Geo. McCready Price

SABBATH SCHOOL LESSON QUARTERLY

No. 177 ◈ THIRD QUARTER, 1939

GOD IN NATURE

FUNDAMENTAL PRINCIPLES IN CREATION AND REVELATION

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Sabbath School Lesson Quarterly

GOD IN NATURE

Lesson 1, for July 1, 1939

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SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

In the Beginning God Created

MEMORY VERSE: "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16, 17.

STUDY HELPS: "Patriarchs and Prophets," pp. 44-46, 111-116; "Back to the Bible," George McCready Price, pp. 133-158.

Introduction

"We need a divine Teacher. In order that the world might not remain in darkness, in eternal spiritual night, God met us in Jesus Christ. Christ is 'the true light, which lighteth every man that cometh into the world.' 'The light of the knowledge of the glory of God' is revealed 'in the face of Jesus Christ.' The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God's love in His created works." —*"Testimonies,"* vol. 8, p. 256.

Creation Reveals Divine Workmanship

1. What subjects are proper objects of our study? Deut. 29:29.

NOTE.—"All that man needs to know or can know of God has been revealed in the life and character of His Son."—*"Testimonies,"* vol. 8, p. 286.

"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."—*"The Ministry of Healing,"* p. 429.

2. What has God told us regarding the origin of all things? Gen. 1:1; John 1:1-3.

3. How may this great primary truth be recognized even in lands where the Bible is not known? Rom. 1:19, 20; Ps. 19:1-3; Job 12:7-9.

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4. How do we know that God created the very material (called matter) of which the earth, the sun, and all the rest of the universe is composed? Col. 1:16; Heb. 11:3.

NOTE.—It was an old pagan notion that the material composing the universe has always existed. Most systems of philosophy from the time of the Greeks down even to our own day have taught this pagan doctrine of the eternity of matter. Only in very recent years has physical science felt compelled to recognize that matter must have been created. "Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now."—*"Eos,"* p. 55, *Sir James H. Jeans, Secretary of the Royal Society, London,* 1928.

God's Word Creation's Agent

5. What method did God employ in the work of creation? Ps. 33:6, 9; Ps. 148:5. (Compare "And God said," which is used so frequently in the first chapter of Genesis.)

NOTE.—"The work of creation can never be explained by science. What science can explain the mystery of life?

"The theory that God did not create matter when He brought the world into existence, is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand: they came into existence by the breath of His mouth."—*"Testimonies,"* vol. 8, pp. 258, 259.

This is what scholars term a *fiat* creation—the calling into being of things which were not in existence before. This original creation was literally *ex nihilo,* or a creation "out of nothing." After this primary creation, then the record is that "the earth brought forth." But even this was also a true primary creation; for living things do not now come forth thus out of the earth; all our modern animals and plants come only from other animals and plants already existing. This modern process of origin we call *reproduction;* but, first of all, the various kinds of plants and animals were really created, though, like the first man (Gen. 2:7), they are said to have been "formed" out of the dust of the ground.

6. Why can we not fully comprehend the work of creation?

ANSWER.—"Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence."—*"Patriarchs and Prophets,"* p. 113.

7. Since man and all the plants and animals were "formed," or "made," out of previously existing materials (Gen. 2:19), may we still say that they were "created"? Gen. 1:27, 21.

NOTE.—The first man, also the first of each kind of animal and of each kind of plant, were made by methods vastly different from those methods which God now employs to perpetuate or reproduce these forms of life today. (See "A History of Some Scientific Blunders," chapter IX.) We call the modern process reproduction by "natural law," while we call the other "creation."

Both are equally due to the directly exercised power of Jehovah; and while we moderns sometimes think that we understand "natural law," we are ever in danger of forgetting the God behind both these natural processes and the primal process of creation. The record in the Bible is that creation was definitely *completed* at a certain time in the past, and is *not now going on.* The utter failure of modern biology to show how any living thing can come into existence either from the inorganic ("spontaneous generation"), or by transformism from some different kind, is the best of proof (if such scientific proof were needed) that the Bible record of creation is a record of actual fact, not a mere myth or legend. Because of our modern scientific knowledge, we now know that only by a real creation can we account for the beginnings of the animals and plants of our world.

8. What was the earth like when first created? Gen. 1:2.

NOTE.—The original Hebrew expression which is here translated "without form, and void" occurs in only one other place throughout the Old Testament, in Jeremiah 4:23. The Septuagint, which doubtless was made by scholars who understood the ancient Hebrew far better than any modern scholars, translates this "invisible and unfurnished." A translation of the Latin Vulgate of Jerome (cir. 390-404) makes it "void and empty." Thus there is not the slightest intimation either in the original Hebrew or in any of the early versions that the earth had been peopled with living beings and had been made desolate. Clearly the meaning is that the earth was at this time still empty and had not yet been stocked with plants and animals. Nor is there the slightest scholarly authority for changing the verb "was" into the verb "became," making the phrase read: "The earth *became* waste and void." To do so would be to twist the word of God to fit a fantastic theory which has no scriptural foundation.

The Harmony and Unity of Creation

9. What evidence have we that "the beginning," of Genesis 1:1, is definitely a part of the story of creation as recorded in the entire chapter? Ex. 20:11.

NOTE.—We need to remember that in this present study of creation we are dealing only with what we term our solar system. But this part of the fourth commandment says plainly that during these first six days, God made "heaven and earth, the sea, and all that in them is." This last clause, "all that in them is," makes it impossible that the fossils and the rocky materials in which we find them buried can be the relics or ruins of a previous creation. This part of the fourth commandment forever rules out this "ruin and reconstruction" theory which is now so widely taught.

10. In what respects does the order of creation, as given in Genesis 1, flatly contradict the alleged evolution of plants and animals, as pictured by the popular geology? Gen. 1:11, 12, 20-22.

NOTE.—In the Genesis record, the land vegetation, even including the fruit trees, is said to have appeared *before* the marine life of the ocean; the winged fowl appeared at the same time as the first of the ocean life; while the "creeping things" (verses 24, 25) appeared only *after* the birds or "winged fowl." This is all completely out of joint with the order of events as given by evolutionary geology, which makes the creeping things come first. The two can never be made to fit even moderately well.

11. After the account of the creation of the various kinds of plants and

animals, what is said about the creation of the first man and woman? Gen. 1:26, first part; verse 27.

12. What is the origin of all the races of mankind? Acts 17:26, first part.

NOTE.—Less than a hundred years ago, Louis Agassiz and many others were teaching the multiple origin of the various races of men, saying that this creation in Genesis has reference only to the origin of the white race. This is now known to have been one of the many blunders of "science." Obviously, any departure from the plain, literal interpretation of the Bible record of the first days of our world is certain to lead us into confusion and gross errors.

13. What indicates that at the end of time God will again seek to unite His people from all nations? Matt. 24:14.

Lesson 2—July 8, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Entrance of Sin, Suffering, and Death

MEMORY VERSE: "The servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this." Matt. 13:27, 28.

STUDY HELPS: "Patriarchs and Prophets," pp. 46-62; "The Great Controversy," pp. 492-499 (new ed., pp. 559-566); "Back to the Bible," pp. 94-104.

Introduction

The most obvious and the most important respect in which the evolution theory is contrary to the Christian religion is in its denial of the fall of man. Evolution denies the Bible account of the original sinless condition of mankind; and hence it denies the Bible's explanation of sin, suffering, and death. For this reason it is of the greatest importance that we should know what the Bible says on these subjects.

The Edenic Home

1. What was the earth like when God finished it? Gen. 1:31, first part.

NOTE.—"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 produced 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,"* p. 44.

2. What place was especially prepared as the bridal home of our first parents? Gen. 2:8, 9, 15.

NOTE.—"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. . . . 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."—*"Patriarchs and Prophets,"* pp. 49, 50.

3. What was to be man's occupation? Verse 15.

NOTE.—"To the dwellers in Eden was committed the care of the garden, 'to dress it and to keep it.' Their occupation was not wearisome, but pleasant and invigorating. 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."—*"Patriarchs and Prophets,"* p. 50.

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

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

NOTE.—It is not necessary to suppose that the original food of such animals as the lion, the vulture, the serpent, and the anteater was that upon which they now subsist. It has been found that at times, even now, almost every flesh-eating animal likes to eat some form of vegetable food. All carnivorous animals seem to require more protein food that they can readily obtain from the ordinary vegetable foods. We may conclude that back in the earth's primitive condition, before the Flood destroyed the original stock of plants and the earth lost its mild springlike climate, every type of animal had some particular form of plant food on which it lived. But the beasts were affected by the curse as was man, and following the Flood, the instincts of the animal world, influenced by the effects of the curse, became increasingly bloodthirsty. The Flood also left them as it did man without their normal food, resulting in the more widespread devouring of other animals for food. But with the "restitution of all things" (Acts 3:21), the instincts of the animals will again be like those in the Edenic world when God pronounced everything "very good." Isa. 11:6-9; 65:25.

Sin Destroys Man's Perfect Estate

6. What conditions now prevailing were brought about by the entrance of sin? Matt. 13:27, 28, first part; Gen. 3:17-19.

7. How was there brought to our first parents the first suggestion of doubt regarding God's wisdom and goodness? Gen. 3:1.

NOTE.—"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,"* p. 25.

8. Trace the successive steps by which the woman was ensnared. Gen. 3:2-5.

9. How was it that the woman "saw" just what the tempter wanted her to see? Verse 6.

NOTE.—Eve yielded to the lust of the eyes. She saw the beauty of the tree and its fruit, permitted doubt to form in her heart concerning God's prohibition and its justice, and yielded to the persuasive sophistry of the devil. Under his influence, she joined in transgression and rebellion against God's command. (See "Ministry of Healing," p. 243, first part.)

10. When convicted of sin, what excuses did each of the guilty pair offer to God? Gen. 3:12, 13.

NOTE.—"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,"* p. 58.

11. What curse was pronounced on the serpent? Verse 14.

NOTE.—"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."—*"Patriarchs and Prophets,"* p. 58.

It is interesting in this connection to note that in the rocks of many countries have been found the fossil skeletons of serpents which prove 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 larger than any reptiles of today.

12. Show that Adam's sin was much more deliberate and willful than Eve's. 1 Tim. 2:14.

13. How does Paul witness to the origin of sin in mankind and its evil results? Rom. 5:12.

NOTE.—The evolution theory, and modernism, which is the religious phase of this theory, flatly deny what this text teaches.

Modernism of Evolution Refuted by the Scriptures

14. What further light do the Scriptures give us concerning the inception of sin? 1 John 3:8; Isa. 14:12-14; Ezek. 28:11-19.

NOTE.—These scriptures do not "explain" the origin of sin, in the sense of

giving a real reason for its existence. To "explain" it in this sense would be to defend it. Sin is and ever must be without justification, without explanation. It was not due to any neglect or lack of foreknowledge on the part of God. It was due to an abuse of freedom, a deliberately wrong choice by a being absolutely dependent upon the Creator, who nevertheless deliberately rebelled against this dependence and wished to become independent of God. This evil spirit of rebellion was then imparted by the first rebel to other created beings, and finally to the first of the human race. And in the wake of this first sin of mankind has developed the long, sad history of its evil consequences,—sickness, suffering, death, as its direct physical results, with the shameful record of rebellion and sin in all its forms down through the centuries.

15. What rule given by the Master ought we to apply to the theory of evolution? Matt. 7:16, 17.

NOTE.—This is the best kind of rule to apply to the logic of a theory. Since the evolution theory denies the fall of man, and denies God's entire scheme of atonement for sin, we have a right to say that there must be something wrong, something radically and horribly wrong with its teachings about the origin of the world and the things in it. The entire system of the Christian religion stands or falls with the Bible record of the first chapters of Genesis.

Lesson 3—July 15, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Creation Not Now Going On

MEMORY VERSE: "The works were finished from the foundation of the world." Heb. 4:3, last part.

STUDY HELPS: "Ministry of Healing," pp. 409-438; "Patriarchs and Prophets," p. 115; "Back to the Bible," pp. 133-158.

Introduction

For many centuries there have been those whose philosophy has run directly contrary to the positive teachings of the word of God. These appeared in the early Christian church, influenced by the philosophic teachings of Plato and other heathen teachers of the time. Professing to be Christian, they sought to harmonize heathen philosophy and scientific thought with Biblical teachings, accepting tenets of the logic of the heathen in place of plain Bible thought. In modern times, the heresy of a "continuous creation" or evolution, has ensconced itself in the heart of the professed Christian church, leading the membership away from God's word and the plain, simple Bible story that tells us God "spake, and it was done; He commanded, and it stood fast." Evolution, or modernism, leads but to one objective—disbelief in and rejection of the Inspired Record.

The Sabbath Institution Marks a Complete Creation

1. What fact is of first importance in indicating the proper relationship between us and God? Gen. 1:1; Ps. 100:3; Isa. 64:8.

2. What divine memorial of this eternal relationship of the creature to the Creator did God give to mankind? Ex. 31:13, 16, 17; Ezek. 20:20.

NOTE.—The prime fact of God as our Creator is the foundation of all moral obligation, first to God Himself, then to our fellow men, for they also were created by God. And very appropriately the memorial of this relationship and this obligation becomes the "seal of God," the badge of all moral obligation.

3. What facts in connection with the origin of the Sabbath prove that at that time God's work of creation had come to an end? Gen. 2:1, 3; Ex. 20:8-11.

NOTE.—While evolution denies that there ever was a creation in the sense of God's speaking the earth and the heavens into existence, the Sabbath stands as a memorial of a *completed* creation at a definite time in the past. The Sabbath would be meaningless if evolutionary theories were true. The Sabbath, therefore, is an everlasting protest against the teachings of evolution.

4. What further scripture shows that, so far as this world is concerned, creation is a completed work? Heb. 4:3.

NOTE.—"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,"* p. 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 definitely ended at the close of the sixth day. The first definition of "rest" in a dictionary is, to cease activity, to stop doing what one is engaged in. This idea is retained in the common legal phrase, "I rest here," used by lawyers when they have gone as far in their argument at court as they desire. It contains not the slightest hint that they are tired out. Similarly the Creator was not weary from the labor of creation; but having completed what He set out to do, He rested from this work. And He gave mankind the Sabbath as the divine memorial of this event.

God's Power Sustains His Works

5. What is God still actively engaged in doing for the world and its inhabitants? Heb. 1:3; Col. 1:17; Isa. 40:26.

6. When Jesus was arraigned before the Sanhedrin on the charge of violating the Sabbath, what did He declare about God's present-day activity? John 5:17.

NOTE.—"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.' "—*"Patriarchs and Prophets,"* p. 114. (See also "The Desire of Ages," pp. 206, 207.)

7. How else does the Bible speak of God's active care in sustaining the things which He has made? Neh. 9:6; Ps. 104:24-28.

NOTE.—"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."—*"Patriarchs and Prophets,"* p. 115.

The Warning Message Against Latter-day Heresies

8. What prophecy gives us a picture of the latter-day attitude of scientists and religious teachers toward God's word? 2 Peter 3:4.

NOTE.—Evolutionists and the scientific world generally, rejecting the story of creation as recorded in the Bible, put in its place a creation brought about through evolutionary processes, and extending over countless centuries. They assume that the world had no real beginning, but even now is developing into new and higher orders. By this reasoning they say in effect that "all things continue as they were;" there is no danger now, for there never was a world flood; man never fell; the danger of the destruction of the world by fire is nil, for there has never been, and never will be a world destruction. Thus, in rejecting the Bible record of creation, of the Flood, etc., and substituting their own fanciful theories for the word of God, they pave the way for doubt, for infidelity, and the final rejection of God as the creator of all things, leading in the end to paganism, already strongly entrenched in some lands where God is set completely at nought.

9. What great world disaster does the apostle say these last-day mockers have overlooked? 2 Peter 3:5, 6.

NOTE.—Both the history of science and the logic of the problem prove that the entire evolution theory rests primarily upon a denial of the universal Flood, just as Peter predicted would be the case. The Flood will account for the fossils and for all the other phenomena of the stratified rocks. But evolutionary geologists adopt the theory of putting these fossils in a long series of successive ages, denying that there ever was a Flood, and seeking to explain the record of the rocks by modern, everyday processes. Peter, in describing their peculiar philosophy, says that the scoffers of the last days "willfully ignore" (Moffatt's translation) the fact that the world was once destroyed by a universal deluge. And Peter adds that this former universal deluge is good evidence that God will someday again destroy the world, this time by fire. 2 Peter 3:7, 8.

10. What portion of the special message for our day seems to have been specially timed for just this condition of the modern world? Rev. 14:7.

11. What timely exhortation is given for believers living in these last days? Luke 21:34-36.

NOTE.—The correctness of our views about any truth of the Bible will never suffice to save us or make us ready for heaven. Each of us must have a living, daily connection with the Living Vine. Individually we must be followers of the God of heaven.

Not for a Goal, but for Your Soul—Study Daily.

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Literal Week

MEMORY VERSE: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

STUDY HELPS: "Patriarchs and Prophets," pp. 111-116; "Testimonies to Ministers," pp. 134-136.

Introduction

Probably most of us do not realize that Seventh-day Adventists are about the only people who still believe in a real creation of the earth and of the animals and plants in six literal days. Yet we are convinced that this truth must be of profound importance to the world of our day, else a reform on the matter of the Sabbath would not have been divinely timed for this day.

God's Creative Power Unlimited

1. What are we told about the manner in which the creation was brought about? Ps. 33:6, 9.

NOTE.—Notice how many times the expression, "God said," is repeated in the first chapter of Genesis. This is what scholars call a "fiat" creation, or a creation brought about by the expressed wish or the spoken will of God.

2. When God "spake, and it was," what things were called into existence at His word? John 1:3; Heb. 11:3.

NOTE.—The American Revised Version reads: "By faith we understand that the worlds have been framed by the word of God so that what is seen hath not been made out of things which appear." Moffatt renders the latter part of the verse: "and thus the visible was made out of the invisible." This latter is very closely like the original Greek; but we must not get the impression that there was some previously-existing *substance* out of which God made the worlds. The original creation was literally a creation out of nothing.

3. How do we know that the days of creation must have been literal days, similar to those that we now have? Gen. 1:5, 8, 13, 19, 23, 31.

NOTE.—Since each one of the creation days is expressly said to have had its "evening" and "morning," it is obvious that common, literal days are intended. Also the Sabbath is commanded because God occupied six days in creating, and on the seventh He ceased this work, and rested, or "took delight," in what He had made, commanding mankind henceforth to do 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."—*"Patriarchs and Prophets,"* p. 111.

4. What erroneous interpretation is often given to the record of the days of creation?

ANSWER.—The day-age theory, or the view that the days of creation were long periods of time.

NOTE.—It is admitted that the Hebrew word for day *(yom)* is sometimes used for an indefinitely long period of time, just as we often use the English word day (as when we speak of what happens in "our day"); but the context in Genesis shows conclusively that such is not its meaning here.

"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 many who profess to believe the Bible."—*"Patriarchs and Prophets,"* p. 111.

5. Since this day-age theory is termed "infidelity in its most insidious and hence most dangerous form," what statement of the apostle Paul seems to fit this case? Rom. 1:22.

Sabbath Reform Restores Correct Conception of Creation Record

6. What prediction tells us the reason why the scoffers of the "last days" would adopt false ideas about the creation of the world? 2 Peter 3:5, 6.

NOTE.—Peter's language means that these last-day scoffers have got into the errors which they hold because they have grown accustomed to ignoring the divine record of a universal deluge. Historically and logically the now popular evolution doctrine is founded on the denial of a universal deluge.

7. What explanation of scientists is there for these long geological "ages" during which, they say, the earth was slowly becoming what it is today?

ANSWER.—This idea of the geological "ages" has been built upon (1) a flat denial that the earth ever experienced a universal deluge; and (2) a purely artificial classification of the fossils, by which some of them are assigned to one "age" and some to another, making thus a long series of successive "ages," which, however, are of an arbitrary or artificial character; for the Flood theory of geology explains everything in a straightforward manner and satisfactorily. The Protestant churches, by ignoring entirely the Bible record of a universal deluge, have prepared the way for the almost universal acceptance of the evolution doctrine.

8. What are the three current interpretations of the fossils which are found buried in the earth?

ANSWER.—There are only three possible methods of dealing with the fossil plants and animals with reference to the creation:

(1) Some say they lived *before* the creation of Genesis 1; this is the pre-Adamite theory.

(2) Others say they lived *during* a long-drawn-out creation; this is the day-age theory.

(3) The Bible teaching of the universal Flood is that they were buried long *after* the original creation.

9. In other respects, how does the account of the Flood compare with the other theories?

ANSWER.—The two theories always get us into difficulty with reference to other parts of the Bible. The Flood explanation makes absolute harmony with the entire Bible, and enables us to take the record of creation at its full face value. Modern scientific discoveries show that there can be no genuine scientific objections to it as an explanation of the facts of the stratified rocks.

NOTE.—"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,"* p. 112.

10. In these days, when the theory of long evolutionary ages is almost universally believed, show how a Sabbath reform message is specially appropriate. Gen. 2:2; Ex. 20:8-11; Rev. 14:7.

Lesson 5—July 29, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Natural Law and Miracle of Grace

MEMORY VERSE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

STUDY HELPS: "Ministry of Healing," pp. 413-438; "Back to the Bible," pp. 105-122.

Introduction

There are those who seek to make a sharp distinction between the natural and the supernatural. That this distinction is a false one will appear from the following:

"In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. . . . This is false science; there is nothing in the word of God to sustain it. . . . God is

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perpetually at work in nature. She is His servant, directed as He pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all His works according to His will."—*"Testimonies,"* vol. 8, pp. 259, 260.

Cause and Effect in Nature and Human Conduct

1. Why do calamities come? Prov. 26:2, last part.

2. What cannot evil men do against God's people? Num. 23:8.

NOTE.—This entire history of Balaam is an outstanding proof that evil men, or men and demons combined, have no power to destroy God's people, except as God permits it for the advancement of His kingdom. All such satanic incantations as are supposed to accompany witchcraft or the action of the "evil eye," are of the devil, and can have no harmful influence upon the people of God so long as they place their trust wholly in Him.

3. What natural law controls cause and effect both in the spiritual and physical or natural realms? Gal. 6:7; Rom. 2:6.

4. What is it that keeps God from bestowing blessings upon nations and upon individuals? Isa. 59:1, 2; Jer. 5:25.

NOTE.—Sin is here spoken of as a spiritual insulator, keeping the blessings of God from flowing out to us, just as we might insulate against electricity by means of rubber or glass.

God Helps and Blesses Those Who Turn to Him

5. Under what circumstances may God's promise of good be changed? Jer. 18:7-10.

6. How is natural law seen in God's dealings with the sinner? Ex. 20:5.

NOTE.—"This necessarily implies—if the children walk in the steps of their fathers; for no man can be condemned by divine justice for a crime of which he was never guilty. (See Ezekiel 18.) Idolatry is however particularly intended, and visiting sins of this kind refers principally to national judgments. By withdrawing the divine protection the idolatrous Israelites were delivered up into the hands of their enemies, from whom the gods in whom they had trusted could not deliver them. This God did to the third and fourth generation, i. e., successively; as may be seen in every part of the Jewish history, and particularly in the book of Judges. And this, at last, became the grand and the only effectual and lasting means in His hand of their final deliverance from idolatry; for it is well known that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it as they had formerly done."—*Clarke's Commentary.*

7. How are God's superabounding grace and kindness shown in the same connection? Ex. 20:6.

NOTE.—"Even those who love God and keep His commandments merit nothing from Him, and therefore the salvation and blessedness which these enjoy come from the mercy of God: 'Showing mercy,' etc. What a disproportion between the works of justice and mercy! Justice works to the 'third' or 'fourth,' 'mercy' to 'thousands' of generations!"—*Clarke's Commentary.*

8. How willing is God to rescue the repentant sinner from the natural results of sin? Ezek. 33:11.

9. What does God pledge Himself to restore to penitent souls? Joel 2:25.

There Is Safety Only as We Trust in God

10. What therefore should be our attitude toward such love and mercy? Jer. 10:23; Prov. 3:5, 6.

11. What special promise do we have of protection against the delusions and deceptions of the last days? Rev. 3:10.

Lesson 6—August 5, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Significance of the Modern Sabbath Reform

MEMORY VERSE: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

STUDY HELPS: "Testimonies," vol. 6, pp. 60, 61; vol. 9, p. 16; "Back to the Bible," pp. 133-158.

Introduction

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."—*"Testimonies,"* vol. 6, p. 352.

The Sabbath a Sign of Creation and Sanctification

1. Who besides the children of Israel would keep the Sabbath? Isa. 56:6, 7.

2. What admonition concerning obedience was given through Jeremiah? Jer. 6:16.

3. What promise is given to all who observe the Sabbath? Isa. 58:13, 14.

NOTE.—While this prophecy of Isaiah doubtless referred to a current needed reform, such a reform is especially needed today as we near the close of the great conflict between good and evil. Surely now as never before, God's salvation is near to come, and His righteousness to be revealed, and the call to Sabbath observance is surely part of the last-day reformation.

4. What was the Sabbath originally established to commemorate? Gen. 2:2; Ex. 20:8-11.

5. What is the special significance of Sabbath reform in these days?

NOTE.—"For more than a generation now, it has become increasingly clear that the opening chapter of Genesis is the central point of attack of all the skeptical forces, either inside or outside the church. Both skeptics and believers confess that the whole edifice of Bible religion, the whole plan of salvation, rests upon this opening record in Genesis. . . .

"We are saying only the obvious when we declare that the fight today rages around the belief in the Genesis story of creation. Couple with this the fact that the seventh-day Sabbath is the memorial of the events described in the opening Genesis chapters, and there follows the inevitable conclusion that the seventh-day Sabbath of the fourth commandment is the most important religious institution for all who call themselves Fundamentalists, for all who believe the Bible. . . .

"When we began the preaching of the seventh-day Sabbath, a generation ago, its great significance was not so evident to many devout religious people. But as the years have passed and the great religious war of our present-day centers more and more around the citadel of the creation record, the significance of the seventh-day Sabbath becomes increasingly plain."—*Francis D. Nichol, in "Review and Herald,"* Sept. 29, 1932.

6. What further religious meaning was attached to Sabbathkeeping for the Israelites? Ex. 31:13, 16, 17.

NOTE.—This religious meaning still attaches to the Sabbath. "The Sabbath given to the world as the sign of God as the creator is also the sign of Him as the sanctifier. The power that created all things is the power that recreates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification."—*"Testimonies,"* vol. 6, p. 350.

7. How is this same idea expressed many centuries later through the prophet Ezekiel? Ezek. 20:12.

Entering Into God's Rest

8. What will be the experience of everyone who seeks to be justified by keeping God's law? Rom. 3:19, 20; Gal. 3:11.

NOTE.—"The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin." —*"The Desire of Ages,"* p. 36.

9. When we struggle so hard to be righteous, but find that we always fail, what does Christ invite us to do? Matt. 11:28; Phil. 2:13.

10. How is this spiritual relief connected with the observance of the Sabbath? Heb. 4:10.

NOTE.—The obvious meaning of this text is that if we would enter into God's rest of soul, we must cease from our own works to make ourselves righteous, and must trust to the work of Christ, already finished and completed for us, awaiting only our demand and reception. And this ceasing from our own works is compared to God's resting on the seventh day. Hence the Sabbath becomes the memorial of the rest from the works of self-justification, and the rest of soul that comes to those who trust in what God through Christ has accomplished for us.

Sabbath Observance the Final Test

11. How universal is the requirement of Sabbath observance? Mark 2:27.

NOTE.—All men, all nations, all races need the blessed truths represented by the Sabbath; and no people ever needed them more than the people of our day.

12. What was the practice of the apostle Paul with reference to the Sabbath when preaching to Jews and Gentiles? Acts 13:42; 16:13; 17:2; 18:4, 11.

13. What call to worship is to be given to the people of the last days? Rev. 14:7.

14. What other worship is placed in direct contrast to this worship of the Creator? Rev. 14:9; 13:15.

NOTE.—It is clear that the crisis of the ages is to be a test, a final rallying call to mankind on the part of these two powers, each calling for the obedience and worship of the entire race.

The present-day vogue of the evolutionary theory, denying as it does the facts of a literal creation as described in the early chapters of the Bible, sets up a tendency among professing Christians which will demand a choice for or against the teaching of God's word. The Sabbath is inevitably involved. If one accepts the literal creation, he must accept the Sabbath—its memorial. Only so can he be said truly to worship the Creator. True Sabbathkeeping thereby becomes a sign of acceptance of the Creator as God, of His record of creation as the only true and authentic factual account.

Lesson 7—August 12, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Why God Permits Suffering

MEMORY VERSE: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

STUDY HELP: "Ministry of Healing," pp. 247-259; 469-482.

Introduction

"Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision."—*"Ministry of Healing,"* p. 248.

"We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good.

"In the future life, the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."—*"Ministry of Healing,"* pp. 473, 474.

Suffering a Corrective Leading to Perfection

1. How does the experience of Job illustrate the fact that Satan tries to make God's people unhappy? Job 1:10, 12; 2:3-6.

NOTE.—This action of Satan was mere provocation, trying to make Job miserable in order to cause him to sin against God. The record shows that

Satan brought everything he was permitted to bring against Job in order to induce him to rebel against God.

2. How is the disciplinary purpose of suffering brought out by Hosea? Hosea 6:1.

NOTE.—"Each fiery trial is God's agent for their [God's children's] refining. Each is fitting them for their work as colaborers with Him. Each conflict has its place in the great battle for righteousness, and each will add to the joy of their final triumph. Having this in view, the test of their faith and patience will be cheerfully accepted rather than dreaded and avoided."—*"The Desire of Ages,"* p. 306.

3. Show how the sufferings of the prodigal son resulted in repentance and a return to his father. Luke 15:11-19.

4. What language by Paul brings out this disciplinary or educative purpose of the sufferings which God allows to come upon His people? 1 Cor. 11:32.

5. How does God seek to teach us that He is our Father? Heb. 12:5-8.

The Father's Hand in Affliction

6. We know that God is infinite; He controls the entire universe in all of its most minute details; how may we know that He will do nothing that is not for our ultimate good? Rom. 8:28, 32.

NOTE.—"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*"The Desire of Ages,"* p. 225.

7. How does the psalmist express his confidence in the wisdom and effectiveness of God's providences? Ps. 34:7, 10.

8. How is this same idea further expressed? Prov. 16:7.

9. How does another prophet express the educative purpose of trials and sufferings? Mal. 3:3.

NOTE.—"It is right to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself because we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preference, which, if gratified, would disqualify them for the work He has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and others."—*"Gospel Workers,"* p. 270.

10. In order that we may reach spiritual maturity and may bear more fruit, what does Jesus say will be done? John 15:2.

God's Purpose Vindicated

11. Show the remedial purpose in the driving of the first pair out of the Garden of Eden. Gen. 3:23, 24.

NOTE.—Adam and Eve, who had been placed in God's garden "to dress it and to keep it," were henceforth to till the soil and earn their bread in the sweat of their faces. Yet this toil was to be for their own good. To have perpetuated evil forever would have cursed the universe of God for all eternity. Man chose to disobey—he must now suffer separation from the comforts of his previous holy state, and through toil in the elements from which he came, so occupy his days that in his sinful weakened state he would not find time to indulge his evil tendencies. Of Sodom later it was said that she was destroyed because her inhabitants were cursed by "fullness of bread, and abundance of idleness." Ezek. 16:49. God placed upon man the task of winning subsistence from the earth, and this for his own good, lest an idle hand and idle mind become the devil's workshop to his eternal loss.

12. Was there not a merciful purpose in God's destruction of the earth by the first great world disaster? Gen. 6:7, 13.

NOTE.—The following wise remarks are from Dr. John Woodward's "Essay Toward a Natural History of the Earth," published in 1695, one of the first books which gave a sound scientific treatise on Flood geology:

"The first earth was suited to the first state of mankind, who were the inhabitants of it, and for whose use 'twas made. But when human nature had, by the fall, suffered so great a change, 'twas but necessary that the earth should undergo a change too, the better to accommodate it to the condition that mankind was *then* in: and *such* a change the Deluge brought to pass."—Page 98.

13. What experiences, are we told, will have been passed through by the redeemed who at last stand triumphant before God? Rev. 7:14.

Lesson 8—August 19, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

How Does Apostasy Arise?

MEMORY VERSE: "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men." Col. 2:8, R. V.

STUDY HELPS: "Patriarchs and Prophets," pp. 113, 117-124; "The Great Controversy," pp. 582-592 (new ed., pp. 657-667); "Back to the Bible," pp. 133-136, 232-235, 117.

Introduction

It is a great mistake to think that the religions of Greece and Rome, of Egypt and Babylon, of India and China, were always merely a blind worship of images and a following of magical incantations. Such do heathen religions seem to be, when we view them in their full development, in their maturity. But in their beginnings, and even later, to the initiated, or those who knew the inner teachings of their heathen faith, there was more than images and magic. All seem to have originated as supposedly wise systems of "explaining" the various phenomena of nature, as attempts to account for the origin of things, or as efforts to "explain" man's relationship to the universe and to

the mysterious Power at the head of the universe. All heathen systems seem to have had about the same origin. Modernism, or what is often termed "theistic evolution," is exactly another apostate religion in the making. Should time last, the world would probably see another colossal apostate paganism founded on the theories taught in the name of "modern science."

Man Exalted Above the Creator

1. What powers over nature were given to man in the beginning? Gen. 1:28.

NOTE.—In addition to the "dominion" over the living things of nature, man was also commanded to "subdue" the earth. In our modern engineering and applied sciences of chemistry and physics we see the partial, though long-delayed, fulfillment of this command to subdue the earth. However, these vast powers over nature are full of danger and menace when they are possessed by rebels against God, by beings at war against the wise and beneficent laws of the Creator. As Sir Alfred Ewing remarked in his presidential address before the British Association for the Advancement of Science, September, 1932, man is wholly unprepared to use wisely these vast powers now within his reach, for he "is still unfitted for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

2. How does Paul describe the apostasy of men in the long ago? Rom. 1:25.

NOTE.—The original word here translated "creature" means anything that has been created. These men in ancient times, like those of our day, became absorbed in acquiring and using the *things* made or created by God, instead of being intent on worshiping and serving the Creator of these things.

3. What does the apostle say was the real reason behind these ancient apostasies? Rom. 1:21; compare John 1:9.

NOTE.—This is the real explanation of all apostasy;—the rejection of Christ, of the true light, knowing God but failing to glorify Him as God. Thus darkness flooded men's minds so that the "world by wisdom knew not God."

Rejecting Light Invites Disaster

4. What is said of the condition of the antediluvian world? Gen. 6:5.

5. What light do we have on the moral decay of Sodom? Gen. 13:13; Ezek. 16:49.

6. What evil trend did Judah and Jerusalem follow? 2 Chron. 36:14-16.

7. How does God deal with nations as such? Gen. 15:16; Lev. 18:24-28.

NOTE.—"Prophecy has traced the rise and fall of the world's great empires,—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."—*"Education,"* p. 177.

"With unerring accuracy, the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine

patience ceases. There is no more pleading of mercy in their behalf."—*"Testimonies,"* vol. 5, p. 208.

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

9. What very different effect did a similar manifestation of God from Sinai have upon many of the Israelites who were still unregenerate? Ex. 20:19.

NOTE.—Where man is living in full harmony with the principles of God's kingdom, he is not fearful of direct contact and speech with his Maker. Israel was faithless and disobedient, only shortly out of slavery in Egypt. They desired an intermediary. Men today, through their rejection of the teachings of God's word, and because of placing their confidence upon human wisdom, make a cleavage between themselves and God. He can no longer speak to their hearts. Their dependence is placed wholly on the wisdom of this world. In effect they say, "We cannot hear God, nor understand what He says. These human teachings we can understand. We will accept these in place of God's speaking to us." But such a course cannot result otherwise than in the ultimate rejection of all that God has revealed for our learning. The end will be infidelity, and a revival of paganism. This we already see in many parts of the world.

10. What followed the rejection of the special light given to the Israelites? Ex. 32:1-6, 26-28.

Advent Message Exposes Last Apostasy

11. What warning did Paul give Timothy regarding the false and dangerous theories of science prevalent in their day? 1 Tim. 6:20, 21.

12. What part did these false scientific or philosophic theories have in the making of the great apostasy which followed soon after the apostles were dead? Col. 2:8; 2 Thess. 2:10, last part, 11, 12.

NOTE.—The semipaganism was the blending of ancient philosophy with the outward forms of Christianity which resulted in the first great apostasy; the blending of the modern world-view is in our day resulting in the great modern apostasy. The former produced the "beast"; the latter will produce —what? The image to the beast.

13. What peculiar mixture of religion and false science does Peter say will prevail in the "last days"? 2 Peter 3:3, 4.

14. What will result from this modern apostasy's obtaining control of the civil governments of the world in the last days? Rev. 13:11-14.

15. What timely warning does God send to the world to counteract this modern apostasy? Rev. 14:7-12.

16. Finally, what are God's true people exhorted to do? Rev. 18:4.

Plan your gifts to the cause of God as you plan for your personal needs.

Lesson 9—August 26, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Probation

MEMORY VERSE: "That they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27, first part.

STUDY HELPS: "The Desire of Ages," pp. 321, 322, 587; "The Great Controversy," pp. 428, 490, 491 (new ed., pp. 489, 556, 557).

Introduction

All life is a probation. God's love embraces every human being; and life and consequently probation will be prolonged just so long as God in His infinite wisdom sees that there is any possibility that the individual, the nation, or the world will improve this probation in the right way. "To every erring son and daughter of Adam He gives the privilege of another trial."—*Mrs. Ellen G. White, in "Signs of the Times,"* May 21, 1902. And yet, "all around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy."—*"Patriarchs and Prophets,"* p. 140.

Divine Light Illumines Our Pathway

1. What is given for the illumination of every human life? John 1:9.

NOTE.—"Among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*"The Desire of Ages,"* p. 638.

2. Having been given light, what is man's position before God? Rom. 1:20, last part.

3. What is taken into consideration by the Lord in judging the lives of men? Ps. 87:4-6.

4. How only may we obtain acceptance with God? Eph. 2:8; Rom. 4:13, 16.

NOTE.—We obtain acceptance with God through faith. It is God's gift through our choice, our desire. God gives us His righteousness, and no knowledge of the theory of truth will avail us without our yielding ourselves to God, and our acceptance of His righteousness through living faith. "Genuine faith is life."

Responsibility for Making Right Decision

5. What does Jesus teach concerning our accountability for light given us? John 12:35.

NOTE.—"If you wait for light to come in a way that will please everyone,

you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Accept every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose their souls."—*"Testimonies,"* vol. 5, p. 720.

6. What is God's purpose in His dealing with all peoples? Acts 17: 26, 27.

7. How long will God bear with peoples and nations? Gen. 15:16; Matt. 23:31, 32.

8. To what is the church of God compared? Matt. 5:14, 13.

9. What will God do to those who have turned from Him and lost their love for His truth? Rev. 18:2-8.

No Second Probation After Death

10. With what parable did Jesus illustrate the probation extended to the individual or to the nation? Luke 13:6-9.

11. With what other parable did Jesus seek to illustrate the fact that there can be no second probation, or probation after death? Luke 16:26.

NOTE.—"Thus Christ represented the hopelessness of looking for a second probation. This life is the only time given to man in which to prepare for eternity."—*"Christ's Object Lessons,"* p. 263.

"The unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen universe with consternation. God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that His promises would be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness."—*"Patriarchs and Prophets,"* p. 522.

Lesson 10—September 2, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Lessons From Nature and From God's Providences

MEMORY VERSE: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:26.

STUDY HELPS: "Ministry of Healing," pp. 51-58; "Education," pp. 99-101; "Counsels to Teachers," pp. 185-190.

Introduction

There can be little doubt that we have not sufficiently accustomed ourselves to thinking of God's providential care for us in connection with His care for the great universe around us. God's care for His universe ought to convince us that He can and will care for us His children.

"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,"* p. 185.

God's Wisdom and Care Revealed in Creation

1. How is God spoken of in contrast with the inanimate idols of the heathen? Jer. 10:10, first part.

NOTE.—The term "living" attached to the second Name implies that He is constantly engaged in maintaining the universe which He has created, and that He is just as unceasingly ordering all the providences which attend our lives.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*"Ministry of Healing,"* p. 417.

2. What promise is given to them who seek for true wisdom in any department of life or of knowledge? Prov. 2:1-5; James 1:5.

NOTE.—"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,"* p. 14.

3. What may we learn from the larger aspects of the universe? Ps. 19:1-4.

NOTE.—"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."—*"Education,"* p. 99.

4. What may we learn from the smaller aspects of nature? Matt. 10:29, 30.

NOTE.—The wonders of the miscroscope, the sciences of chemistry and physics, have opened up some of the ways in which the Creator manages the details of His universe. The scientific law of the conservation of energy tells us that all the various forms of energy are but the same at last; they are but variant manifestations of the very same Power, maintaining in orderly array a thousand million suns, and at the same time controlling without any mistakes the molecules, atoms, protons, and electrons of which our bodies and all the rest of nature are composed.

5. What personal encouragement may we receive from these facts? Matt. 6:28-30.

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

The Regenerative Power of the Gospel

7. What promise was given to our first parents that God would implant a counterworking power against the evil that is working in all the world? Gen. 3:15.

NOTE.—"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."—*"Education,"* p. 27.

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

9. For more than the first two thousand years of human history, men had no Bible, no written word of God. What did the people of those times have by which to learn the will of their Creator? Rom. 1:20; Acts 14:17.

NOTE.—They had (1) the book of nature; (2) they had the providential dealings of God with themselves personally, and with their companions and with their forefathers, as given by tradition; and (3) they had the direct voice of God speaking to their souls.

"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,"* p. 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,"* p. 91.

10. What far-reaching principle was announced in Christ's words to Nicodemus? John 3:3-7.

NOTE.—Christ taught Nicodemus that God through the work of the Holy Spirit could transform and regenerate man so that he would be reborn, a new creature. This new life is the life of God pulsating in the channel fully surrendered and open to His life. One of the most important discoveries of modern times is that living things can come only from previously living things of the same kind. All life comes from the living God, the Creator. He, too, is the regenerator, making us new creatures in Christ Jesus. "I live; yet not I, but Christ liveth in me." Gal. 2:20.

11. What further statement of this fact do we find in Paul's writings? 2 Cor. 5:17; Gal. 6:15.

Trustfully Abiding in God

12. Since the work of creation was "finished from the foundation of the world (Heb. 4:3) how is the present orderly system of nature maintained? John 5:17; Heb. 1:3.

NOTE.—It is a paganlike view of nature which would suppose that God started the universe running and thenceforth allowed it to run on its endowed or inherent energy. God's power is still ceaselessly exercised in "upholding all things by the word of His power" (Heb. 1:3), that same divine word by which the universe was originally called into existence.

13. What sublime statement of trust in the wisdom and goodness of the Creator is expressed by the prophet Habakkuk? Hab. 3:17, 18.

14. What incident in the career of Elijah illustrates God's care for those who obey Him? 1 Kings 17:13-16.

15. What great scientific fact has God recorded in the earth in order to protect the people of our day from such false teachings as those of organic evolution? Ps. 104:6-9; 2 Peter 3:3-7.

NOTE.—Since we have been told that "God designed that the discovery of these things [the fossil animals and plants] should establish faith in inspired history" ("Patriarchs and Prophets," page 112), we may conclude that it is proper for His people in these last days to point to the fossils as a result of the Flood. An intelligent recognition of the Flood as having been the cause of the burial of the fossils would protect any logical-minded man from the delusions of the evolution theory. And such a recognition would be one of the most helpful ideas in strengthening faith in the Bible and in the Christian religion.

Lesson 11—September 9, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The First Great World Disaster

MEMORY VERSE: "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

STUDY HELPS: "Patriarchs and Prophets," pp. 90-104; "The Geological-Ages Hoax," Price, pp. 93-106; "The New Geology," Price, pp. 679-692.

Introduction

The relatively large space occupied by the record of the Flood in the book of Genesis, where all the other events of the early days of the world are recorded so very briefly, ought to indicate the vital importance of this record of the world's first great disaster. By a proper study of this subject, it will be seen that this record in Genesis is of especial importance to the people living in the very last days of earth's history, just before the second great world disaster; for these two events are constantly associated in the teachings of Christ and in the writings of the apostles.

Man's Corruption Brings Warning of Flood

1. After the murder of Abel, what was done regarding the murderer? Gen. 4:13-15.

NOTE.—"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."—*"Patriarchs and Prophets,"* p. 78.

2. What do we know of the state of civilization before the Flood? Gen. 6:1-7.

NOTE.—"Notwithstanding the wickedness of the antediluvian world, that age was not, as has often been supposed, an era of ignorance and barbarism. . . . 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. . . .

"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."—*"Patriarchs and Prophets,"* pp. 82, 83.

3. Why did God finally decide to destroy the entire world by a Flood? Gen. 6:11-13.

NOTE.—"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,"* p. 92.

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

5. How completely does the record say this was carried out? Verses 19-23.

Noah Enters the Ark

6. What day marks the beginning of the Flood? Verse 11.

7. When, therefore, did Noah actually enter the ark? Verses 7, 10.

The Agencies of Destruction at Work

8. What agencies besides the rain were employed to produce the destruction? Gen. 6:17.

NOTE.—Prof. Eduard Suess, the noted geologist, says that the Hebrew word *majim* here translated "of waters" may properly be regarded as *maijam*, "from the sea." However this may be, it is clear that in the record of how the Flood was accomplished (Gen. 7:11), the expression "the fountains of the great deep" must refer to the ocean; for throughout the Old Testament the terms "the deep" and "the great deep" are used for the ocean. This breaking up of the fountains of the great deep must refer to something like a series of huge tidal waves (or earthquake waves) which rolled in from the oceans over the lands.

9. How is this fact of the ocean's part in the Flood expressed in other scriptures? Ps. 104:5-7, 9; Job 38:8, 11.

NOTE.—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 creatures from the deep ocean. It is the ordinary condition for the coal beds, which were formed of land plants and trees, to occur alternately with other beds containing sea animals. Such conditions seem to indicate an alternate moving of the waters back and forth, like the flow and ebb of the tide, only on an enormous scale. Indeed, an abnormal tidal action seems to be implied in the Psalms and in Job as among the chief factors in producing the Flood.

10. If the waters on earth were again to be released, how completely would these cover the land areas?

ANSWER.—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 dry land, there is nearly eighteen times as much water below sea level as there is dry land above it. If all the dry lands were to be sunk beneath the sea, the water would be raised only a few hundred feet above its present level. Furthermore, if the solid part of the earth were to be smoothed out to a perfectly even surface, the water of the ocean would cover the entire earth to a depth of nearly 9,000 feet, or about 1.56 miles. A very slight disturbance of the present delicate balance of land and water would be required to spill the oceans all over the lands. It is a striking manifestation of the watchcare of the Creator that the ocean keeps so obediently within the bounds set for it since the Flood. "Hitherto shalt thou come, but no further." Job 38:11.

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

12. After this first period of forty days, when the Flood was increasing to its maximum, what length of time did the Flood waters "prevail" over the earth? Verse 24.

13. What other similar period of time is next mentioned? Gen. 8:3.

14. When was the land finally left dry? Gen. 8:14; Ps. 104:7, 8.

NOTE.—The American Revised Version of the latter text 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."

15. What then is the total period of the Flood, from its beginning until at least some of the dry land appeared? Compare Gen. 7:11 with 8:13, 14. This makes a year and ten days.

16. What language clearly indicates something like the ebb and flow of enormous tides in the subsidence of the Flood as well as in its oncoming? Gen. 8:3, margin.

The Lesson of the Flood

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

18. What important facts may we learn from the Bible record of the Flood?

ANSWER.—A candid study of the Flood as recorded in the Bible establishes the following important facts:

(a) The Flood came as a special act of God to destroy the race and the world as it then was. Gen. 6:13.

(b) The Flood was universal over the globe. Gen. 7:19.

(c) The Flood lasted long enough to destroy all land animal life outside the ark, and was violent enough to destroy many marine animals, and to bury trees, plants, and animals under deep beds of sand and clay. Gen. 7:21, 22.

(d) After the waters abated, God expressly set bounds so that never again should they cover the earth with another Flood. Ps. 104:9.

(e) The rainbow is the sign of God's promise never to bring another universal Flood. Gen. 9:12-17.

Lesson 12—September 16, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Effects of the Flood

MEMORY VERSE: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

STUDY HELPS: "Patriarchs and Prophets," pp. 105-112; "The Geological-Ages Hoax," pp. 28-106; "Back to the Bible," pp. 45-77; "The New Geology," pp. 679-692.

Introduction

There are a thousand and one subjects of scientific study and investigation in these days, but the most important of them all is the proper understanding of what was actually accomplished by the Flood. A correct understanding of this matter is of especial importance for the people of God in these last days, because this subject holds the key to all the current scientific problems, including those of the evolution theory, and because we are living now just before the earth is to be again destroyed by another world catastrophe, a destruction by fire.

Changes Caused by the Flood

1. What was the condition of the earth after God created it? Gen. 1:31.

2. What scriptures indicate that up to the time of the Flood the atmosphere must have been in many respects different from that of our day, since up to that time rain had never fallen? Gen. 2:5, 6; Heb. 11:7.

NOTE.—"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."—*"Patriarchs and Prophets,"* pp. 96, 97.

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

NOTE.—The rainbow is produced by certain conditions of the atmosphere; but since these conditions did not prevail in the antediluvian world, there was no rainbow. When the necessary conditions prevailed after the Flood, Noah saw a rainbow.

4. If the Flood actually inundated the entire earth, and if the ocean waters were repeatedly carried back and forth (as indicated by the expression "going and returning," Gen. 8:3, margin), what would these ocean waters, as well as the land waters produced by the torrential rains, inevitably produce in enormous and widespread geological changes?

ANSWER.—"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."—*"Patriarchs and Prophets,"* pp. 107, 108.

5. Since up to the time of the Flood no such convulsion of the waters had ever occurred, and since God promised that never again would such a Flood be allowed to desolate the earth (Gen. 8:21, 22), what must have caused the burial of the fossils?

ANSWER.—Everyone who wishes to take the Bible at its full face value acknowledges that the Flood was the cause of the great geological changes, and the cause of the burial in the earth of all the remarkable prehistoric forms of life, including the beds of coal, the innumerable remains of fossil fishes, and

the large extinct animals, such as the dinosaurs and the elephants, with innumerable others. The pre-Adamite theory of the fossils is unscriptural and unscientific; the day-age theory is unreasonable and in many ways unscientific, and is contrary to the entire plan of Christian faith and doctrine. It leads inevitably to the evolution theory. The only possible view that is in harmony with the Bible is that the Flood caused the geological changes.

6. What permission was given to man respecting his food after the Flood? Gen. 9:3-5.

NOTE.—"Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark." —*"Patriarchs and Prophets,"* p. 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 to rapidly decrease in size, and in length of years. There were 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,"* vol. 4, p. 121.

Man's Scheme of World Dominion Thwarted

7. How did God plan that the now desolated earth should again become peopled with human beings and again stocked with plant and animal life? Gen. 9:1; 8:17.

8. As time went on, how did some of the people try to counteract this command of God to scatter abroad over the earth? Gen. 11:4.

9. How did God break up their rebellious scheme and scatter them abroad? Verses 6-9.

NOTE.—"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,"* p. 119.

Nature's Lesson of Divine Guidance

10. By what illustrations does God indicate that the animal world is instinctively more obedient than mankind? Jer. 8:7; Isa. 1:3.

NOTE.—Scientists have always had a difficult time in explaining the geographical distribution of the animals without some special divine guidance after the Flood. We see many examples of the migration of birds, of butterflies, and of eels in our modern world; hence it is reasonable to suppose that the peculiar circumstances confronting the animals as they came forth from

the ark on the desolated earth, would call for some special manifestation of divine guidance to scatter them abroad over the world. And it would be only the usual thing if, while men were disobedient, the dumb brutes obeyed the guiding call of their Creator.

11. What lessons do all the things of nature teach the attentive child of God? Job 12:7-9.

12. How absolutely are both men and animals dependent upon the Creator? Verse 10.

13. What are some of the practical lessons that we may learn from the ways in which the living things all around us obey the guiding voice of the Creator? Prov. 6:6-8; Matt. 6:26.

Lesson 13—September 23, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Creation as a Part of the Last-Day Message

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

STUDY HELP: "The Great Controversy," pp. 603-612 (new ed., pp. 681-691).

Introduction

The evolutionary theory has become a basic creed of life for the vast majority of educated people throughout the civilized world. Hence it is only to be expected that God's special message for these days will be timed and adapted to these modern conditions, this intellectual and religious crisis.

"Despite all superficial continuity, a remarkable change has come about within the last seventy-five years. The change is nothing less than the substitution of paganism for Christianity as the dominant view of life. Seventy-five years ago Western civilization, despite inconsistencies, was still predominantly Christian; today it is predominantly pagan."—*"Christianity and Liberalism," Prof. J. G. Machen,* p. 65.

The logical and literary symmetry of the Bible is missed entirely, if we fail to see how the first part of God's Book is intimately connected with the last part of it, and its complement. Not only does the last of Revelation deal with a new heaven and a new earth, but the last gospel message to mankind is indissolubly connected with the record of creation (including the Sabbath) given in the first chapters of Genesis. The final disposal of sin and sinners harks back to—

> ". . . man's first disobedience, and the fruit
> Of that forbidden tree whose mortal taste
> Brought death into the world, and all our woe."

Increased Knowledge to Speed Gospel Message

1. What prophetic utterance foretells a great advance in scientific knowledge in the last days? Dan. 12:4.

2. How is this increase of knowledge to be made use of in the proclamation of the gospel? Matt. 24:14.

3. Into what two parts is the gospel message, as adapted to the last days, divided? Rev. 14:7.

Sabbath Reform Exalts God as Creator

4. In close connection with Isaiah's wonderful description of the Creator's power, what special message is Zion commanded to proclaim? Isa. 40:9.

5. For what time was this message intended? Verse 10.

NOTE.—This implies that the world in general will be ignoring the Creator and His claims upon them; for God's messages are timely, always adapted to meet some crisis in the life of mankind.

These verses in Isaiah 40 indicate that the knowledge of the Creator will be lacking with most people in the latter days just prior to our Lord's return. They call for the making known to men of God, the Creator of heaven and earth, and for obedience to His commands. God's special messages are always timely, but they are adapted to the condition of the times for which they are specially given.

6. What memorial has God given to keep His creative power and His claims upon their worship and obedience before the minds of men? Ex. 20:8-11; Ps. 111:4; 135:13.

NOTE.—A reform on the Sabbath is specifically adapted to counteract the modern widespread acceptance of the theory of evolution. Such a reform is also clearly implied in Rev. 14:12.

Science "Falsely So Called" Leads to Idolatry

7. Christ repeatedly compared the intellectual attitude of the people of the last days with that of the people in the days of Noah. Wherein are the two periods said to be alike? Matt. 24:38, 39.

NOTE.—The people of Noah's day are said *not to have known* "until the Flood came, and took them all away;" although God's special warning had been sounding in their ears for one hundred twenty years. This result followed because these antediluvians were following "the teachings of a deceptive philosophy," just as at the present time. Referring to the last days, we are told: "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."—*"Patriarchs and Prophets,"* p. 89.

8. What has been the result of the false science of our day, so far as the Bible is concerned?

ANSWER.—A neglect of the Bible, with ignorance of its spiritual teachings, on the part of most of mankind.

NOTE.—"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,"* pp. 572, 573.

9. What results inevitably follow when people cease to worship their Creator? Rom. 1:21-23, 28.

10. How is covetousness defined in Paul's letter to the Colossians? Col. 3:5.

11. How else may idolatry make itself manifest besides worship of gods of gold, silver, wood, and stone?

ANSWER.—"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 today 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 Phoenicia."—*"The Great Controversy,"* p. 583.

12. What picture does Isaiah give that accurately describes the world in the last days? Isa. 2:7-9.

The Impending Doom of the Unrighteous

13. How does Peter connect the rejection of the message about the second coming of Christ with false scientific theories which deny the Flood and turn creation into evolution? 2 Peter 3:3-7.

NOTE.—The leading teachers of evolution have been outspoken in scoffing at the idea that the world is soon to end by destruction, predicting on the other hand that man is destined to progress indefinitely in the future. Charles Darwin, in the very closing sentences of his "Origin of Species," argues (just as Peter predicted) that since no great cataclysm has ever desolated the whole world, "we may look with some confidence to a secure future of great length. And as natural selection works solely by and for the good of each being, all corporeal and mental endowments will tend to progress toward perfection."

This boundless, unreasoning optimism was a favorite theme of Herbert Spencer: "Progress is not an accident but a necessity. What we call evil and immorality must disappear. It is certain that man must become perfect."

Again Spencer says: "The ultimate development of the ideal in man is certain,—as certain as any conclusion in which we place the utmost faith; for instance, that all men will die."

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

NOTE.—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 days to appreciate what it means to have a Creator, what it is to be creatures, in a truer way than could 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 Revelation 14:7, and to help us to proclaim the Sabbath "more fully," as predicted in "Early Writings," page 85, new edition.

Lesson 14—September 30, 1939

This diagram for daily lesson study records only. Place a check mark in proper space.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Only Path to Safety

MEMORY VERSE: "Sanctify them through Thy truth: Thy word is Truth." John 17:17.

STUDY HELP: "Steps to Christ," pp. 89-96.

Introduction

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"The Great Controversy,"* p. 593.

"The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him."—*"Steps to Christ,"* pp. 93, 94.

The Knowledge of God

1. **In what beautiful words does the apostle picture the joy of knowing God? Rom. 11:33.**

NOTE.—"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."—*"Steps to Christ,"* pp. 94, 95.

2. **How does the apostle express his own positive knowledge of the reality of Christ? 2 Tim. 1:12.**

NOTE.—The scene is in a Roman prison. The missionary apostle is soon to die. But here is no discouragement. Instead: "This man of faith beholds

the ladder of Jacob's vision, representing Christ, who has connected earth with heaven, and finite men with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true. His fellow apostles, who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, persecution, and contempt, who counted not their lives dear unto themselves that they might bear aloft the light of the cross amidst the dark mazes of infidelity,—these he hears witnessing to Jesus as the Son of God, the Saviour of the world."—*"The Acts of the Apostles,"* p. 512.

3. What had a knowledge of God through the Scriptures done for the youthful Timothy? 2 Tim. 3:15-17.

Faith in Christ as Our Personal Saviour

4. Acceptance of whom alone makes salvation possible? Acts 4:12; Matt. 1:21.

5. To how many did Jesus come to bring salvation? John 1:29.

6. Concerning Himself, what does He declare? John 14:6.

7. What treasures are to be found in accepting and knowing Christ as Saviour? Col. 2:3.

NOTE.—"Jesus Christ is the knowledge of the Father, and Christ is our great teacher sent from God. Christ has declared in the sixth chapter of John that He is that bread sent down from heaven. 'Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life.' "

"Christ came in the form of humanity to live the law of God. He was the word of life. He came to be the gospel of salvation to the world, and to fulfill every specification of the law. Jesus is the word, the guidebook, which must be received and obeyed in every particular. How necessary that this mine of truth be explored, and the precious treasures of truth be discovered and secured as rich jewels."—*"Fundamentals of Christian Education,"* pp. 383, 385.

8. If Christ be in us, with what will our hearts and minds be filled? Eph. 3:17-19.

Love for the Truth

9. What danger lurks today even in the church environment? 2 Tim. 4:4; Rom. 1:25.

NOTE.—"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. . . .

"Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will."—*"The Great Controversy,"* p. 595.

10. For what did Christ pray? John 17:17.

11. By what will all men eventually be judged? Ps. 96:13.

NOTE.—Men will be judged in the last day by their acceptance or rejection of the truths of God. His righteous standards will be the measuring rod of that day when every man must appear before the judgment seat. He who is Himself the way, the truth, and the life will stand as advocate for those who have received Him. How happy the state of those who have learned to know Him "whom to know is life everlasting."

Strict Obedience Essential

12. How fully will one who knows the truth be obedient? 2 Cor. 10:5.

13. Who will first be judged? Who stand in greatest danger? 1 Peter 4:17.

NOTE.—"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*"The Great Controversy,"* p. 482.

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period."—*Id.,* p. 480.

14. What will be characteristic of the remnant, or last-day church of God? Rev. 12:17; 14:12.

Faithful at All Costs

15. If unbelieving, what may we expect? Heb. 3:18.

NOTE.—Of Israel, God swore that those who failed to believe or refused to accept of His commands should not enter into His rest. Only the faithful, souls whose loyalty to principle is unquestioned and apparent to God and men, may enter into the rest of God. "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace . . . to the wicked." Isa. 57:20, 21. Loyalty, faithfulness, obedience bring peace to the soul, and that peace is enhanced and will be glorified in His kingdom of peace where we "shall run, and not be weary; and . . . shall walk, and not faint." Isa. 40:31.

16. What constancy is essential to the saving of the soul? Heb. 10:39.

17. What blessed promises are made to those who, having believed and accepted Christ, remain faithful? Rev. 2:10, 25-28; 3:11.

NOTE.—The "overcomer" is promised life eternal. They who are faithful receive the crown of life. It is in holding fast that the test comes in human life. All God's promises are to these loyal, faithful ones. Those who on the sea of glass sing the song of Moses and the Lamb will have come "out of great tribulation." As Christ came into this world by personal choice to endure the scorn and rejection of men, to suffer, to die, so He expects of His followers that when called upon they should follow in His steps. But in return, it is theirs to receive the fulfillment of all His promises.

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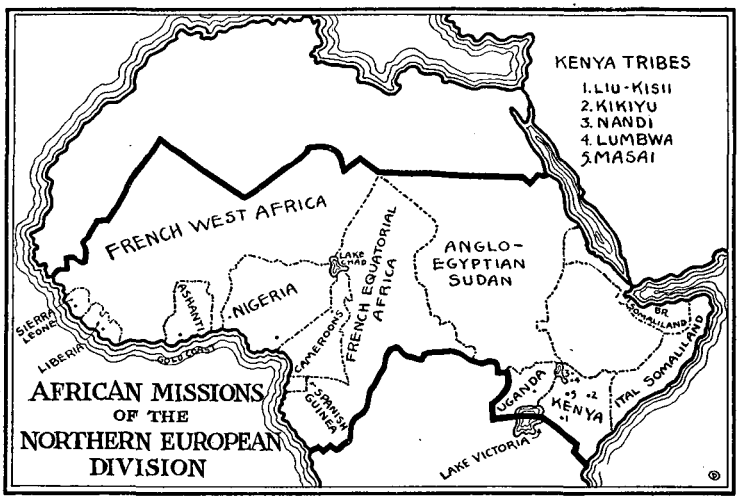

THE THIRTEENTH SABBATH OFFERING

September 30, 1939

Our mission responsibility for this quarter is the East and West African mission fields of the Northern European Division, as seen by the accompanying map. In this territory live fifty-seven million people. The greatest need of these fields so far as our denominational work is concerned is the training of African workers and teachers. In order to train such workers, we need to establish training schools under competent leadership, and to provide the necessary equipment.

When we gave to this same mission field the fourth quarter of 1937, the Thirteenth Sabbath offering amounted to $93,080.02; thus there was an "overflow" of $8,616, which went to this needy field. The gifts of our loyal Sabbath school members, which made this overflow possible, were greatly appreciated, and it is hoped as we give again to East and West Africa, the hearts of our people will be touched to give liberally of their means.

When the Thirteenth Sabbath offering reaches $60,000, remember there is an overflow of $2,000. Our Sabbath school members can make this overflow as large as they wish, for it is increased by 20 per cent of all that is given beyond $60,000. Let every member do his best to help toward the training of workers and teachers in this African field.

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