylon,” which prophecy applies to the world-loving churches of the last days.’ *Christ Triumphant*, page 70.

Tailpiece: Scientists are unable to account for the origin of languages, still less to explain the immense variety of languages in the world today. The Bible alone provides the true answer. Language was placed in man when he was first created and the ability to acquire language is found in the children that are born. No parent has to teach the children to speak. But the Bible also explains why mankind speaks many different languages. God’s intervention at Babel continues today and for as long as sin continues; even today languages continue to develop and diversify so that people speaking the same language will, if separated into different locations, begin to develop different accents, different vocabulary until eventually new languages appear.

Lesson 12: June 17-23 ‘By faith Abraham’

MEMORY VERSE: ‘By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.’ Hebrews 11:8.

STUDY HELP: *Patriarchs & Prophets*, pages 125-129.

LESSON SCRIPTURES: Genesis 11:25-12:9.

LESSON AIM: To study the call of Abraham.

Compiler’s note: It is with the story of Abraham that the self-styled ‘Higher Critics’ begin to admit that the book of Genesis begins to pass from myths and fables, though even in the story of Abraham they claim to see much that is legendary. The story of Abraham is not a mere series of legends but the life of a real man of God which is ‘written for our learning, that we through patience and comfort of the scriptures might have hope.’

Introduction

‘It was not a small trial to Abraham to be called to leave his home and acquaintances and go into a land that he knew not. When he came into that land, he found that the Canaanites were there, and he would have all their idolatry to meet. This was a severe trial to Abraham’s faith. He could not see any possession that he could claim as his own. But in his perplexity the God of heaven condescended to preach the gospel to him and show him the possession that he should have for an eternal inheritance.’ *Christ Triumphant*, page 71.

‘In Ur of the Chaldees’

1. Who were the immediate family members of Abram? Genesis 11:26-27.

NOTE: ‘What has thrown so many off the track is this: They read in Genesis 11:26, “And Terah lived seventy years, and begat Abram, Nahor, and Haran.” And in Genesis 11:32 they read: “And the days of Terah were two hundred and five years: and Terah died in Haran.” putting these two together, they say, “Why, of course Abram was 135 years old when his father died.” Thus they ignored the plain and positive statements of Genesis 12:4 and Acts 7:4, by which we must be guided. The record does not say that Abram was born when his father was seventy years old. There are two statements in Genesis 11:26; one is that Terah lived seventy years without children, and the other is that he begat at Abram, Nahor, and Haran. We are not to suppose that these three sons were all born at the same time, anymore than we are to suppose when we read (Genesis 5:7), “And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters,” that all his sons and daughters were born at one time. Neither is it necessary to suppose that Abram was the first-born. The youngest son, if he was the most noted, is very often named first. Thus, “Ephraim and Manasseh” is the order in which Joseph’s sons are usually named, although Ephraim was the younger. See Genesis 41:51, 52; 48:17-20. For another illustration, see Gen. 5:32: “And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.” The casual reader might suppose that these sons were all born to Noah at one time, and he would certainly suppose that Shem was the eldest, and Japheth the youngest. But by comparing Genesis 9:22-24 with Genesis 10:21, we learn that Japheth was the eldest son, and Ham was Noah’s second son. He [Shem] is mentioned first, because he is most worthy of note, as being the ancestor of Abraham. So it is in Genesis 11:26. Terah was seventy years old when the first of his sons was born; but this was not Abram, since he was not born until his father was 135 years old. (Compare the age of Abram at his father’s death, with Genesis 11:32.) He is, however, named first, because he was the only one of note among the sons of Terah.’ E. J. Waggoner: *Signs of the Times*, June 11, 1885.

2. Where was the family’s original home? Genesis 11:28.

NOTE: ‘Arphaxad was the father of the Chaldeans, who before the days of Abraham migrated in such numbers to the country about Babel, that the land of Shinar became equally the land of the Chaldees, or Chaldeans; for the Bible says that Haran died “in the land of his nativity in Ur of the Chaldees,” and that Terah took Abram and Sarai and Lot, and “went forth with them out of Ur of the Chaldees;” while as late as the time of Zechariah it is also called “the land of Shinar.”’ A. T. Jones: *The Empires of the Bible*, page 35.

3. What are we told about the religious life of the family? Joshua 24:2.

NOTE: 'After the dispersion from Babel idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they "served other gods" than Jehovah.' *Patriarchs & Prophets*, page 125.

'They came unto Haran and dwelt there'

4. What move did Abram's father make? Genesis 11:31.

NOTE: 'The Elamite invasion of Ur was probably one cause of the migration of Terah and his son Abraham. The words of Joshua seem to indicate that Terah was an idolater: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods," and if he were driven out of Ur because of a foreign invasion, and wanted to go to a city where the same god was worshiped as in Ur, he would have chosen Haran, for the moon god was worshiped in both. The fact that he named his son Haran before this, suggests a connection of the sort.' Review & Herald: *Handbook for Bible Students*, page 5.

5. What call did God give to Abram? Genesis 12:1-4.

NOTE: 'In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred.' *Patriarchs & Prophets*, page 126.

'As the LORD had spoken unto him'

6. How did Abram respond to God's call? Genesis 12:1.

NOTE: 'It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise, whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God has spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.' *Patriarchs & Prophets*, page 126.

7. What promises did God make to Abram? Genesis 12:2-3.

NOTE: 'There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: "In thee shall all families of the earth be blessed.'" *Patriarchs & Prophets*, page 125.

'Not knowing whither he went'

8. Who accompanied Abram when he left his father's house? Genesis 12:5.

NOTE: 'His brother Nahor with his household clung to their home and their idols. Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's pilgrim life. Yet it was a large company that set out from Mesopotamia. Abraham already possessed extensive flocks and herds, the riches of the East, and he was surrounded by a numerous body of servants and retainers. He was departing from the land of his fathers, never to return, and he took with him all that he had, "their substance that they had gathered, and the souls that they had gotten in Haran." Among these were many led by higher considerations than those of service and self-interest. During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the land of promise. "And they went forth to go into the land of Canaan; and into the land of Canaan they came.'" *Patriarchs & Prophets*, page 127.

9. How did Paul describe Abram's new lifestyle? Hebrews 11:8-9.

NOTE: 'Many are still tested as was Abraham. They may be required to abandon a career that promises wealth and honour, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields? He who will do this has the faith of Abraham, and will share with him that "far more exceeding and eternal weight of glory," with which "the sufferings of this present time are not worthy to be compared" (2 Corinthians 4:17; Romans 8:18).' *Conflict & Courage*, page 44.

'Strangers and pilgrims on the earth'

10. What was Abram's motivation in making this great change in his life? Hebrews 11:10.

NOTE: 'If God were to call any of us to leave positions where it is for our interest to retain them and we go according to the light God gives us, why, the Lord knows all about that. Although Abraham was promised that he should have the whole of Canaan, God said, "Walk through the land in the length of it and the breadth of it," yet he had not a foot of it in his possession. If we do not realise any very wonderful prosperity in this life, yet we have the claim of the future, immortal life. It is stated of Abraham that he looked for a city whose builder and maker was God. When he buried Sarah, he did not have so much as a piece of land in which to put his dead. He had to buy it. But when the Lord opened before him the view of immortal life, of this earth purified, which was to be his home, he was satisfied. So with every one of us. We are only pilgrims and strangers in this world. We are seeking the city which Abraham looked for, whose builder and maker is God. We do not expect all the reward here in possessions, in land, in gold, or in silver, but we expect an eternal weight of glory.' *Manuscript Releases, volume 10*, page 120.

11. How did this hope change Abram's attitude to this world and this life? Hebrews 11:13.

NOTE: 'It is recorded of the holy men of old that God was not ashamed to be called their God [Hebrews 11:16]. The reason assigned is that instead of coveting earthly possessions or seeking happiness in worldly plans or aspirations they placed their all upon the altar of God and made disposition of it to build up His kingdom. They lived only for God's glory and declared plainly that they were strangers and pilgrims on earth, seeking a better country, that is, an heavenly. Their conduct proclaimed their faith. God could entrust to them His truth and could leave the world to receive from them a knowledge of His will. But how are the professed people of God today maintaining the honour of His name? How could the world infer that they are a peculiar people? What evidence do they give of citizenship in heaven?' *God's Amazing Grace*, page 344.

'By faith Abraham'

12. What amazing insight was Abraham given into God's love for fallen humanity? Genesis 22:1-2. Compare Hebrews 11:17-19.

NOTE: 'Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, "Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering." Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centred. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Genesis 22:12. This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realise the great love of God for the world, so great that, to raise it from its degradation, He gave His only-begotten Son to a most shameful death.' *Desire of Ages*, page 468.

13. How did Jesus refer to this divine insight given to Abraham? John 8:56-58.

NOTE: 'Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make. . . . In the words of Abraham, "My son, God will provide Himself a lamb for a burnt offering," (Genesis 22:8), and in God's provision of a sacrifice instead of Isaac, it was declared that no man could make expiation for himself. . . . The Son of God alone can bear the guilt of the world. Through his own suffering, Abraham was enabled to behold the Saviour's mission of sacrifice. But Israel would not understand that which was so unwelcome to their proud hearts. Christ's words concerning Abraham conveyed to His hearers no deep significance. The Pharisees saw in them only fresh ground for cavilling. They retorted with a sneer, as if they would prove Jesus to be a madman, "Thou art not yet fifty years old, and hast Thou seen Abraham?" With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.' *Desire of Ages*, page 469.

Tailpiece: Abraham has been called 'the friend of God' (James 2:23). How may we too be described as friends of God? Jesus explained it very simply: 'Ye are My friends, if ye do whatsoever I command you.' John 15:14. Abraham's life contains many examples of his unquestioning obedience to God. His story is an example to us all and the promises God gave to Abraham are for all who are willing to live lives of loving obedience to God, as Abraham did.

Lesson 13: June 24-30

'If the foundations be destroyed, what can the righteous do?'

MEMORY VERSE: 'And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16:31.

STUDY HELP: *Reflecting Christ*, page 344.

LESSON SCRIPTURE: Psalm 119:89-91.

LESSON AIM: To study the importance of the opening chapters of Genesis.

Compiler's note: In view of the scepticism shown by scholars and Christians today towards the opening chapters of Genesis, it is important to note that the book most often quoted or referred to by the Bible writers is the book of Genesis. Today's prevailing scepticism was not shared by Christ or the Bible writers who clearly believed that Genesis is an account of real history.

Introduction

'To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives.' *Acts of the Apostles*, page 474.

'If they hear not Moses'

1. How does John's testimony about Jesus Christ link with the Genesis Creation account? John 1:1-5. Compare Genesis 1:1.

NOTE: 'In His teaching from nature, Christ was speaking of the things which His own hands had made, and which had qualities and powers that He Himself had imparted. In their original perfection all created things were an expression of the thought of God. To Adam and Eve in their Eden home nature was full of the knowledge of God, teeming with divine instruction. 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. The earth is now marred and defiled by sin. Yet even in its blighted state much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator. In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men "worshiped and served the creature more than the Creator." Thus the heathen "became vain in their imaginations, and their foolish heart was darkened." Romans 1:25, 21. So in Israel, man's teaching had been put in the place of God's.' *Christ's Object Lessons*, page 18.

2. How did Christ's counsel about marriage confirm the account in Genesis? Matthew 19:3-6. Compare Genesis 1:27; Genesis 2:23-24.

NOTE: 'When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, Moses "suffered you to put away your wives: but from the beginning it was not so." He referred them to the blessed days of Eden when God pronounced all things "very good." Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall "leave his father and his mother, and shall cleave unto his wife: and they shall be one," He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good was the law of highest blessing and development for man.' *The Adventist Home*, page 340.

3. How did Christ's warnings about His Second Coming confirm the account of the Flood? Matthew 24:37-39.

NOTE: 'The days of Noah, Christ tells us, were as the days prior to His appearing in the clouds of heaven. Noah's day prefigures the present age. The world's Redeemer, who knew best the history of the past, is the true prophet of the characters of the future. Human nature in Noah's day uninfluenced by the Spirit of God is the same in our age. Jesus in His assertions and representations recognises Genesis as the words of inspiration. Many admit the New Testament to be divine, while they show no special regard for the Old Testament scriptures; but these two grand books cannot be divorced. Inspired apostles who wrote the New Testament are continually carrying back the minds of the searchers of Scriptures to the Old. Christ carries the minds of all generations, present and future, to the Old Testament. He refers to Noah as a literal person who lived; he refers to the flood as a fact in history; he shows the specification of that generation, as characteristics of this age. The Truth and Life has anticipated the questioning and doubts of men in regard to the Old Testament by pronouncing it divine.' *Signs of the Times*, December 20, 1877.

'God did rest on the seventh day from all His works'

4. How did Paul express his belief in the creatorship of God? Acts 17:24. Acts 14:15. Compare Hebrews 4:4; Genesis 2:2.

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: and He is before all things, and by Him all things consist.'" *Acts of the Apostles*, page 471.

5. What testimony did Paul give to the history recorded in the opening chapters of Genesis? Hebrews 11:3-5, 7-8.

NOTE: 'These stand out as beacon lights in the darkness of the ages, and true examples for us to follow in this age of wonderful events. In all these important epochs a few were true to Christ, but the great masses were not. These noble worthies of faith are held up before us by Paul in Hebrews 11, as true witnesses for God.' L. T. Nicola: *General Conference Bulletin*, December 23, 1895.

'They willingly are ignorant'

6. How did Peter link scepticism about the Second Coming with the book of Genesis? 2 Peter 3:5. Compare Genesis 1:6, 9.

NOTE: 'Why can they not see the promise of His coming? Is it not in the Word of God? Did not the first recorded prophecy ever made by man, that of Enoch, "the seventh from Adam", foretell it? Jude 14. Does it not abound in the writings of both prophets and apostles? Certainly, if anyone will look into the Scriptures, he will not need to inquire, "Where is the promise of His coming?" But God has done more than this. He has written the promise on the face of nature. The scoffers say, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." This, however, is not true. Earth gives little evidence to-day of what it was at creation. It has seen many and great changes. The curse has rested heavily upon it, causing it to "wax old like a garment." In the storm and drought and flood nature gives evidence of the unwonted derangement of her forces. The darkened sun and moon and the falling stars have borne mute witness from the heavens, of the approach of the great and terrible day of God. But all this the scoffers fail to see. And why? It is because, as we read, "this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. They are not ignorant of creation, or of the flood, in a limited sense, but they are ignorant of the connection between these things and the word of God. They have such a belief in them as is consistent with "evolution" and the "higher criticism," but not one that is consistent with a knowledge of the power of God's word. They do not know that "He spake, and it was." Psalm 33:9.' E. J. Waggoner: *Present Truth*, April 18, 1895.

7. How did Peter compare Noah's Flood with the end of the world? 2 Peter 3:6-7.

NOTE: 'The Christian believer, the eyes of whose heart have been enlightened by the indwelling of Him who is the light of the world, has no difficulty in accepting the record of the flood in Genesis as the literal account of an event which actually occurred. Moses is not the only one who testifies to this fact. The apostle Peter in his second letter refers to a class of persons living "in the last days" designated as mockers, who, holding firmly to the modern theory of continuity, ask, "Where is the promise of His coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." The apostle brings to nought their assumption of the principle of continuity by citing the destructive break in the fixed order of things due to the flood, and definitely charges upon them the responsibility for overlooking this decisive event: "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God: by which means the world that then was, being overflowed with water, perished.'" W. W. Prescott: *The Spade and the Bible*, page 42.

'If ye believe not his writings'

8. Does it matter whether a Christian believes in Genesis or not? John 5:45-47.

NOTE: Throughout both the Old and New Testaments, there are many references to the writings of Moses. In fact, there are more references to one particular book written by Moses than there are to any other. That book is Genesis. In fact, it is the most quoted or referred-to book in the entire Bible. Both Jesus and Paul quoted from it, and Christian doctrine was built on its foundations. Yet, paradoxically, in many Christian and non-Christian circles alike, Genesis has become the most scoffed at, mocked at, disregarded, allegorised and mythologised book of all the Holy Scriptures.

'Is not the same thing repeated in our day? Are there not many, even religious leaders, who are hardening their hearts against the Holy Spirit, making it impossible for them to recognise the voice of God? Are they not rejecting the word of God, that they may keep their own traditions? "Had ye believed Moses," said Jesus, "ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" It was Christ who had spoken to Israel through Moses. If they had listened to the divine voice that spoke through their great leader, they would have recognised it in the teachings of Christ. Had they believed Moses, they would have believed Him of whom Moses wrote.' *Desire of Ages*, page 213.

9. Why is Genesis so important? Psalm 11:3.

NOTE: Why has the Bible's most respected book become the most attacked in our modern world? Why do the enemies of Christianity put so much effort into defeating that particular book above all others? Because Genesis is the most foundational book of the Bible. And, as the Psalmist said, "If the foundations be destroyed, what can the righteous do?" To see the truth of that statement, think about building a house. A building is constructed from the foundations up for a very important reason. The foundation is crucial to the whole structure. If the foundation is removed, the whole structure will surely collapse. In a similar way, Genesis is a foundation for the rest of the Bible. Ultimately, all Biblical doctrines are based directly or indirectly on the book of Genesis.

'The New York correspondent of the *Christian World*, writing concerning the struggle in the Presbyterian General Assembly over the revision of the creed, says that no one seemed anxious to defend any tenet which the committee had marked for

revision, but that many opposed revision, as being a dangerous proceeding, as no one could foresee the end of it, and adds: "No anthropologist regards the Adam and Eve in Genesis as the parents from whom all mankind inherit evil. No scholar regards the story of Eden as historical." If that be so, we are more than content to be considered unscholarly. The Present Truth exists only on the basis of the literal exactness of the entire book of Genesis. When the first three chapters of Genesis are repudiated, the entire Gospel is undermined. However, the sapping and mining done by men cannot shake God's Word; for "the foundation of God standeth sure." E. J. Waggoner: *Present Truth*, June 20, 1901.

'The foundation of God standeth sure'

10. What are some of the foundational truths of Genesis?

- God was in the beginning and He is eternal. Genesis 1:1; Genesis 21:33.
- God is the Creator of the heavens and the earth, everything. Genesis 1.
- Creation is finished, complete. Genesis 2:1-2.
- God created male and female. Genesis 1:27; 5:2.
- All human beings are descendants of Adam and Eve. Genesis 3:20.
- Man is not an evolved animal; he is a special creation. Genesis 1:26-28; Genesis 5:1.
- Man is made in the image of God. Genesis 1:27.
- God has made laws for the direction of man. Genesis 2:16-17.
- There is good and there is evil. Genesis 2:17; Genesis 3:5.
- The world was originally "very good". Genesis 1:31.
- Human beings originally walked with God. Genesis 3:8.
- God's holy day is the seventh day, the Sabbath. Genesis 2:2-3.

And so on . . .

NOTE: 'Scepticism, modernism, materialism, rationalism, atheism, these are the words that define the present tendency in the religious field. The modern mind has discarded any principle of external authority. The early chapters of Genesis are merely folklore and patriarchal legend to the modernist. It is claimed that the historical portions of the Bible, and especially of the New Testament, are full of blunders. The higher critic feels at liberty to reject any part of these writings that his own consciousness does not approve of, and to amend other parts to accord with his judgement of what the writer ought to have written, so that one radical iconoclast will allow only five sayings of Jesus as being authentic. Thus it happens that a goodly number who have not discovered the sure foundation of faith have been disturbed by serious doubts and questionings.' W. W. Prescott: *Signs of the Times*, February 18, 1930.

11. How does Genesis reveal that God intervenes in the affairs of mankind? Genesis 1:1, Genesis 3:16-19, 23-24; Genesis 6:13; Genesis 11:7-8.

NOTE: '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).' *Patriarchs & Prophets*, page 114.

'He revealeth His secret'

12. What important lessons can we learn from Genesis? Consider Amos 3:7; Isaiah 26:9.

NOTE: 'God has always given men warning of coming judgements. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgements that fell upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." Genesis 7:1; 19:14. Lot placed himself under the guardianship of the heavenly messengers, and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.' *Desire of Ages*, page 634.

13. How does Genesis link with the Christian's "blessed hope"? 1 Corinthians 15:19-23.

NOTE: 'In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression, "the wages of sin." *Desire of Ages*, page 469.

Tailpiece: Genesis is tremendously important to Christianity. If you do not have a believing knowledge of the book of

Genesis, you cannot hope to attain to a full comprehension of what the Bible is all about. And, of course, you must do more than just believe that Genesis is true; you must also understand what it teaches.