Geo. McCready Price

SABBATH SCHOOL LESSON

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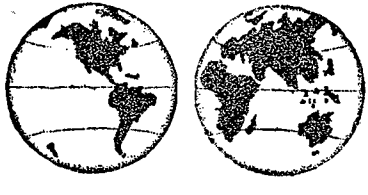
Bible Studies on Creation

Senior Division, Fourth Quarter, 1920



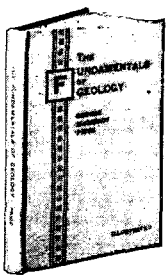
THIRTEENTH SABBATH OFFERING

December 25

Brazil and North Brazil

THE FUNDAMENTALS *of* GEOLOGY

THE reliability of the Bible account of creation is questioned by many because of its lack of harmony with the popular so-called "scientific" geological and evolutionary theories generally taught. In a clear and interesting way, Prof. George McCready Price shows, in his book "*Fundamentals of Geology,*" that modern geological discoveries are entirely out of joint with the standard geological theories. This comparison of theory with fact is truly a revelation, and his work is heartily endorsed by leading educators. For example, Prof. George Howard Parker, of the Harvard University, writes, "I think you have brought out with great clearness the difficulties of supporting the evolution theory from the geological side." And Prof. William G. Moorehead, of the Xenia Theological Seminary, Xenia, Ohio, says: "I must confess that I have never read anything clearer and more convincing on the subject. It seems to me final, so far as the evolutionary theories and claims go."



Inasmuch as this subject of geology, rocks, strata, and formations, and the general theory of evolution, is constantly met by the advocate of the inspiration of the Bible, this book will be *a very valuable reference with this quarter's lessons.* It lifts the doctrine of a universal Deluge out of the obscurity into which it has fallen for nearly a century, and gives it once more a respectable standing as the most reasonable hypothesis by which to explain the facts of geology as we now know them.

Order a copy of your tract society. Price $1.25 postpaid. Ten per cent higher in Canada.

Bible Studies on Creation

Lesson 1 — The Creation

OCTOBER 2, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 44-46.	
2. The creation of matter	**Ques. 1-4**
3. Events of the second and third days	**Ques. 5-8**
4. Creation of plants and lower animals	**Ques. 9-11**
5. The creation of man	**Ques. 12**
6. The position accorded man	**Ques. 13, 14**
7. Review the lesson.	

Questions

1. What things is it proper for us to study? Deut. 29: 29. Note 1.

2. What does the Bible reveal concerning the origin of all things? Gen. 1: 1; John 1: 1-3.

3. Was the bringing into existence of the matter of the earth itself included in the work of creation? Col. 1: 16; Heb. 11: 3. Note 2.

4. Give further evidence that the things we see did not grow naturally out of materials already existing. Gen. 2: 4, 5; Ps. 33: 6, 9. Note 3.

5. Why does the psalmist call upon all created things to praise God? Ps. 148: 3-5. Note 4.

6. After the materials of our earth were brought forth, what was the next step in the work of creation? Gen. 1: 2-5.

7. What was done on the second day? Verses 6-8. Note 5.

8. What occurred on the third day? Verses 9-13. Note 6.

9. What were the next changes? What uses were ordained for sun, moon, and stars? Verses 14-19. Note 7.

10. What two classes of things were created on the fifth day? Verses 20-23. Note 8.

11. What things were next made? Verses 24, 25.

12. What is said about the creation of man? Verse 26, first part; verse 27. Note 9.

13. To what position in the newly created world was the man appointed? Verse 26, last part; verse 28.

14. What further particulars are given regarding the creation of man? Gen. 2: 7. Note 10.

Notes

1. "The revelation of Himself that God has given in His Word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion."—*"Ministry of Healing," page 429.*

2. The doctrine that matter always existed has been taught by practically all systems of philosophy from the time of the early Greeks; but it is an essentially heathen doctrine, attempting to account for the things we see without recognizing God as their Creator. "In the creation of the earth, God was not indebted to preëxisting matter. 'He spake, and it was; . . . He commanded, and it stood fast.' All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth."—*Id., pages 414, 415.*

3. From these scriptures, it is plain that the *means* of creation was God's spoken word. He was in no sense dependent upon substances found ready to hand. Even the first plants did not *grow* as they did later and do now; for in the day that the Lord God made earth and heaven, "no plant of the field was yet in the earth, and no herb of the field had yet sprung up." Gen. 2: 5, A. R. V.

4. How great is the reason for praise when all God's creatures recognize their dependence upon Him for their very existence, for the substance itself of which they consist!

5. The "heaven" here spoken of is evidently not the third heaven where God dwells. It is the "firmament," or *expanse* immediately above the earth. This involved the creation of air to lift moisture above the earth, thus starting the process of a mist going up from the earth to water vegetation and make the air humid, as described in Gen. 2: 6. The connection shows the sense in which the word "heaven" is used.

6. The most recent discoveries in biology which have bearing upon the problems of heredity, show conclusively that each form of plant and animal life still reproduces only "after its kind." The law of heredity, often called Mendel's law, after its discoverer, shows that certain characteristics of plants and animals, such as color, tallness, and dwarfness, depend upon the presence of corresponding units of height or color in the germ cells. Commenting on this law as applied to peas, George McCready Price, in his "New Light on the Doctrine of Creation," says:

"If we confine our study to the two contrasted characters, tallness and dwarfness, we see that just three kinds of peas exist; namely, dwarfs which breed true, talls which breed true, and talls which always give the same definite proportion of talls and dwarfs among their descendants. Innumerable experiments which have since been made with other pairs of characters have demonstrated that this same mathematical proportion holds good throughout the whole world of plants and animals; and hence this

astonishing result is now called Mendel's law, and is regarded as the most important discovery in biology in several generations."—*Page 85.*

7. What we have in detailed account in this first chapter of Genesis, is merely the origin of the earth, and of the appearance of the heavens as seen from the earth. This expression, "He made the stars also," affirms that the Creator of our earth was also the Creator of the fixed stars, which the heathen round about the Israelites almost universally worshiped as gods and goddesses. The cloud-enveloped earth did not permit the appearance of the heavenly bodies until the fourth day. Note that the sun, the moon, and the stars were to serve as *signs*, as well as to mark off seasons, years, and days. See Joel 2: 10; Matt. 24: 29.

8. Here, as in every phase of creation, God performed the original act of existence, or life, then commanded that development and multiplication should go on by the same power that gave them being, and by fixed law determined by Himself.

9. Man and other living creatures are notable instances, in the record of creation, of God's using material already existing to perform an act of creation. Man was *formed* out of earth, then *made alive* through that same living breath which had brought all the rest of creation into existence. He is *kept alive* by the same means.

10. "Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe, that they degrade man, and defraud him of the dignity of his origin. He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.' . . .

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will.

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."—*"Patriarchs and Prophets," pages 44, 45.*

Some one said to a faithful member of the Sabbath school, "How do you always happen to have money for your offering?"

"It does not happen; I plan for it," was the reply.

Lesson 2—Man's Eden Home

OCTOBER 9, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 46-51; "The Great Controversy," pages 662-678.	
2. Man's home and occupation	**Ques. 1-5**
3. The food of man and animals	**Ques. 6, 7**
4. How the earth was watered	**Ques. 8, 9**
5. Adam's knowledge of nature	**Ques. 10, 11**
6. Life in the new earth	**Ques. 12**
7. Review the lesson.	

Questions

1. How did the earth look when God finished it? Gen. 1: 31. Note 1.

2. What was the only thing lacking to make the first man happy? Gen. 2: 20, 18.

3. How did the Creator supply Adam's need in this respect? Verses 21-25. Note 2.

4. What place was especially prepared for the home of the first pair? Verses 8, 9, 15. Note 3.

5. What was to be man's occupation? Verse 15. Note 4.

6. What was provided as man's food? Gen. 1: 29.

7. What kind of food was provided for the animals? Verse 30. Note 5.

8. Why do all things now on the earth differ greatly from the ideal condition at the beginning? Gen. 3: 17-19; Matt. 13: 27, 28.

9. How was the earth watered before the Flood, when "the Lord God had not caused it to rain upon the earth"? Gen. 2: 6. Note 6.

10. What was the general condition of the earth down even to the time of the Flood? Note 7.

11. How did Adam reveal a comprehensive knowledge of nature? Verses 19, 20. Note 8.

12. What has been promised regarding the life of God's people in the new earth? Isa. 35: 1, 5, 6, 10; Rev. 21: 3, 4. Note 9.

Notes

1. "As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere pro-

duced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God."—*"Patriarchs and Prophets," page 44.*

2. "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. . . . God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable;' it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Id., page 46.*

3. "The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,— the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time,— that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works. If men would give less attention to the artificial, and would cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation. Pride and ambition are never satisfied, but those who are truly wise will find substantial and elevating pleasure in the sources of enjoyment that God has placed within the reach of all."— *Id., pages 49, 50.*

4. "To the dwellers in Eden was committed the care of the garden, 'to dress it and to keep it.' Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness. Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes; but this is wholly at variance with God's purpose in creating man. What are the possessions of even the most wealthy, in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence."— *Id., page 50.*

5. The original diet provided for such animals as the lion, the tiger, the vulture, and the serpent, seems to have been the same as for all others — green herbs. In this connection, it is interesting to note that almost every flesh-eating animal has been found to like some form of vegetable food, even in preference to its usual flesh food. The anteaters, with their long

snouts and grasping tongues, which seem as if made expressly to get their food as they now do, are now known to be very fond of honey, their long noses and tongues being equally well fitted for obtaining honey as for obtaining insect food. Bears are greedy for berries and honey, and will not kill small animals when they can get the vegetable foods they like. All flesh-eating animals seem to require more protein food than they can readily obtain from ordinary vegetable foods. But if this is so, we may conclude that back in earth's primitive condition, before the Flood, some particular kind of vegetable food had been provided for every type of animal; and that flesh-eating instincts have largely been developed since the Flood, because hungry animals cannot now easily obtain the foods originally provided for them.

We are told that there will finally be a "restitution of all things" (Acts 3:21); from this we may conclude that the earth when made new will be very much like the original when the Lord pronounced it "very good." The original animal instincts were undoubtedly like those indicated for the new earth state in Isa. 11:6-9; 65:25. If it is thus with animals, how much more strikingly is it true that man has departed far from God's original plan for his food!

6. "The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks."— *Id., pages 96, 97.*

7. "In the days of Noah a double curse was resting upon the earth, in consequence of Adam's transgression and of the murder committed by Cain. Yet this had not greatly changed the face of nature. There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God's providence. The hills were crowned with majestic trees supporting the fruit-laden branches of the vine. The vast, garden-like plains were clothed with verdure, and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion, any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring. Gold, silver, and precious stones existed in abundance."— *Id., page 90.*

8. Adam doubtless had a keen insight into the nature of every animal, and named each one in harmony with its prominent traits. How his knowledge of nature in general constantly grew as later he studied with Eve, is shown in the following quotation:

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—'the wondrous works of Him who is perfect in knowledge'—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. 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. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds,' the mysteries of light and sound, of day and night,—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever

discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude."— *Id., pages 50, 51.*

How different is this picture from that of the evolutionist, who pictures man as developing from lower forms of life through myriads of ages!

9. "There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear 'in the beauty of the Lord our God,' what a field will be open to our study! There the student of science may read the records of creation, and discern no reminders of the law of evil. He may listen to the music of nature's voices, and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting,— in the vast universe behold 'God's name writ large,' and not in earth or sea or sky one sign of ill remaining."—*"Education," page 303.*

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the trees are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. . . .

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,— worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,— suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—*"The Great Controversy," pages 675, 677, 678.*

Lesson 3 — The Temptation and the Fall

OCTOBER 16, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 52-62.	
2. The temptation	**Ques. 1-5**
3. God's questions	**Ques. 6-9**
4. Prediction made to the woman	**Ques. 10-12**
5. Curses and blessings	**Ques. 13-15**
6. The loss of Eden	**Ques. 16, 17**
7. Review the lesson.	

Questions

1. How was a suggestion of doubt brought to our first parents? Gen. 3:1. Note 1.

2. What did the woman reply to the tempter? Verses 2, 3. Note 2.

3. What bold lie did the serpent then tell? Verses 4, 5. Note 3.

4. What was it that the woman "saw"? Verse 6, first part. Note 4.

5. What did the woman then do? Verse 6, last part.

6. How did the man and the woman show their sense of guilt? Verses 8, 10.

7. What pointed question did Jehovah then ask the man? Verse 11.

8. How did Adam try to excuse his sin? Verse 12.

9. What did the woman say to excuse herself? Verse 13. Note 5.

10. What curse was pronounced upon the serpent? Verse 14. Note 6.

11. In the sentence pronounced upon the serpent, what promise of redemption for man is implied? Verse 15. Note 7.

12. What prediction was then made regarding the future motherhood of the world? Verse 16. Note 8.

13. What sentence was pronounced upon the man? Verses 17-19. Note 9.

14. Was this curse pronounced upon the earth as an evil, or as a blessing in disguise? Note 10.

15. What provision did God make for their clothing? Why was this necessary? Verse 21. Note 11.

16. What sad record closes the story of man's Eden home? Verses 22-24. Note 12.

17. Why were the man and the woman driven from Eden? Verse 24, last part. Note 13.

Notes

1. "It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil. It was this that opened the door to every species of falsehood and error."—*"Education," page 25.*

As "faith is the key of knowledge," and is the essential preliminary to our salvation, so doubt is the first step in the way of transgression.

2. "Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. But the serpent continued, in a musical voice, with subtle praise of her surpassing loveliness; and his words were not displeasing. Instead of fleeing from the spot, she lingered wonderingly to hear a serpent speak. Had she been addressed by a being like the angels, her fears would have been excited; but she had no thought that the fascinating serpent could become the medium of the fallen foe."—*"Patriarchs and Prophets," page 54.*

3. "By partaking of this tree, he declared, they would attain to a more exalted sphere of existence, and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful properties, imparting wisdom and power,

that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development, and finding greater happiness."—*Ib.*

4. The woman *"saw"* what the tempter wished her to see. She had, for the time being, become really deceived by the evil one, and thought she saw the truth of what he suggested to her mind. As she had yielded to his suggestion, the temptation had become to her a species of hypnotism; and hypnotism in its varied forms is of the devil.

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. . . . The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this."—*"Ministry of Healing," pages 242, 243.*

5. It is evident that this excuse, if valid, would throw the whole responsibility for sin back upon the Creator. He had given Adam a woman that led him into sin! The woman laid the blame on the serpent. This disposition to seek an excuse for sin, is a true symptom of the carnal mind; and as long as this disposition to excuse sin is present, one has not experienced real repentance.

"The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam."—*"Patriarchs and Prophets," page 58.*

6. "Since it had been employed as Satan's medium, the serpent was to share the visitation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated by both man and beast."—*Ib.*

It is interesting to note, in this connection, that in the rocks of many countries have been found fossil skeletons of reptiles, or "serpents," which show that these creatures had large wings, rendering them capable of easy, graceful flight, and that, moreover, they possessed much larger brains in proportion to the size of their bodies than most animals now have,—far more than any reptiles of to-day. The scientific name given to this fossil reptile is *Pterodactyl.* An account of it can be found in any good dictionary or encyclopedia.

7. "This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. . . . When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power."—*Id., pages 65, 66.*

8. "In the creation, God had made her [Eve] the equal of Adam. Had they remained obedient to God — in harmony with His great law of love — they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him, has too often rendered the lot of woman very bitter, and made her life a burden."—*Id., pages 58, 59.*

9. "Under the curse of sin, all nature was to witness to man of the character and results of rebellion against God. When God made man, He made him ruler over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree.

"And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan for man's recovery from the ruin and degradation of sin."—*Id., pages 59, 60.*

10. "Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes; but this is wholly at variance with God's purpose in creating man. What are the possessions of even the most wealthy, in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence."—*Id., page 50.*

11. "The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold."—*Id., page 61.*

12. "As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing."—*Id., page 62.*

13. "Adam and Eve had chosen the knowledge of evil; and if they ever regained the position they had lost, they must regain it under the unfavorable conditions they had brought upon themselves. No longer were they to dwell in Eden; for in its perfection it could not teach them the lessons which it was now essential for them to learn. In unutterable sadness they bade farewell to their beautiful surroundings, and went forth to dwell upon the earth, where rested the curse of sin."—*"Education," pages 25, 26.*

Lesson 4—Creation Not Now Going On

OCTOBER 23, 1920

Daily Study Outline

1. Read "Ministry of Healing," pages 409-438.	
2. The Creator and His worship	**Ques. 1-3**
3. The memorial of a completed creation	**Ques. 4-6**
4. How all things are upheld	**Ques. 7-9**
5. A wonderful prophecy	**Ques. 10-12**
6. Scoffers	**Ques. 13, 14**
7. Review the lesson.	

Questions

1. In the time of the Judgment, whom are the people of all the world called upon to worship? Rev. 14: 7.

2. What does such a message imply? *Answer:* That the

people of the earth have to a great extent ceased to recognize and worship the Creator in the true sense.

3. What widespread error is largely responsible for the people's failure to worship God in the true way? Note 1.

4. Why are we under obligation to worship Jehovah? Ps. 100: 3; Isa. 64: 8. Note 2.

5. What institution has been given us as the sign or memorial of this eternal obligation? Ex. 31: 13, 16, 17; Ezek. 20: 20.

6. At the institution of the Sabbath, what shows that the work of creation in the earth was then completed? Gen. 2: 3; Ex. 20: 8-11. Note 3.

7. What further statement shows that the creation of this world is a completed work, not a process now going on? Heb. 4: 3, 10. Note 4.

8. What is God's present relationship to His universe? Heb. 1: 3; Col. 1: 17; Isa. 40: 26.

9. What did Jesus say on this subject? John 5: 17. Note 5.

10. How else does the Bible express God's continued active presence in sustaining the things He has made? Neh. 9: 6; Ps. 104: 27, 28. Note 6.

11. What argument will scoffers use in the last days to deny the coming of Christ? 2 Peter 3: 4. Note 7.

12. What historical fact do these scoffers overlook? Verses 5, 6. Note 8.

13. Unless scoffers and perverters of Bible teaching receive the gospel, what will be their end? Matt. 24: 38, 39.

14. What exhortation is given to believers in the last days? Luke 21: 34-36.

Notes

1. The world-wide spread of the evolution doctrine has without doubt led many people into false views of creation, and therefore into failure to worship God as the Creator of heaven and earth. In brief, this doctrine teaches that millions of years were required for the evolution of the earth from chaos, the days of creation being vast, indefinite periods of time; and attributes to an ascending line of germs, mollusks, and quadrupeds, the evolution of man into his present state of intelligence and being. Although individuals here and there still refuse to accept this theory of the origin of things, this doctrine in one form or another is to-day taught in the larger part of the institutions of learning throughout the world. Surely it is appropriate in a time like this for God to bid His faithful people give the message of Rev. 14: 7.

2. Because God has made us, and still sustains our life, we are under everlasting obligation to worship and serve Him. This prime fact is the foundation of all our obligations to God or to our fellow men, the basis of all moral obligation. We are obliged to love our fellow man, for he too was created by our God. Very appropriately a memorial or reminder of this obligation and relationship becomes the "seal of God"— the Sabbath.

3. The evolution doctrine denies that there ever was such an event as we mean by creation; it affirms that the present order of nature is merely the last stage in a long drawn out process during which only the present forces of nature have operated. Thus the Sabbath, as the memorial of a *completed* creation at a definite point of time in the past, is wholly meaningless if the teachings of evolution be true. In short, the Sabbath is an everlasting protest against any such theory of the origin of things as that taught by the doctrine of evolution.

4. "As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world.' But His energy is still exerted in upholding the objects of His creation."—*"Patriarchs and Prophets," page 115.*

The primary meaning of "rest," used in Genesis 2, in the fourth commandment, and in Hebrews 4:10, confirms the fact that the work of creation ended at the close of the sixth day. The first definition of "rest" in any dictionary is, to cease activity, to stop doing what one is engaged in. This idea is retained in the phrase, "I rest here," used by lawyers when they have gone as far in their argument at court as they desire. The Creator was not weary from labor; but having completed the work of creation, He rested from all His work.

5. "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.' "—*Id., page 114.*

The very presence of active energy in the world is one evidence that the power of God constantly upholds and keeps active the works of creation. This energy is not God, as some teach, but it is an evidence that His power is as active to maintain as it was to create all things.

6. "It is not because the mechanism that has once been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom 'we live, and move, and have our being.' It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. . . . It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. . . . Every living creature, from the smallest insect up to man, is daily dependent upon His providential care."—*Id., page 115.*

7. *This is the argument of the evolutionist.* If creation is a gradual process and still going on, why should not all things continue to go on as they always have? Being opposed to the idea that God created each thing in the beginning by His word, in a single act, on a single day, the evolutionist cannot accept the supremacy of a personal God over His own works, nor the idea that Christ will some day suddenly arrest the course of nature and make all things new.

8. One leading feature of evolutionary teaching is the denial of a universal Flood. If the evolutionist accepted the Bible record of the Deluge, it would upset his theory that the violent changes in the earth brought about at that time were caused, not by a great upheaval in nature in a year's time, but by a gradual process of millions of years — the time measured by the same rate at which changes in the face of nature are going on now. Peter says that the scoffers of the last days are willingly, if not willfully, ignorant of the Flood, and therefore of the truth that the earth is to perish again by fire.

Lesson 5—The Literal Week

OCTOBER 30, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 111-116.	
2. Creation out of nothing	**Ques. 1-3**
3. In the beginning	**Ques. 4, 5**
4. The evolution theory	**Ques. 6, 7**
5. Geology true and false	**Ques. 8, 9**
6. The appropriateness of the Sabbath	**Ques. 10**
7. Review the lesson.	

Questions

1. How much are we told regarding the manner in which creation was brought about? Ps. 33: 6, 9; Gen. 1: 3.

2. Review the leading facts as recorded in Genesis 1.

3. Was the substance of which the world is composed actually called into existence at this time? John 1: 3; Heb. 11: 3. See note 2, lesson 1.

4. What was the condition of the earth when first created and before the various forms of life appeared upon it? Gen. 1: 2.

5. Why do we know that these *days* of creation were real, literal days? Verses 5, 8, 13, 19, 23, 31. Note 1.

6. What is the modern evolutionary theory regarding the first chapter of Genesis? *Answer:* That this record is merely a myth or a beautiful poem stated in the crude folk lore of a very ignorant people in an unscientific age.

7. Why is false teaching on the first chapter of Genesis said to be "infidelity in its most insidious and hence most dangerous form"? Note 2.

8. Why do most people of to-day believe these false ideas regarding the origin of things? 2 Peter 3: 5, 6. Note 3.

9. Is there any particular geological deposit in any part of the world that could not have been formed at the time of the Flood? *Answer: No; absolutely none.* Note 4.

10. Show how the Sabbath day, of twenty-four hours, is a fitting memorial of the creation of the world in six literal days, but absurd as the memorial of a development over millions of years. Gen. 2: 2, 3; Ex. 20: 8-11. Note 5.

Notes

1. In addition to the record that each day had its evening and morning, the history of the institution of the Sabbath, as well as the words employed in commanding its observance, constitutes an unquestionable proof that the first week of time, like every week since, consisted of seven literal days. The Sabbath is commanded because God was occupied in creating during six

days, and on the seventh He ceased this work, rested, "took delight" in what He had made, and commanded man to rest as He had done.

"This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in *commemoration of the Creator's rest.*

"But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by men who profess to believe the Bible."—*"Patriarchs and Prophets," page 111.*

2. One of the best ways to judge a theory is by its fruits. What has been the result of the widespread acceptance of the teaching that the days of creation were long periods of time? Undoubtedly its general acceptance was one of the largest factors in preparing the way for the evolution doctrine. For a generation or more, the teaching prevailed almost universally throughout the civilized world, that life in all its various forms had existed for long ages before man appeared, and that these long periods *probably* were what were meant by the "days" of creation, as given in the first chapter of the Bible. True, any detailed comparison of these "ages" of geology with the "days" of creation was readily seen to be unsatisfactory or impossible; but no matter. For over half a century, this doctrine was taught in most of the colleges and theological seminaries as by far the best way of "reconciling" science and religion. Is it any wonder that a soil thus prepared has grown a luxuriant crop of learned infidelity?

3. Considered historically and logically, the evolution doctrine rests chiefly upon supposed facts discovered in the rocks, showing that the earth had slowly formed out of chaos during long ages of time. These ideas about geological "ages" rested essentially on the denial that there ever was a universal flood. A belief in the popular geology and a belief in a universal flood cannot be held by the same mind, for they contradict each other. This makes it easy to see why "scoffers" in the last days are willingly ignorant about the Flood, as Peter declared they would be.

4. All the leading facts of the science of geology are easily understood and explained, if we allow the possibility of the universal Deluge, as recorded in the Bible. Multitudes of the standard puzzles of science become plain and simple if we accept this record.

"Apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries, have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present; but the time when these conditions existed can be learned only from the inspired record. In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood,— the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—*"Patriarchs and Prophets," page 112.*

5. The evolution theory has no explanation of the origin of sin, except to make it an essential part of nature itself, something that God Himself could not avoid when creating man. If man was not created perfect, but was slowly evolved from the lower forms of life, then what we call sin did not originate by the wrong choice of the first man, but must be the result

of principles working in nature long ages before man existed. Hence, if there is any being in the universe responsible for moral evil, that being must be the Creator Himself, and it is not man's fault, but his misfortune, that he is naturally a sinner. Thus does the evolution theory dishonor God.

Lesson 6—The Growth of Apostasy

NOVEMBER 6, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 71-89.	
2. The first two brothers	**Ques. 1, 2**
3. Their two offerings	**Ques. 3-5**
4. Cain's great sin	**Ques. 6-8**
5. The age before the Flood	**Ques. 9-12**
6. The growing apostasy	**Ques. 13-16**
7. Review the lesson.	

Questions

1. What were the occupations of the two sons of Adam? Gen. 4: 2, last part.

2. How much did each of these brothers know of the plan of redemption? Note 1.

3. What kind of offering did Cain bring? Verse 3. What did this represent? Note 2.

4. What was Abel's offering? Verse 4. What did it represent? Note 3.

5. How did God regard these two offerings? Verse 4, last part; verse 5.

6. What was the outcome of the difference between the two brothers? Verse 8.

7. Give the conversation between the Lord and Cain. Verses 9-12.

8. Though Cain's sin merited death, what sentence instead was pronounced upon him? Verses 13-15. Note 4.

9. What distinction was brought about between the righteous and the wicked? Verse 26. Note 5.

10. How long did Adam live in the midst of this growing apostasy? Gen. 5: 5. Note 6.

11. Tell why the age before the Flood was not one of ignorance and barbarism. Note 7.

12. Give the brief but sublime record of the life of Enoch. Verses 21-24.

13. What message did Enoch give in that age of apostasy? Jude 14, 15. Note 8.

14. How did this growing apostasy threaten to become universal? Gen. 6: 1, 2.

15. How much further time of probation was to be granted to the people of that age? Verse 3.

16. Why does the Lord bear so long with men? 2 Peter 3: 9, last part.

Notes

1. "These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice. Besides this, the first fruits of the earth were to be presented before the Lord as a thank offering."—*"Patriarchs and Prophets," page 71.*

2. "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 acknowledgment 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* labor. He presented his offering as a favor 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."—*Id., page 72.*

3. "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."—*Id., page 72.*

4. "Notwithstanding that Cain had by his crimes merited the sentence of death, a merciful Creator still spared his life, and granted him opportunity for repentance. But Cain lived only to harden his heart, to encourage rebellion against the divine authority, and to become the head of a line of bold, abandoned sinners. This one apostate, led on by Satan, became a tempter to others, and his example and influence exerted their demoralizing power, until the earth became so corrupt and filled with violence as to call for its destruction.

"In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy. The dark history of Cain and his descendants was an illustration of what would have been the result of permitting the sinner to live on forever, to carry out his rebellion against God. The forbearance of God only rendered the wicked more bold and defiant in their iniquity. Fifteen centuries after the sentence pronounced upon Cain, the universe witnessed the fruition of his influence and example, in the crime and pollution that flooded the earth. It was made manifest that the sentence of death pronounced upon the fallen race for the transgression of God's law was both just and merciful. The longer men lived in sin, the more abandoned they became. The divine sentence, cutting short a career of unbridled iniquity, and freeing the world from the influence of those who had become hardened in rebellion, was a blessing rather than a curse."—*Id., page 78.*

5. "The faithful had worshiped God before; but as men increased, the distinction between the two classes became more marked. There was an *open profession of loyalty to God on the part of one*, as there was of contempt and disobedience on the part of the other. . . .

"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. So long as this separation continued, they maintained the worship of God in its purity. 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."—*Id., pages 80, 81.*

6. "Adam's life was one of sorrow, humility, and contrition. When he left Eden, the thought that he must die thrilled him with horror. He was first made acquainted with the reality of death in the human family, when Cain, his first-born son, became the murderer of his brother. Filled with the keenest remorse for his own sin, and doubly bereaved in the death of Abel and the rejection of Cain, Adam was bowed down with anguish. He *witnessed the wide-spreading corruption that was finally to cause the destruction* of the world by a flood; and though the sentence of death pronounced upon him by his Maker had at first appeared terrible, yet after beholding for nearly a thousand years the results of sin, he felt that it was merciful in God to bring to an end a life of suffering and sorrow."—*Id., page 82.*

7. "Notwithstanding the wickedness of the antediluvian world, that age was not, as has often been supposed, an era of ignorance and barbarism. The people were granted the opportunity of reaching a high standard of moral and intellectual attainment. They possessed great physical and mental strength, and their advantages for acquiring both religious and scientific knowledge were unrivaled. It is a mistake to suppose that because they lived to a great age their minds matured late; their mental powers were early developed, and those who cherished the fear of God and lived in harmony with His will, continued to increase in knowledge and wisdom throughout their life. Could illustrious scholars of our time be placed in contrast with men of the same age who lived before the Flood, they would appear as greatly inferior in mental as in physical strength. As the years of man have decreased, and his physical strength has diminished, so his mental capacities have lessened. There are men who now apply themselves to study during a period of from twenty to fifty years, and the world is filled with admiration of their attainments. But how limited are these acquirements in comparison with those of men whose mental and physical powers were developing for centuries! . . .

"The antediluvians were without books, they had no written records; but with their great physical and mental vigor, they had strong memories, able to grasp and to retain that which was communicated to them, and in turn to transmit it unimpaired to their posterity. And for hundreds of years there were seven generations living upon the earth contemporaneously, having the opportunity of consulting together, and profiting each by the knowledge and experience of all.

"The advantages enjoyed by men of that age to gain a knowledge of God through His works have never been equaled since. And so far from being an era of religious darkness, that was an age of great light. All the world had opportunity to receive instruction from Adam, and those who feared the Lord had also Christ and angels for their teachers. And they had a silent witness to the truth, in the garden of God, which for so many centuries remained among men. At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshipers. Here their altars were reared, and their offerings presented. It was here that Cain and Abel had brought their sacrifices, and that God had descended to communicate with them."—*Id., pages 82-84.*

What a contrast in fact was the enlightenment of the age before the Flood to the ignorance and barbarism attributed to primitive man by teachers of evolution!

8. "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 labored publicly also, bearing God's messages to all who would hear the words of warning. His labors 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.' . . .

"The power of God that wrought with His servant was felt by those who heard. Some gave heed to the warning, and renounced their sins; but the multitudes mocked at the solemn message, and went on more boldly in their evil ways. The servants of God are to bear a similar message to the world in the last days, and it will also be received with unbelief and mockery. The antediluvian world rejected the warning words of him who walked with God. So will the last generation make light of the warnings of the Lord's messengers." *Id., page 86.*

Lesson 7—The Flood

NOVEMBER 13, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 90-104.	
2. The preparations	**Ques. 1-4**
3. Its universality	**Ques. 5-7**
4. Where the water came from	**Ques. 8-10**
5. The time of its duration	**Ques. 11, 12**
6. Its close	**Ques. 13-17**
7. Review the lesson.	

Questions

1. Why did God destroy the world by a flood? Gen. 6: 11-13. Note 1.

2. What instruction did the Lord give Noah? Verses 14-16.

3. For what classes of animals was Noah to make provision in the ark? Gen. 6: 20; 7: 9. Note 2.

4. How ample was the provision for the care of so many animals? Gen. 6: 14-16.

5. How completely did God say He would destroy the plants and animals on the earth? Gen. 7: 4, margin.

6. Tell how this work of destruction was really done. Verses 19-23.

7. When did Noah go into the ark? Verse 11.

8. How long was it after he entered the ark before the Flood came? Verse 10.

9. What agencies besides the rain were employed to produce the Flood? Gen. 6: 17; 7: 11; Ps. 104: 5-7, 9; Job 38: 8, 11. Note 3.

10. Is there water enough now on the earth to cover it? Note 4.

11. How long did it take for the Flood to reach its highest point? Gen. 7: 12, 17.

12. How long did the waters prevail upon the earth? Gen. 7: 24; 8: 3.

13. When was the land finally left dry? Gen. 8: 14; Ps. 104: 8. Note 5.

14. How long a period, then, is covered from the beginning of the Flood until the land was dry? Compare Gen. 7: 11 with 8: 14.

15. What expression seems to indicate a tidal action both in the coming of the Flood and in the drying up of the waters? Gen. 8: 3, margin. Note 6.

16. What covenant did God make with Noah after the Flood? Gen. 9: 12-17.

17. What facts does the study of this lesson establish? Note 7.

Notes

1. "The world was in its infancy; yet iniquity had become so deep and widespread that God could no longer bear with it; and He said, 'I will destroy man whom I have created, from the face of the earth.' He declared that His Spirit should not always strive with the guilty race. If they did not cease to pollute with their sins the world and its rich treasures, He would blot them from His creation, and would destroy the things with which He had delighted to bless them; He would sweep away the beasts of the field, and the vegetation which furnished such an abundant supply of food, and would transform the fair earth into one vast scene of desolation and ruin."—*"Patriarchs and Prophets," page 92.*

2. "Suddenly a silence fell upon the mocking throng. 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."—*Id., pages 97, 98.*

3. It is a very common thing, in the rocks formed by the Flood, to find great numbers of layers or beds containing land forms alternating with others containing the remains of sea or fresh water animals. In various places in Europe and America, there are many beds containing coal formed by land plants, alternating with an equal number of beds containing shellfish, or salt or fresh water forms. But the plants in all the beds are much alike, and the various water animals are found to be much alike. These things seem to indicate an alternate moving of the waters back and forth, much like the ebb and flow of the tide, only on an enormous scale. Indeed, an abnormal tidal action seems to have been one of the chief factors in the work of the Flood. Note especially the references in Job and the Psalms.

4. The average depth of the ocean is about 13,000 feet, and the average height of the dry land is about 2,250 feet. Thus the ocean is nearly six times as deep as the land is high, in general average; and as the ocean's surface is about three times that of the land, there is nearly eighteen times as much water below sea level as there is land above it. Accordingly, if all the present dry land were to sink beneath the sea, the water would be raised only a few hundred feet from its present level. Indeed, if the solid

part of the earth were made into a perfect sphere — that is, if all the earth's inequalities were smoothed out — the water of the ocean would cover the entire earth to the depth of 1.56 miles, or nearly 9,000 feet.

Thus it is seen that the old objection about there not being enough water to cover the earth, is based on ignorance of the facts. In reality, a very slight disturbance of the present delicate balance of land and water would be required to spill all the waters of the oceans over the land. Is it not a striking manifestation of the watch-care of our Creator that the ocean keeps so obediently within bounds as it has done ever since the Flood? "Hitherto shalt thou come, but no further" (Job 38:11), is the divine decree.

5. Psalm 104:7, 8, American Revised Version, reads as follows:

> "At Thy rebuke they [the waters] fled;
> At the voice of Thy thunder they hasted away
> (The mountains rose, the valleys sank down)
> Unto the place which Thou hadst founded for them."

6. The original Hebrew expression here used seems to indicate a "going and returning" of the waters, as would be the case in the flood and ebb of the enormous tides.

7. The study of this lesson establishes the following facts:

a. The Flood came as a special act of God.

b. The Flood was universal.

c. It was violent in cause and effect.

d. The Flood was long enough to destroy all animal life outside the ark, and violent enough to bury trees, plants, and animals deep in the earth.

e. After the waters abated, bounds were set so they should never again cover the earth in a flood.

f. The rainbow is the token of God's promise never to bring another universal flood.

Lesson 8 — The Effects of the Flood

NOVEMBER 20, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 105-110.	
2. The earth's previous condition	**Ques. 1, 2**
3. Changes in the atmosphere	**Ques. 3-5**
4. Change in climate	**Ques. 6-8**
5. The dispersion	**Ques. 9, 10**
6. The dispersion of the animals	**Ques. 11-13**
7. Review the lesson.	

Questions

1. How did God regard the earth after creating it? Gen. 1:31.

2. What scriptures indicate that up to the time of the Flood no rain had ever fallen? Gen. 2:5, 6; Heb. 11:7. See note 6, lesson 2.

3. After the Flood, what beautiful sight appeared for the first time? Gen. 9:14. Note 1.

4. What assuring announcement did God make at this time? Gen. 8:22.

5. What physical changes took place in the surface of the earth at this time? Note 2.

6. What permission was given man respecting his food? Gen. 9: 3-5. Note 3.

7. How did God design that the earth should be repeopled after the Flood? Gen. 9: 1; 8: 17.

8. As time went on, what did the people try to do? Gen. 11: 4.

9. How did the Lord thwart their purpose? Verses 6-9. Note 4.

10. Show that animals are usually more obedient to instinct than men are to the calls of God. Jer. 8: 7; Isa. 1: 3. Note 5.

11. What lesson does all creation teach us? Job 12: 7-9.

12. How dependent are both man and animals upon the Creator to-day? Verse 10.

13. What practical lessons may we learn from the living creatures about us? Prov. 6: 6-8; Matt. 6: 26. Note 6.

Notes

1. Scientists hold that the rainbow is produced by natural causes in harmony with the laws of reflection and refraction of light, and that therefore no special act of God was needed to produce it. The simple explanation is that before the Flood, there was no rain to provide the falling drops of water on which the sun's rays could act. It did require a special act of God to start rain upon the earth at the time of the Flood; and every time the rain falls now and the bow appears, it is a reminder to God (as He puts it) of the Flood, and of His promise not to repeat it.

2. "The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in consequence of sin. As the water began to subside, the hills and mountains were surrounded by a vast, turbid sea. Everywhere were strewn the dead bodies of men and beasts. The Lord would not permit these to remain to decompose and pollute the air, therefore He made of the earth a vast burial ground. A violent wind which was caused to blow for the purpose of drying up the waters, moved them with great force, in some instances even carrying away the tops of the mountains, and heaping up trees, rocks, and earth above the bodies of the dead. . . .

"The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth. In many places, hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries that were not inhabited, and those where there had been the least crime, the curse rested more lightly."—*Id., pages 107, 108.*

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

"God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began rapidly

to decrease in size, and in length of years. There was a class of very large animals which perished at the Flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man."—*"Spiritual Gifts," volume 4, Part One, page 121.*

4. "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. . . . The whole undertaking was designed to exalt still further the pride of its projectors, and to turn the minds of future generations away from God, and lead them into idolatry."—*"Patriarchs and Prophets," page 119.*

"Had this scheme of universal confederacy been permitted, it would have demoralized the world in its infancy, and would have insured the perpetuity of this apostasy through coming ages. But the Lord took the matter in hand, and by thwarting this early scheme of a world federation, a consolidated humanity, He made it impossible for one great universal apostasy to get control of the world. . . . God in His wisdom broke up that first great apostasy and world federation, because it would have crushed out individual liberty and rendered the plan of the gospel a failure. But the plans of God are accomplished in 'the fullness of time'; and at last He gives the race one chance to show what it can do, and what the natural results of human solidarity must be. In the end of the ages, when human activity and ingenuity have culminated in all that man can do, when we have reached the climax of our boasted civilization, and the federation of the unregenerate race is at last accomplished, then God may allow this long-interrupted Babel scheme to be renewed and let men have their way, to show before the angels and the inhabitants of other worlds what human beings can and will do apart from Him."—*"Back to the Bible," pages 21, 22.*

5. In many corners of the world, we find kinds of animals that present a difficult problem, if we try to explain how their ancestors could have found their way to these places without an overruling guidance. But a study of the marvelous manifestations of instinct still seen in the journeys made by birds of passage, some of which travel six or eight thousand miles in a season, will lead us to see that a special form of instinct suited to the peculiar circumstances of these animals as they came forth from the ark on the desolated earth, will easily account for the distribution of the animals after the Flood. What we call "instinct" is only a convenient name for traits implanted by the Creator. So far as the evil effects of sin have not perverted them, the instincts of animals and plants are a visible display of the response of nature to the laws of creation. As God has expressly commanded men to scatter abroad over the earth, we may well suppose that this command was also given to the animals in the way of "instinct," and that it was obeyed by them.

6. "The ants teach lessons of patient industry, of perseverance in surmounting obstacles, of providence for the future. And the birds are teachers of the sweet lesson of trust. Our heavenly Father provides for them; but they must gather the food, they must build their nests, and rear their young. Every moment they are exposed to enemies that seek to destroy them. Yet how cheerily they go about their work! how full of joy are their little songs! . . . The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains. Storm clouds shut in this mighty bird of the forest, their dark masses separating her from the sunny heights where she has made her home. Her efforts to escape seem fruitless. She dashes to and fro, beating the air with her strong wings, and waking the mountain echoes with her cries. At length, with a note of triumph, she darts upward, and, piercing the clouds, is once more in the clear sunlight, with the darkness and tempest far beneath. So we may be surrounded with difficulties, discouragement, and darkness. Falsehood, calamity, injustice,

shut us in. There are clouds that we cannot dispel. We battle with circumstances in vain. There is one, and but one, way of escape. The mists and fogs cling to the earth; beyond the clouds God's light is shining. Into the sunlight of His presence we may rise on the wings of faith."—*"Education," pages 117-119.*

Lesson 9—Lessons from the Book of Nature

NOVEMBER 27, 1920

Daily Study Outline

1. Read "Ministry of Healing," pages 51-58; "Education," pages 99-101.	
2. The large and the small	**Ques. 1-3**
3. God's care for His creatures	**Ques. 4, 5**
4. Life only from life	**Ques. 6, 7**
5. "After its kind"	**Ques. 8, 9**
6. In the heavens above and in the earth beneath	**Ques. 10, 11**
7. Review the lesson.	

Questions

1. What promise is given to those who seek for true knowledge and understanding? Prov. 2: 1-5. Note 1.

2. What may we learn from the larger aspects of nature? Ps. 19: 1-4. Note 2.

3. What may we learn from the minute things of nature? Matt. 10: 29, 30; 6: 28-30. Note 3.

4. How is God's care for His creatures expressed by the psalmist? Ps. 145: 9, 15, 16.

5. How early did God promise to implant in the human race a revolt against the rule of evil? Gen. 3: 15. Note 4.

6. How important are the lessons which we may still read from nature? *Answer:* "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—*"Counsels to Teachers," page 185.* Note 5.

7. What far-reaching scientific principle is recognized in Christ's words to Nicodemus? John 3: 5. Note 6.

8. What principle was ordained in the beginning regarding the reproduction of plants and animals? *Answer:* That each should reproduce others only "after its kind." Gen. 1: 11, 12, 20, 21, 24. Note 7.

9. Since the work of creation was "finished from the foundation of the world" (Heb. 4: 3), how is the present order of nature maintained? *Answer:* The Creator's power is still exercised in "upholding all things by the word of His power." Heb. 1: 3. Note 8.

10. What striking language is used by Isaiah to describe the power and wisdom of the Creator? Isa. 40: 26.

11. What witness is borne by the true science of geology? Ps. 104: 6-9; 2 Peter 3: 6. Note 9.

Notes

1. "Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all."—*"Education," page 14.*

2. "Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens."— *Id., page 99.*

3. The science of chemistry and the wonders of the microscope have shown us that all this is literally and scientifically true. One of the most firmly settled of modern scientific truths is that the *very same Power* that maintains in orderly array countless millions of suns, is also the Power that cares for the molecules, atoms, and electrons of which our bodies and all the rest of nature are composed.

"Perfection exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. Examine under the microscope the smallest and commonest of wayside blossoms, and note in all its parts the exquisite beauty and completeness. So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. Conscientious attention to the little things will make us workers together with Him, and win for us His commendation who seeth and knoweth all."— *Id., page 114.*

4. "This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and sorrow that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ."—*Id., page 27.*

The book of nature may be called a *palimpsest* (Greek, "scraped again"), or one of those ancient parchments written upon twice, the first writing being scraped off to allow another writing. The parchments could be so treated as to bring up again the original writing defaced by the erasure. So the book of nature was written by God, then marred by the law of evil and decay. But despite the defacing of sin, we may still look beneath and, in all creation, read the original message of our Father's love.

5. "The whole natural world is designed to be an interpreter of the things of God. . . . The most effective way to teach the heathen who know not God, is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. . . . There is a simplicity and purity in these lessons direct from nature that makes them of the highest value to others besides the heathen."—*"Counsels to Teachers," page 186.*

"The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives His love in flower and shrub and tree."—*"Steps to Christ," page 91.*

"God designed that nature should be to man a lesson book to guide him from the path of disobedience back to God. There is need of a close study of nature, under the guidance of the Holy Spirit. . . . He would have nature counteract the attempts made to divorce science from Bible Christianity."—*Mrs. E. G. White, in the "Youth's Instructor," May 6, 1897.*

6. One of the most important discoveries of modern science is that physical life cannot now be produced except from something already alive. It is life only that can beget life. If there is no germ, no egg, no seed, there can be no new form of life. It is because of a practical belief in this great truth that the housewife cooks or sterilizes her fruit and puts it up in germ-proof containers. Since physical life is not now produced from the non-living anywhere on earth, is this not proof that there must have been a real creation at the beginning to produce the first of each of all the various forms of physical life now existing on the earth? This does not, however, preclude the special act of God in restoring life that has been lost, as in raising the dead to life.

In like manner also, only spiritual life can beget spiritual life. God is spirit, and the only source of spiritual life. When Adam sinned, he forfeited both his physical and his spiritual inheritance; but his physical life was spared in mercy to give him opportunity for accepting voluntarily the renewal of spiritual life, that is, spiritual re-creation. Hence it is that Paul affirms that "if any man be in Christ, he is a *new creature*" (2 Cor. 5:17), and that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creation*" (Gal. 6:15, margin). It is therefore clear that while material creation was completed at the beginning, yet new spiritual creation takes place in every genuine conversion of the sinner to Christ — he is born directly from above. Spiritual re-creation is as much a direct act of God as was the original creation of material things. The "old man" dies, the "new man" is made alive in Christ Jesus.

7. It is a remarkable and very important fact, that in the light of all our modern discoveries, especially in the light of the wonderful facts of heredity known as Mendel's law, each form of plant and of animal *still reproduces only "after its kind."* Modern biology thus confirms the truth and accuracy of the first chapter of Genesis.

8. The Lord did not merely start the world running, afterward letting it run itself independently of Him. The Creator's living energy is still momently exercised in "upholding all things by the word of His power." This may be illustrated by the electric dynamo generating power to run a factory. It requires the same continuous supply of power to keep the machinery going as it did to start it.

9. These beautiful words of the psalmist are evidently describing the Flood. "In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a Flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood,— the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—*"Patriarchs and Prophets," page 112.*

"Whatsoever God doeth, it shall be forever." Eccl. 3:14. And since "God designed that the discovery of these things should establish faith in inspired history," we may conclude that in the last days, His true people will be found making use of these geological facts in this way and for this purpose. In fact, no department of modern science is of greater interest and importance for the people of God to-day than the wonderful truths that have been discovered in the rocks, proving that the "world that then was, being overflowed with water, perished." 2 Peter 3:6.

The lessons for the first quarter of 1921 are entitled "The Person of Christ."

Your Sabbath school membership goal should be the church membership plus the children who are not members.

Lesson 10—Scientific Facts Anticipated in the Bible

DECEMBER 4, 1920

Daily Study Outline

1. Read "Counsels to Teachers," pages 185-190.	
2. The weight of the winds, the earth in space	**Ques. 1, 2**
3. Arcturus and light	**Ques. 3, 4**
4. The earth's rotation	**Ques. 5, 6**
5. God's watch-care	**Ques. 7, 8**
6. Modern lessons	**Ques. 9, 10**
7. Review the lesson.	

Questions

1. What fact about the air was known in the very earliest days? Job 28: 25. Note 1.

2. How is the earth supported in space? Job 26: 7; Heb. 1: 3. Note 2.

3. What question was asked of Job regarding one of the brightest of the fixed stars? Job 38: 32. Note 3.

4. How does the Bible seem to describe the rotation of the earth? Verse 14. Note 4.

5. What is said about the difference between the stars? 1 Cor. 15: 41. Note 5.

6. How close is God's watch-care over the things on the earth? Matt. 10: 29, 30; Ps. 104: 24.

7. What did the psalmist say of God's knowledge of man's doings? For what did he praise the Lord? Ps. 139: 1-5, 14-16. Note 6.

8. Give texts that connect creation with redemption. Why are these subjects connected in this way? Isa. 43: 1, 11; 40: 9, 12, 21, 22, 26, 27; 2 Cor. 4: 6; Col. 1: 14, 16.

9. Plants feed on inorganic, or non-living substances, but animals can feed on the organic, or living substances only; that is, they must have their food prepared for them by plants. What remarkable recognition of this great scientific truth do we find in the Bible? Job 28: 5; Ps. 104: 14. Note 7.

10. What prophecy includes in its prediction the extensive travel and the great increase in human knowledge in the last days? Dan. 12: 4.

Notes

1. The physical fact that the air has a real "weight," has been understood only in comparatively modern times. But we now know that the air by its weight exerts a constant pressure of 14.7 pounds to the square inch

upon objects at sea level. We are enabled to raise water in a pump, not because "nature abhors a vacuum," but because of the pressure of the air on the surface of the water in the well outside the pump. But ages ago, Job said that the air has weight.

2. It would be tiresome to state the various theories that have formerly prevailed as to how the earth is physically supported. Some people have said that it is supported on the back of a huge elephant, some that it is supported on the shoulders of a giant. But Job declared that God has hung the earth out in space, supported by nothing. How then is the earth upheld? The writer of the book of Hebrews says that it is upheld by the word of God's power. Science now affirms that the earth has no material or physical support.

We often speak of "gravitation" as the force that holds the worlds in order in their wondrous circuit through space. But we need to remember that gravitation is not a thing, but merely a convenient name for a *way* in which nature has been observed to act. This term really explains nothing. We have no scientific explanation of the cause of gravitation, or of any other attractive forces, such as cohesion and adhesion. These "forces" are only names to express the way in which the great Jehovah has decreed that matter should act.

"It is easy to explain any form of a push in a physical way; but gravity is not a push but a pull. And how are we to explain the method by which a body can act where it is not, how explain in detail the way by which it can reach out and pull in toward itself another separated body, and exert this pull across the immeasurably wide fields of space? The law of inverse squares may tell us very accurately the manner in which the results are accomplished, for our Creator is a God of order. But there is no materialistic theory of the why of gravitation that is worth employing the time of sensible, truth-loving people. And we can rest assured that there never will be any such real explanation save that this is the way which the great Jehovah has ordained. Since such theories only explain the known in terms of the unknown, they can serve only as a sort of mental buffer or shield between us and the conception of the direct working of a personal God, whose word must always be as effective throughout the remotest corners of His universe as near at hand, for the very simple reason that matter has no 'properties' which He has not imparted to it, and accordingly it can have no innate inertia or reluctance to act which God's word would need to overcome in order to induce it to act, even when this word operates across the wide fields of space. On this explanation these phenomena of 'action at a distance' are at least intelligible; while . . . they are intelligible in no other way."—*"Q. E. D., or New Light on the Doctrine of Creation," pages 39, 40.*

3. Arcturus is a huge sun, the brightest of the fixed stars in the northern hemisphere, and may be easily distinguished by being in an almost direct line with the "tail" of the Great Bear, or the handle of the "Big Dipper." It is about one thousand times the size of our sun, and travels through space at the inconceivable rate of 15,420 miles in a minute. This velocity makes it the most swiftly moving body in the universe, so far as we know. Our own sun carries its system of worlds with their moons along with it as it sweeps through space at the rate of eighteen miles a second; so Arcturus, being many times larger, doubtless has a far more majestic system of worlds that it carries along with it. These might very naturally be called "sons." In such case, we can see the deep significance of the Lord's question to Job as given in the authorized version, "Canst thou guide Arcturus with his sons?"

4. The evident meaning is, "It [the earth] is turned [to the sun] as clay [is turned] to the seal." Now the seal is usually the thing that moves; but the clay (which is the earth) is presented as being turned, so that its various parts come in contact with the seal (the sun), and because of this turning, "all things stand forth in bright array," as one translator renders the last part of this verse.

5. "The differences of brightness [of glory] are due, first, to difference of distance; second, to difference of dimensions, or of light-giving area; third, to difference in the brilliance of the light-giving surface, depending upon difference of temperature and constitution."

The difference in the constitution of the stars is doubtless largely responsible also for the difference in their color; for Aldebaran and Betelgeuse shine with a bright red light, Sirius, Regulus, Vega, and Spica with a white light, and Procyon, Capella, and Polaris with a yellow light. Every ray of light therefore that flashes forth from the stars has its own individuality, as it were. "Hence the eye of Omniscience, seeing a ray of light anywhere in the universe, though gone from its source a thousand years, would be able to tell from what orb it originally came." "As we are known by our doing, so the stars are known by their light. The eye of All-wisdom views a ray of light and knows, as you know the words of this book, its marvelous message that it carries from its star."

6. Ps. 139: 14-16, A. R. V., reads as follows:

"I will give thanks unto Thee; for I am fearfully and wonderfully made:

"Wonderful are Thy works; and that my soul knoweth right well.

"My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

"Thine eyes did see mine unformed substance; and in Thy book they were all written, even the days that were ordained for me, when as yet there was none of them."

7. Science recognizes, as the best distinction between animals and plants, the fact that plants can take inorganic material, or non-living substance, and make it over into living material, incorporating it into their own tissues. Animals, however, cannot do this; they must have the non-living materials already worked over for them by plants before they can take this material and incorporate it into their bodies.

Lesson 11—The Beginning of Apostate Religions

DECEMBER 11, 1920

Daily Study Outline

1. Read "Patriarchs and Prophets," pages 117-124; "The Great Controversy," pages 582-592.	
2. Our attitude toward God	**Ques. 1-3**
3. Preparation to meet God	**Ques. 4-6**
4. The beginnings of heathen religions	**Ques. 7-11**
5. The modern apostasy	**Ques. 12, 13**
6. God's message for to-day	**Ques. 14, 15**
7. Review the lesson.	

Questions

1. What should be our constant attitude toward God? Deut. 10: 12. Note 1.

2. What change is wrought in the character of one who maintains close communion with God? Ex. 34: 29; 2 Cor. 3: 18. Note 2.

3. What counsel is given in Heb. 12: 28, 29 relative to our manner of approach to God? Note 3.

4. What directions were given to the Israelites prepara-

tory to God's special manifestation of Himself on Sinai? Ex. 19: 10-13, 21.

5. What effect did a special manifestation of God's presence have on Job? Job 42: 5, 6.

6. What effect did God's speaking from Sinai have upon the majority of the Israelites? Ex. 20: 19. Note 4.

7. What followed as a result of their forgetting God? Ex. 32: 1-6, 26-28.

8. What warning did Paul give Timothy regarding the false theories of science? 1 Tim 6: 20, 21.

9. What does Paul give as the real explanation of the beginnings of the various heathen religions? Rom. 1: 21-23, 28. Note 5.

10. Why were they without excuse in turning away from the truth? Verses 19, 20.

11. What part did science falsely so called have in the great apostasy? 1 Tim. 6: 20; Col. 2: 8; 2 Thess. 2: 10, last part, 11, 12. Compare 1 Kings 22: 21, 22. Note 6.

12. What picture has Peter given us of the peculiar mixture of religion and false science that would be seen in the "last days"? 2 Peter 3: 3, 4.

13. The first beast of Revelation 13 received its world power by the union of apostate Christianity with civil government for its own wicked purposes. Modern apostate Protestantism is full of the fables of the "higher criticism" and the "new theology." When it gets control of the civil governments in these last days, what will be the result? Rev. 13: 11-14.

14. In view of this great modern apostasy, what timely message does God send to this generation? Rev. 14: 7.

15. What are God's true people exhorted to do? Rev. 18: 4.

Notes

1. The fear of God is not slavish terror, but respectful, affectionate reverence.

2. "When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,— to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we 'are changed into the same image from glory to glory, even as by the Spirit of the Lord.' "—*"Steps to Christ," page 77.*

3. It is only fitting that in our manner of approach to God, we cultivate habits of reverence for Him. Bowing reverently before Him is more than a mere form: it is an aid to true devotion.

4. *In the bright light now shining upon the various processes of nature,* we have a very special revelation of God and His power in nature. But most scientific writers have treated this modern revelation of God about as the Israelites did. In effect they have said: "Let nature as an abstract force speak to us, and we will hear; but let not a personal God, the living Creator, speak with us." And this refusal by modern scientists to "retain God in their knowledge" (Rom. 1:28) could not possibly result otherwise than it has always in the past; namely, in fostering widespread infidelity, resulting in virtual heathenism on the part of the rising generation.

5. "It is a mistake to think that the religions of Greece and Rome, of Egypt and Babylon, consisted any more than do those of modern India and China merely of forms and ceremonies and idol worship. Such both the ancient and the modern system may have been or may be to a large class of their unthinking, degraded devotees. But in their beginnings, and to all their more intelligent followers, they were much more than this. Rather must we say that all are philosophic systems for explaining the phenomena of nature, the origin of things, and man's relationship to the universe and to the Power at the head of the universe."—"*Back to the Bible,*" *page 117.*

6. Roman Catholicism may be regarded as having originated largely in the tendency in the early centuries to make and restate Christianity so as to harmonize more fully with the heathen Greek science and philosophy then prevalent. This modification of doctrine and practice resulted in the Roman Catholic form of so-called Christianity; and the union with the civil power gave it authority over the consciences of men. But, as might be expected, the Roman Catholic doctrine of to-day contains many elements inherited from the old Greek philosophies regarding the origin of things and God's relationship to the things of nature.

Lesson 12—The Truth of Creation a Part of the Last-Day Message

DECEMBER 18, 1920

Daily Study Outline

1. Read "The Great Controversy," pages 603-612; "Early Writings," pages 220-222, new edition.	
2. The increase of knowledge	**Ques. 1-4**
3. The message for to-day	**Ques. 5-7**
4. Ancient and modern apostasies	**Ques. 8, 9**
5. Modern idolatry	**Ques. 10-12**
6. Proclaiming the message	**Ques. 13, 14**
7. Review the lesson.	

Questions

1. What did the angel tell Daniel would take place in the time of the end? Dan. 12:4.

2. What kind of knowledge especially was to be increased? *Answer:* Knowledge of God's Word and of His works. Note 1.

3. What is one of the objects in this increase of knowledge? Matt. 24:14.

4. What is the second topic in the first angel's message? Rev. 14:7, last part.

5. In connection with Isaiah's wonderful picture of the

Creator's power, what message is "Zion" commanded to proclaim? Isa. 40: 9. Note 2.

6. God's messages are always appropriate, always timed to meet a real situation, a real emergency. What does Isaiah's message imply will be the condition of the world just before the second coming of Christ? *Answer:* That practically all the world will in the last days be forgetful of the Creator and of His claims upon them. Note 3.

7. What is included in this call to worship the Creator? *Answer:* The revival of the truth about the Sabbath of the commandment (Rev. 14: 12), the memorial of a literal creation. This includes timely protest against all the false ideas about the origin of the world.

8. What comparison is made between the philosophy taught in the age before the Flood, and that taught just before the second coming of Christ? Note 4.

9. What have we been told will be one of the results of teaching false views of science in the last days? Note 5.

10. What do people do who cease to worship the great Creator? Rom. 1: 21-23, 28.

11. What besides idols of wood and stone may people worship? Note 6.

12. What picture does Isaiah give of the world in the last days? Isa. 2: 7.

13. How does Peter connect the rejection of the message about the second coming of Christ with the teaching of false theories about the Flood and about creation? 2 Peter 3: 3-7.

14. What solemn prophecy is given in Ezekiel regarding God's dealings with the idolaters of the last days? Ezek. 8: 15, 16; 9: 4-6, 11. Note 7.

Notes

1. "The present wonderful increase of knowledge manifest in the harnessing of the forces of nature, is not the result of inherent racial progress, but has come about, as declared in the Bible, by divine interposition for a special purpose. Had it been the result of racial evolution, it ought to have come about somewhat gradually, and not be all crowded into the last hundred years or so,— a mere fraction of human history,— and after the successive collapse of so many civilizations.

"There is a reason for it all. The end of the ages was drawing on. Sin would finally go to seed; the last great world apostasy was to be allowed to develop, to show to the universe what the race would do if left to itself. Looking down the dark, tear-misted vista of the ages, God saw how human ingenuity would seek to pervert into a burlesque of creation the vastly increased knowledge of nature, and relegate to shelves of dust and cobwebs as mere antiquarian literature the Book which He had given us to be the guide of life. And so He timed a special reform for His faithful people to give to the world just before the end, calling upon this age of evolutionists to 'worship Him that made heaven, and earth, and the sea, and the fountains of waters.' Rev. 14: 7. And then He placed in the hands of men these in-

struments of hurried travel and instantaneous communication, to speed on the church's long-delayed work, so as to complete it in 'this generation.' "—*"Back to the Bible," pages 151, 152.*

2. This message is for the last days, as is seen from verse 10. Such a message as this recorded in Isaiah 40, about the Creator and His power and wisdom, is therefore especially appropriate for the last days, just before the Lord is to come with rewards for the faithful.

3. "In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood,— the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—*"Patriarchs and Prophets," page 112.*

One of the chief reasons why modern scientists reject the idea of a universal flood, is to account scientifically for all present-day conditions of the earth without acknowledging the direct interposition of God in earthly phenomena or even in the origin of the earth.

4. Speaking of the time before the second coming of Christ, the spirit of prophecy has told us: "Then, as in the world before the Flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven."— *Id., page 89.*

5. "A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so called'; they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—*"The Great Controversy," pages 572, 573.*

6. "It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,— the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,— is little better than Baal, the sun god of Phœnicia."— *Id., page 583.*

7. It is evident that the special light which we now have on the subject of creation has been designed by God to enable us in these last days to appreciate what it is to have a Creator, and what it is to be a creature, in a way that could not be appreciated by those of other days. We cannot doubt that these truths have been brought to our attention at this time to aid us in carrying to the world the message of Rev. 14:7, and to add their part in the work of proclaiming the Sabbath "more fully," as predicted in "Early Writings," page 85, new edition.

The Thirteenth Sabbath offering to be taken on December 25 is to be given to the Brazil and North Brazil Mission fields, in South America. A liberal Christmas gift to these fields is greatly needed.

Lesson 13—The Review

DECEMBER 25, 1920

CREATION AND FALL

Lesson 1:
1. What did God create in the beginning?
2. How did He create all things?

Lesson 2:
1. Tell what you can of Adam's home and occupation.
2. Point out differences between nature then and now.

Lesson 3:
1. Describe the evil work of doubt in the Garden of Eden.
2. What was the curse pronounced upon man? Upon woman? Upon the earth?

TRUTH AND ERROR ABOUT CREATION

Lesson 4:
1. Show that the work of creation was completed in six days, and is not now going on.
2. What modern error does this truth overthrow?

Lesson 5:
1. Give proofs that the six days of creation were literal days.
2. What is the relation of the Sabbath to the literal week?

THE FLOOD AND ITS EFFECTS

Lesson 6:
1. Describe the beginnings of apostasy before the Flood.
2. How did God deal with this apostasy?

Lesson 7:
1. Show that the Flood was universal.
2. What covenant did God make with Noah regarding the Flood?

Lesson 8:
1. Mention some of the changes in nature effected by the Flood.
2. How did apostasy arise again after the Flood?

NATURE AND REVELATION

Lesson 9:
1. How is the book of nature related to the book of revelation (the Bible)?

2. What great law of life established at creation still holds good?

Lesson 10:

1. Mention some scientific facts revealed by writers of the Bible.
2. What prophecy predicts a marked increase of scientific and spiritual knowledge?

APOSTASY AND THE MESSAGE

Lesson 11:

1. Point out some ways in which false science and religion have been mixed in these last days.
2. What timely message does God send to this generation?

Lesson 12:

1. Give important reasons why the truth of God as Creator should be recognized and preached in the last days.
2. What special message of reform was predicted of the last days? What is the sign of loyalty to the Creator?

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