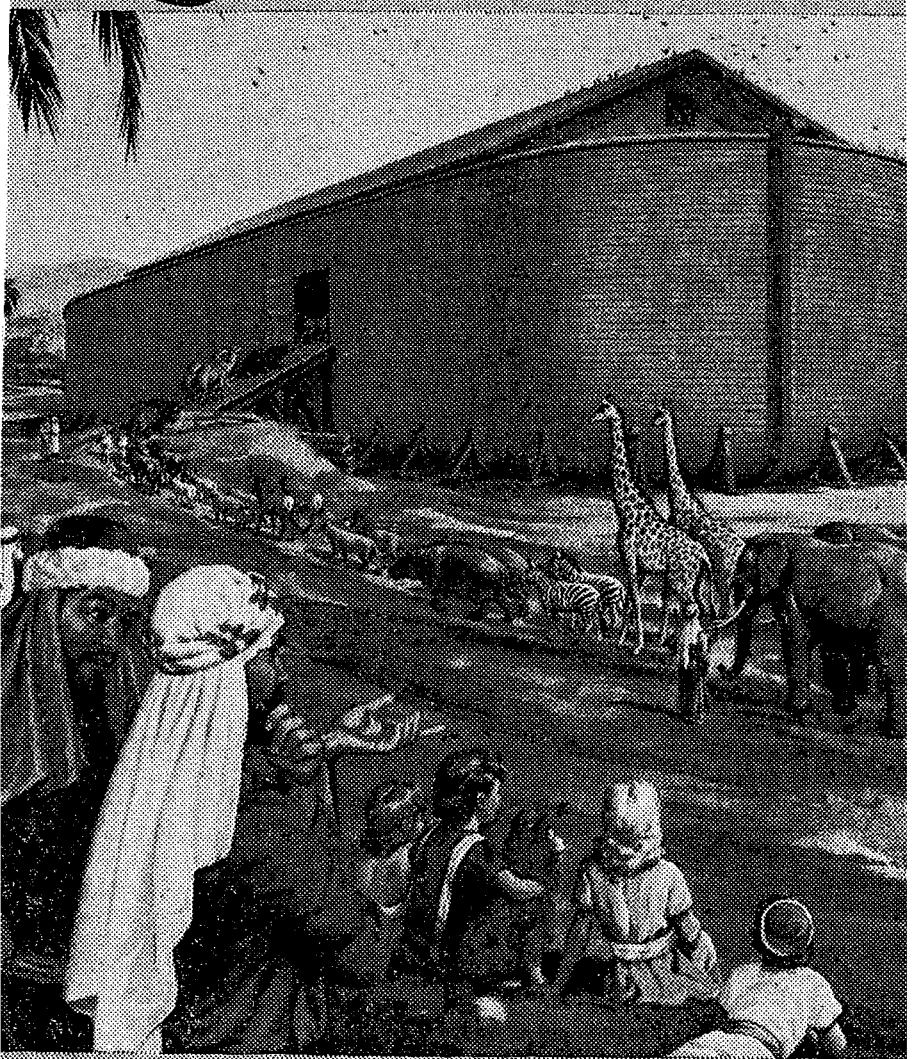
SABBATH SCHOOL LESSON QUARTERLY



© P. P. P. A. CLYDE PROVONSHA, ARTI

WHEN THE WORLD WAS YOUNG

SENIOR DIVISION, No. 280, SECOND QUARTER, 1965

Frank L. Marsh

THE BLESSING OF DAILY STUDY

"The beauty and riches of the Word have a transforming influence on mind and character."—*Christ's Object Lessons,* page 132.

"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 rarely seen in these times."—*Steps to Christ,* page 90.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

Lesson Titles for the Quarter

1. The Creator of the Universe
2. God's Guidebook
3. God Created the Heaven and the Earth
4. Days One to Five of Creation Week
5. The Sixth Day of Creation Week
6. The Memorial of Creation
7. The Biblical Portrayal of Origins
8. The Creator-Sustainer; His Servants
9. The Origin of False Scientific Theories
10. Results of Man's Sin, in the Natural World
11. The Antediluvian World
12. The Flood
13. Aftereffects of the Flood

Sabbath School Lesson Quarterly, No. 280, April-June, 1965. 20 cents a single copy, 75 cents a year (four issues); no additional charge to countries requiring extra postage. Published in the U.S.A. by Pacific Press Publishing Association (a corporation of S.D.A.), 1350 Villa Street, Mountain View, California 94041. Second-class mail privileges authorized at Mountain View, California. Form 3579 requested. When a change of address is desired, please be sure to send both old and new addresses.

Copyright, 1965, by Pacific Press Publishing Association

Printed in U.S.A.

Sabbath School Lesson Quarterly

WHEN THE WORLD WAS YOUNG

GENERAL INTRODUCTION

"As regards this earth, Scripture declares the work of creation to have been completed. 'The works were finished from the foundation of the world.' Heb. 4:3. But the power of God is still exercised in upholding the objects of His creation. . . . Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being.

"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.

"The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. . . .

"Many teach that matter possesses vital power, . . . and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the Word of God. Nature is the servant of her Creator. God does not annul His laws, or work contrary to them; but He is continually using them as His instruments.

"God's handiwork in nature is not God Himself in nature. . . . While nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted. . . .

"The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us." —*The Faith I Live By*, page 28.

Lesson 1, for April 3, 1965

The Creator of the Universe

MEMORY VERSE: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

STUDY HELPS: "Evangelism," pages 613-617; "Patriarchs and Prophets," pages 33-43; "Selected Messages," b. 1, pp. 246-251.

AIM: To help the student gain a fuller appreciation of the nature and character of the Creator.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 13, 14; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-12.	☐		

Lesson Outline:

Introduction

I. Origin of All Material Things

1. Creation of all material things. John 1:1-3; Heb. 11:3.

II. The Nature of God

2. His eternity. Ps. 90:1, 2; Isa. 40:28.
3. His omnipresence. Ps. 139:7-12; Jer. 23:23, 24.
4. His omniscience. Col. 2:2, 3; Isa. 40:28.
5. His omnipotence. Jer. 32:17; Matt. 19:26.
6. His self-existence. Ex. 3:13-15.
7. His infiniteness. Ps. 8:3, 4; Eccl. 8:17.
8. His unchangeableness. Mal. 3:6; James 1:17.

III. The Unity and Trinity of God

9. Only one true God. Deut. 6:4; Isa. 44:6.
10. Three Persons in the Deity. Matt. 28:19, 20; 2 Cor. 13:14.
11. The Father-Son relationship. John 1:1-3; 17:5.
12. God present by the Holy Spirit. John 16:7, 13.

IV. God's Paternal Interest in Man

13. His knowledge of man. Ps. 139: 1-18, 23, 24.
14. His love for man. 1 John 4:8; Eph. 3:17-19.

THE LESSON

Introduction

"God reveals to us as much of His wisdom as it is best for us to comprehend. He reveals what we need to understand of His eternal nature, His ability to accomplish what He wills (omnipotence), His perfect knowledge (omniscience), His all-pervading presence (omnipresence), and His perfect character. He has made plain His relationship to man by setting forth His plan of life. He reveals His interest in this world in His way of dealing with His creation—including what is in store for the future. It has been left with us individually to determine how we will use the means God has provided for us to discover Him and His will for us. The fullest, clearest, and most specific revelation of God is the Bible. However, there are several other methods of revelation which make large contributions to our understanding."—T. H. Jemison, *Christian Beliefs,* pages 3, 4.

These other methods of revelation are through nature, through human relationships such as the love that exists between human beings, through Jesus Christ, through divine providence, through personal experience, and through the Holy Spirit.

Origin of All Material Things

1. How did all material things come into being? John 1:1-3; Heb. 11:3.

The Nature of God

2. What does the Bible tell us of the eternity of God's existence? Ps. 90:1, 2; Isa. 40:28.

NOTE.—"In the Word, God is spoken of as 'the everlasting God.' This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One."—*Testimonies,* vol. 8, p. 270.

3. What does the Bible say about God's presence? Ps. 139:7-12; Jer. 23:23, 24.

4. What is said of the Creator's wisdom and knowledge? Col. 2:2, 3; Isa. 40:28.

5. What does the Bible reveal regarding the power of God? Jer. 32: 17; Matt. 19:26.

6. What divine title implies that God is self-existing? Ex. 3:13-15.

NOTE.—"*I am that I am.* . . . In Hebrew as in English, this name is a form of the verb 'to be,' and implies that its possessor is the eternal, self-existing One (see John 8:58; DA 469). Its all-embracing universality precluded any comparison of the God of the Israelites to the deities of Egypt and other nations. It was designed to provide Moses and his people with strong consolation in their affliction and powerful support for their confidence in the realization of His purpose to deliver them."—*S.D.A. Bible Commentary,* on Ex. 3:14.

7. How is the greatness of God contrasted with the finite limitations of man? Ps. 8:3, 4; Eccl. 8:17.

NOTE.—"*A wise man.* Man is privileged to study God's created works, and His revealed Word; but he must beware of being 'wise in his own conceit' (Prov. 26:5) and of thinking himself able to comprehend the depths of divinity (see Job 11:7)."—*S.D.A. Bible Commentary,* on Eccl. 8:17.

8. How is God's unchangeableness described? Mal. 3:6; James 1:17. Compare Heb. 13:8.

NOTE.—"Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor, or he may, by his own action, place himself outside the favoring condition; but the Lord is the same 'yesterday, and today, and forever.' . . . With Him [God] there 'is no variableness, neither shadow of turning.' "—*Patriarchs and Prophets,* page 630.

The Unity and Trinity of God

9. How emphatic are the Scriptures about there being but one true God? Deut. 6:4; Isa. 44:6.

10. Which three Persons are named together as members of the Deity? Matt. 28:19, 20; 2 Cor. 13:14.

NOTE.—"There are three living Persons of the heavenly Trio; in the name of these three great Powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these Powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*Evangelism,* page 615.

11. How far back into eternity has Christ, the "Word," been one with the Father? John 1:1-3; 17:5.

NOTE.—"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' "—*The Desire of Ages,* page 19.

"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore." —Ellen G. White, *Review and Herald,* April 5, 1906.

Before the entrance of sin among the angels, "Christ the Word, the Only-Begotten of God, was one with the eternal Father —one in nature, in character, and in purpose—the only Being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings."—*The Great Controversy,* page 493.

"From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God."—Ellen G. White, *The Signs of the Times,* August 2, 1905.

12. How is God ever present with His people on earth? John 16:7, 13. Compare Gen. 1:2.

NOTE.—"The greatness of God is to us incomprehensible. 'The Lord's throne is in heaven' (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand."—*Education,* page 132.

God's Paternal Interest in Man

13. How completely is God acquainted with our lives? Ps. 139:1-18, 23, 24.

NOTE.—"Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; 'but all things are naked and opened unto the eyes of Him with whom we have to do.' Hebrews 4:13. 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."—*Testimonies,* vol. 8, pp. 272, 273.

14. Which of the attributes of God is frequently emphasized? 1 John 4:8; Eph. 3:17-19.

NOTE.—"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."—*Testimonies,* vol. 5, p. 740.

Lesson 2, for April 10, 1965

God's Guidebook

MEMORY VERSE: "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

STUDY HELPS: "The Great Controversy," pages v-xii; "Selected Messages," b. 1, pp. 15-23, or "S.D.A. Bible Commentary," vol. 7, pp. 944-946; "Fundamentals of Christian Education," pages 307-309.

AIM: To give an appreciation of the Bible as God's Inspired Word.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-13; begin reading study helps.	☐
Sunday: Questions 1-4.	☐	Thursday: Read study helps.	☐
Monday: Questions 5-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

Lesson Outline:

Introduction

I. Authorship and Writing of the Bible

1. The source of Scripture. 2 Tim. 3:16.
2. Its divine Agent. 2 Peter 1:21.
3. Its human agents. Heb. 1:1, 2; 2:3.
4. Role of the Holy Spirit. 1 Cor. 2:12, 13; 2 Peter 1:21.

II. Old Testament Claims to Divine Inspiration

5. Three divisions of the Old Testament. Luke 24:44.

6. Writers delivered God's messages. Jer. 37:1, 2; Ezek. 3:17; Hosea 1:1.
7. Writers recognize writings of other prophets. Joshua 1:7, 8; Neh. 8:1-3; Dan. 9:1, 2, 11, 13; Mal. 4:4.

III. New Testament Writers Dependent on Earlier Scriptures

8. New Testament writers accept the authority of the Old Testament. John 19:36; Acts 1:16; Eph. 2:20; 2 Tim. 3:15-17.
9. Peter's appeal to the Old Testament. 2 Peter 3:2, 15, 16.
10. Paul a spokesman for God. 1 Cor. 2:13; 14:37.

IV. Christ Confirmed the Inspiration of the Old Testament

11. Christ accepted the Old Testament as true. Matt. 5:17, 18; Luke 16:31; John 5:39.
12. Acceptance of Christ requires belief in Old Testament. John 5:46, 47.
13. Value of Inspired Word to the believer. Ps. 119:105.

THE LESSON

Introduction

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the Written Word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*The Great Controversy,* page v.

"There should be a settled faith in the divinity of God's Holy Word. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the Written Word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other."—Ellen G. White, *Signs of the Times,* March 13, 1884.

Authorship and Writing of the Bible

1. Whence came the Holy Scriptures? 2 Tim. 3:16.

NOTE.—"*All scripture.* Although Paul here refers specifically to the OT, his statement is also true of the NT. God does not authorize men to attempt to differentiate between that which they suppose to be divinely inspired and that which they assume to be merely a product of human ingenuity."—*S.D.A. Bible Commentary,* on 2 Tim. 3:16.

"Every part of the Bible is given by inspiration of God and is profitable."—*Counsels to Parents, Teachers, and Students,* page 462.

"The Bible should ever have been made the great, grand book of study, which has come down to us from heaven, and is the word of life."—*Fundamentals of Christian Education,* page 384.

2. By whom were the prophets moved to deliver God's messages to men? 2 Peter 1:21.

NOTE.—"We point you, dear brethren, to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life."—*Testimonies,* vol. 5, p. 264.

3. Who were the human agents through whom the Bible came to men? Heb. 1:1, 2; 2:3. Compare 2 Peter 1:21.

NOTE.—"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

"The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14."—*The Great Controversy,* pages v, vi.

"The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. . . .

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen."—*Selected Messages,* b. 1, pp. 19-21.

4. What part did the Holy Spirit take in the declaration of God's revealed will through the prophets? 1 Cor. 2:12, 13; 2 Peter 1:21.

NOTE.—Of her own experience, Ellen G. White wrote: "Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Review and Herald,* Oct. 8, 1867; quoted in *Messenger to the Remnant,* page 13.

Old Testament Claims to Divine Inspiration

5. In His interview on the way to Emmaus, what sections of the Old Testament did Jesus recognize as containing prophecies concerning Himself? Luke 24:44.

NOTE.—The Jews considered that the Old Testament was made up of "the law" (the five books of Moses commonly called the Pentateuch), "the prophets," and "the psalms," or writings.

6. What claim did Old Testament writers make for what they wrote? Jer. 37:1, 2; Ezek. 3:17; Hosea 1:1.

7. How did writers of the Old Testament show their acceptance of the writings of other prophets? Joshua 1:7, 8; Neh. 8:1-3; Dan. 9:1, 2, 11, 13; Mal. 4:4.

New Testament Writers Dependent on Earlier Scriptures

8. How did New Testament writers look upon the Old Testament? John 19:36; Acts 1:16; Eph. 2:20; 2 Tim. 3:15-17.

NOTE.—New Testament writers quote the Old Testament hundreds of times, always in full confidence that it was, indeed, God's revealed and inspired Word.

9. What was Peter's witness concerning the Old Testament? 2 Peter 3:2, 15, 16.

"The appreciation of the Bible grows with its study."—*Christ's Object Lessons,* page 132.

10. To what source does Paul attribute his messages and those of his colleagues? 1 Cor. 2:13; 14:37.

Christ Confirmed the Inspiration of the Old Testament

11. What was Christ's attitude toward the inspiration of the Old Testament writings? Matt. 5:17, 18; Luke 16:31; John 5:39.

12. How important is the Old Testament in man's acceptance of Christ as the Redeemer? John 5: 46, 47.

NOTE.—"In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it that at one time He said, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16:31."—*The Desire of Ages,* page 799.

13. What do the assertions of the Bible become to the one who accepts their divine origin? Ps. 119:105.

NOTE.—"Before the entrance of sin, Adam and Eve in Eden were surrounded with a clear and beautiful light, the light of God. This light illuminated everything which they approached. There was nothing to obscure their perception of the character or the works of God. But when they yielded to the tempter, the light departed from them. In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in His works. So today man cannot of himself read aright the teaching of nature. Unless guided by divine wisdom, he exalts nature and the laws of nature above nature's God. This is why mere human ideas in regard to science so often contradict the teaching of God's Word. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the cross, we can rightly interpret nature's teaching."—*The Ministry of Healing,* pages 461, 462.

"The Word of God is to stand as the highest educating Book in our world, and is to be treated with reverential awe. It is our Guidebook; we shall receive from it the truth."—*Fundamentals of Christian Education,* page 384.

Lesson 3, for April 17, 1965

God Created the Heaven and the Earth

MEMORY VERSE: "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." Heb. 11:3, R.S.V.

STUDY HELPS: "S.D.A. Bible Commentary," on Gen. 1:1. Also in the same source, vol. 1, p. 218, "Additional Note on Chapter 1."

AIM: To locate the origin of our earth in relation to the fall of Lucifer.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 9-11.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7, 8.	☐		

Lesson Outline:

Introduction

I. How Our Earth Came Into Being

1. Origin of our earth. Gen. 1:1; Ex. 20:11.
2. All things carefully planned by God. Jer. 10:12.
3. Laying earth's foundations. Ps. 102:25; Heb. 1:10.

II. The Creative Process

4. The earth and the Sabbath. Gen. 2:2, 3; Ex. 20:11.
5. "By the word of the Lord." Ps. 33:6, 9.
6. God not dependent on preexisting matter. Heb. 11:3.

III. Lucifer's Fall and the Creation of the Earth

7. Time of Lucifer's fall and the creation of man.
8. Other beings before man. Job 38:4-7.

IV. A New Creation

9. New heavens and earth. Isa. 65:17; 2 Peter 3:13.
10. A new heart and spirit. Ezek. 36:26; 11:19; 2 Cor. 5:17; Heb. 12:2.
11. His preeminence in all things. Col. 1:16-18.

THE LESSON

Introduction

The story of creation found in Genesis 1 is simple, direct, and shorn of all extraneous detail. It is true history, not myth, fable, or legend. Here God is identified as the Originator of all things. But certain students of earth science, rejecting the literal Genesis account of the creation of our world, developed the idea known today as theistic evolution, a speculative theory which assumes that God created this world through the evolutionary process. They tried to harmonize the Bible account of creation with their theory by proposing that a great stretch of time elapsed between the action of Genesis 1, verses 1 and 2, and that of verse 3. What follows, they averred, was a highly figurative account of how this earth and all living things upon it evolved by a uniform process of changes or developments over a long period of time.

The doctrine of organic evolution thus came to birth; that is, the teaching that all plants and animals have developed from one or a few simple blobs of protoplasm through a continuance of millions of years. According to this idea, these organic changes in plants and animals took place in harmony with uniform or established principles of growth and development, the laws of nature operating without interruption as they had for centuries and millenniums, almost always on the upward scale and progressively. But, as the theory says, immense periods of time were needed to reach the present level of development in man, beast, and plant.

Now, if the doctrines of uniformitarianism and organic evolution were true, much more time would be necessary than the Bible allows for the period from creation week to our day. As a matter of fact, however, both are mere speculative theories and lack valid scientific confirmation.

If a group of modern observers had visited Eden late Friday afternoon of creation week and examined Adam and Eve, they would have concluded that all lines of physiological evidence indicated that our first parents were probably about twenty-five years old. From the point of

"As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration."—*Patriarchs and Prophets,* page 596.

view of natural science their conclusion would have been completely valid, but they would have been mistaken—because Adam's age was only apparent.

How Our Earth Came Into Being

1. What was the origin of our earth? Gen. 1:1; Ex. 20:11.

NOTE.—The omnipotent God who existed before our earth (Ps. 90:2), brought our earth into being by an act of special creation. The very first verse of Genesis settles the question of its origin.

"Genesis 1:1 affirms that God is before all else and that He is the one and only cause of all else. This verse is the foundation of all right thinking in regard to the material world. . . .

"No declaration could be more appropriate as an introduction to Holy Writ. At the outset the reader is introduced to an Omnipotent Being, possessed of personality, will, and purpose, who, existing before all else and thus dependent on nought else, exercised His divine will and 'created the heaven and the earth.' "—*S.D.A. Bible Commentary,* on Genesis 1:1.

2. In contrast to the popular doctrine that our earth came into being by chance, more or less as the result of a cosmic accident, what do the Scriptures declare concerning its origin? Jer. 10:12.

NOTE.—"All created things, in their original perfection, were an expression of the thought of God. . . . Upon every page of the great volume of His created works may still be traced His handwriting."—*Education,* pages 16, 17.

3. By what expression is the bringing of our earth into existence described? Ps. 102:25; Heb. 1:10.

The Creative Process

4. In point of time, how is the Sabbath related to the creation of the earth? Gen. 2:2, 3; Ex. 20:11.

NOTE.—"At the creation, when the foundations of the earth were laid, the sons of God looked with admiration upon the work of the Creator, and all the heavenly host shouted for joy. It was then that the foundation of the Sabbath was laid."—*Early Writings,* page 217.

"The Sabbath institution, which originated in Eden, is as old as the world itself." —*Patriarchs and Prophets,* page 336.

5. How does the psalmist describe the creative process? Ps. 33:6, 9.

6. In the creation of this world, upon what was God not dependent? Heb. 11:3.

NOTE.—"The work of creation can never be explained by science. . . .

"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 preexisting 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.

Lucifer's Fall and the Creation of the Earth

7. How were the casting out of Lucifer and the creation of man related in point of time?

Answer: "The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. . . . The Father consulted His Son in regard to at once carrying out Their purpose to make man to inhabit the earth. . . . The Father and Son carried out Their purpose, which was designed before the fall of Satan, to make man in Their own image." —*The Story of Redemption,* pages 19, 20

NOTE.—"The Son of God had wrought the Father's will in the creation of all the host of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants."—*Patriarchs and Prophets,* page 36.

"Especially was His Son to work in union with Himself [the Father] in the anticipated creation of the earth and every living thing that should exist upon the earth."—*The Spirit of Prophecy* (1870), vol. 1, p. 18.

8. What other created beings were already in existence when the foundations of our earth were laid? Job 38:4-7.

NOTE.—"God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. . . .

"It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. . . . The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan."—*Patriarchs and Prophets,* pages 41, 42.

A New Creation

9. What will God eventually do for our world? Isa. 65:17; 2 Peter 3:13.

NOTE.—"The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away."—*The Great Controversy,* page 674.

10. What does the Creator of heaven and earth wish to do for us individually? Ezek. 36:26; 11:19; 2 Cor. 5:17; Heb. 12:2.

11. What place does the Creator desire to have in our lives? Col. 1: 16-18.

Lesson 4, for April 24, 1965

Days One to Five of Creation Week

MEMORY VERSE: "Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honor and majesty." Ps. 104:1.

STUDY HELPS: "Education," pages 128-134; "S.D.A. Bible Commentary."

AIM: To gain an understanding of the Lord's activities during the first five days of creation week.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 10-12.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-9.	☐		

Lesson Outline:

Introduction

I. The First Day

1. Work accomplished on first day. Gen. 1:1-5.
2. How the earth is supported in space. Job 26:7.
3. Light in God's presence. Ps. 27:1; 104:1, 2; 1 Tim. 6:15, 16.
4. Divisions of each twenty-four-hour day. Gen. 1:5, 8, 13, 19, 23, 31.
5. Length of the days. Ex. 20:8-11.

II. The Second Day

6. Creation of firmament. Gen. 1:6-8.

III. The Third Day

7. Gathering of the waters; appearance of dry land. Gen. 1:9, 10.
8. Appearance of vegetation. Gen. 1:11, 12.
9. Entire earth under vegetation. Gen. 1:29.

IV. The Fourth Day

10. Sun, moon, and stars. Gen. 1:14-18.

V. The Fifth Day

11. Water animals and flying forms. Gen. 1:20-22; 2:19.

VI. Quality of the Finished Work

12. Excellence of creation. Gen. 1:4, 10, 12, 18, 21.

THE LESSON

Introduction

"The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the creation. Here we behold the power that 'stretched forth the heavens, and laid the foundations of the earth.' "—*Fundamentals of Christian Education,* page 84.

The First Day

1. What work was accomplished on the first day of creation week? Gen. 1:1-5.

2. Upon what support does the earth rest? Job 26:7.

NOTE.—"The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us."—*Education,* page 132.

3. With whom do Bible writers commonly associate light? Ps. 27:1; 104:1, 2; 1 Tim. 6:15, 16. Compare 2 Cor. 4:6.

NOTE.—"In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness."—*The Desire of Ages,* page 464.

We are not told the source of light on the first day of creation week, except that God provided it. With the appearance of this

light the succession of night and day began.

4. Name the divisions of the day in the order of their occurrence. Gen. 1:5, 8, 13, 19, 23, 31.

NOTE.—The Hebrew people began the day with sunset and ended it with the following sunset. See Lev. 23:32 and Deut. 16:6.

"When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours."—*Testimonies to Ministers,* page 136.

5. How long were the days of creation week? Ex. 20:8-11. Compare Gen. 1:31 to 2:3.

NOTE.—Elsewhere in the Old Testament numbers used with "day," as adjectives—"first day," "fourth day," "seventh day," etc.—denote a twenty-four-hour solar day. See, for instance, Gen. 22:4; Ex. 16:5; 40:2, 17; Num. 29:23, 26; Joshua 6:14. There is no reason for concluding that the seven days of creation week were different. If each "day" of creation week was actually a long geological age, a strange imbalance in nature would have persisted for great periods of time. How, for instance, would the great number of plants that depend upon birds and animals for pollination—created on the third "day"—have propagated themselves until the latter were created, two or three ages later? Nor can the idea be reconciled with the fact that Adam died at an age of 930 years. The simple, clear, straightforward account of Genesis 1 requires a day of twenty-four hours.

"Of each successive day of creation, the Sacred Record declares that it consisted of the evening and the morning, like all other days that have followed."—*Patriarchs and Prophets,* page 112.

The Second Day

6. Describe the work of the second day. Gen. 1:6-8.

The Third Day

7. What was the first act of the third day? Gen. 1:9, 10.

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."—*Patriarchs and Prophets,* page 44.

8. What else was done on the third day? Gen. 1:11, 12.

NOTE.—No process of organic evolution is here described. At the Creator's command, all kinds of plants from lowly carpeting forms to lofty trees appeared miraculously from the earth. Reproductive mechanisms were established within the plants, giving rise to new generations of the same basic kinds, or types, as their parents. Because of this law of creation, thousands of years later we still see original basic types of plants, as illustrated by roses, gladiolus, potatoes, coconut palms, oaks, and others.

9. How extensive was the earth's vegetation? Gen. 1:29.

NOTE.—"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 or 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."—*Patriarchs and Prophets,* page 44.

The Fourth Day

10. Summarize the work of the fourth day of creation week. Gen. 1:14-18.

NOTE.—The "stars" of verse 16 are possibly the planets of our solar system.

There have been good Bible students who have held that the sun and moon were first brought into existence on the fourth day, and there have been other equally good Bible students who have held that on this day they were set apart for signs and seasons and days and years.

The Fifth Day

11. Upon what day did the first forms of animal life appear, and to what habitats were they adapted? Gen. 1:20-22; 2:19.

NOTE.—According to Genesis 2:19, flying forms were made "out of the ground." The Hebrew of Genesis 1:20 reads literally, "Let the waters swarm with swarms of living souls, and let birds fly above the ground."

Quality of the Finished Work

12. How is the quality of the work of each of the first five days described? Gen. 1:4, 10, 12, 18, 21.

NOTE.—In the creation of our earth, as in every other project He has undertaken, all God's works are excellent, perfect, and adequate for the purpose for which they were made.

"The beautiful things of nature reveal His character and His power as Creator. They are His gift to the race, to show His power, and to show that He is a God of love. But no one is authorized to say that God Himself in person is in flower or leaf or tree. These things are God's handiwork, revealing His love for mankind."—*Life Sketches*, page 94.

Lesson 5, for May 1, 1965

The Sixth Day of Creation Week

MEMORY VERSE: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

STUDY HELPS: "S.D.A. Bible Commentary;" "Patriarchs and Prophets," pages 44-51.

AIM: To study the origin of land animals and man.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12, 13; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

Lesson Outline:

Introduction

I. Organisms of the Dry Land

1. Appearance of land animals. Gen. 1:24, 25.
2. No "spontaneous generation." Gen. 1:31 to 2:3; Ex. 20:11; Heb. 4:3.
3. "After his kind." Gen. 1:11, 12, 21, 24, 25.

II. Creation of Adam and Eve

4. Steps in the creation of man. Gen. 2:7.
5. Eve's origin. Gen. 2:18-24.

III. Man's Nature

6. In the image of God. Gen. 1:27.
7. Man's relationship to God. Luke 3:38.
8. Possibility of death for Adam. Gen. 2:17.
9. Man a soul. Gen. 2:7.

IV. Man's Relationship to God

10. Adam placed under law. Gen. 2:16, 17.
11. A little lower than angels. Gen. 1:27, 28; Ps. 8:5, 6.

V. Man's Diet and Stewardship

12. Man's original diet. Gen. 1:29.
13. Man's stewardship. Gen. 1:28.

THE LESSON

Introduction

"The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished."—*Patriarchs and Prophets,* page 47.

Organisms of the Dry Land

1. What was the first work of the sixth day? Gen. 1:24, 25.

2. On what day of creation week did the production of living forms from nonliving matter end? Gen. 1: 31 to 2:3; Ex. 20:11; Heb. 4:3.

NOTE.—During the Dark Ages a theory known as spontaneous generation was generally accepted, even by highly educated people. According to this erroneous theory, the earth was still obeying the command of the Creator to bring forth plants and animals. See Gen. 1:11, 24. The Bible makes clear, however, that the appearance of living forms from nonliving matter ended with the sixth day. Actually, of course, spontaneous generation of life, in the sense that the earth unaided produced living things, did not occur even during creation week.

3. How many times in Genesis 1 do the expressions "after his kind," or "after their kind" appear? Gen. 1:11, 12, 21, 24, 25.

NOTE.—The expression "after his kind" is especially significant in our day, when the doctrine of evolution is so widely taught and accepted. According to evolution, life began in one or more very simple forms which gradually produced forms more and more complex (that is, unlike themselves) until after many millions of years the hundreds of thousands of modern species were produced. This would mean that man is a descendant of beasts.

In sharp contrast with this developmental concept are the assertions of Genesis. The record is that God created all the basic types of plants and animals, and man, on days three, five, and six. At its first appearance each basic type had the distinctive characteristics of its kind. The limitation "after his kind" established a natural law, an insurmountable barrier between the basic types, both in extent of variation and in ability to cross reproductively.

Creation of Adam and Eve

4. Name the steps followed in the creation of man. Gen. 2:7. Compare Gen. 1:26, 27.

5. Describe Eve's origin. Gen. 2: 18-24. Compare Gen. 1:27.

Man's Nature

6. What is said of man's resemblance to his Creator? Gen. 1:27.

NOTE.—"When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker."—*Education,* page 15.

Man was the only created earthly being endowed with reason and the power of choice. God planted within him an inclination, or tendency, toward good—a disposition to do right.

7. Because of his unique creation in God's image, what was Adam's relationship to God? Luke 3:38.

NOTE.—The Bible makes clear that Adam was not blood-related to the animals. Man is the child of God by a special act of creation. Even the most noble beast has no future hope after death. Through Christ's righteousness fallen man is again eligible to become a member of the household of God. Every human being has the privilege of being twice the son of God, first by creation and then by redemption. See Gen. 1:27; Luke 3:38; Rom. 8:1-3, 14-17.

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold. . . . Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions."—*Patriarchs and Prophets,* pages 44, 45.

8. What clue does the creation account contain regarding man's original nature with respect to mortality and immortality? Gen. 2:17. Compare 1 Tim. 6:15, 16.

NOTE.—*Mortal* means "subject to death," "destined to die;" *immortal* means "exempt from liability to die," "imperishable." As Genesis 2:17 makes evident, man had what we might call conditional immortality. It was possible for him to live on forever on condition of obedience, or to die, as he himself might choose. Neither everlasting life nor death was inevitable.

9. Is it correct to say that man *has* a soul, or that he *is* a soul? Gen. 2:7.

NOTE.—"We as Adventists believe that, in general, the Scriptures teach that the soul of man represents the whole man, and not a particular part independent of the other component parts of man's nature; and further, that the soul cannot exist apart from the body, for man is a unit."—*Questions on Doctrine,* page 515.

Man's Relationship to God

10. Under what special restriction were Adam and Eve placed? Gen. 2: 16, 17.

NOTE.—The single limitation specified in Genesis 2:16, 17 is sufficient to reveal that, from the very beginning, Adam was placed under certain regulating principles, or laws.

"God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law."—*Patriarchs and Prophets,* page 49.

"Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 1, p. 1104.

11. What was man's original position on earth and in the universe? Gen. 1:27, 28; Ps. 8:5, 6.

NOTE.—"Human beings were a new and distinct order."—Ellen G. White, *Review and Herald,* Feb. 11, 1902, p. 81. "While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing."—*Patriarchs and Prophets,* page 50. "Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King."—*The Desire of Ages,* page 129.

Man's Diet and Stewardship

12. What diet was originally given to man? Gen. 1:29.

NOTE.—"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' . . . Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also 'the herb of the field.' . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—*The Ministry of Healing,* pages 295, 296.

13. What responsibility does man bear in relation to the lower orders of creation? Gen. 1:28.

NOTE.—"He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man."—*Patriarchs and Prophets,* page 45.

"He who will abuse animals because he has them in his power is both a coward and a tyrant. A disposition to cause pain, whether to our fellowmen or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were those of Balaam, they would see an angel of God standing as a witness, to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures."—*Ibid.,* page 443.

Lesson 6, for May 8, 1965

The Memorial of Creation

MEMORY VERSE: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

STUDY HELP: "The Desire of Ages," chapter 29.

AIM: A better appreciation of the origin and significance of the Sabbath.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11, 12; begin reading study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Origin of the Sabbath

1. All creation very good. Gen. 1:31.
2. The Creator rests. Gen. 2:2.
3. Sabbath blessed and sanctified. Gen. 2:2, 3.
4. Reason for the blessing and sanctification. Gen. 2:3.

II. Identity and Length of the Sabbath

5. Sabbath and seventh day the same. Ex. 20:11.
6. A memorial of creation. Ex. 20:11; 31:17.
7. First Sabbath and our Saturday.

III. Scope of Sabbath Memorial

8. Memorializes the creation of this earth. Ex. 20:11.

IV. The Sabbath Command Identifies the True God

9. Identifies God as the Creator. Ex. 20:8-11.
10. The Sabbath for all men. Mark 2:27.

V. Significance and Duration of Sabbath Observance

11. Sign identifying worshipers of true God. Ezek. 20:12, 20.
12. To be observed in the new earth throughout eternity. Isa. 66:22, 23.

THE LESSON

Introduction

"'The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God'—because He is the Creator, and we are His creatures. 'The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.' . . . It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial."—*The Great Controversy,* pages 437, 438.

Origin of the Sabbath

1. What is said of God's created works at the close of the sixth day? Gen. 1:31.

2. Contrast the Creator's use of the seventh day with His use of the first six days. Gen. 2:2.

NOTE.—The Creator had worked on the days which we now call Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. But on the seventh day, our Saturday, He "rested," literally "ceased" from His labors (Gen. 2:2), because His work was complete and perfect. By purposefully refraining from creative work on the seventh day, He distinguished that day as effectively as His labor on the preceding days had distinguished them.

3. How was the seventh day differentiated from the preceding days of creation week? When was this done? Gen. 2:2, 3.

NOTE.—"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. . . .

"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority."—*Patriarchs and Prophets,* pages 47, 48.

The blessing and setting apart of the seventh day may have occurred at a vesper service at set of sun as the day closed. We read in Genesis 2:3, "God blessed . . . and sanctified . . . because that in it he *had* rested."

4. What reason is given for the blessing and sanctification of the seventh day of the week? Gen. 2:3.

NOTE.—"As in sanctifying an individual, so also to sanctify a day means to declare it holy and to set it apart for a sacred purpose. The implication, borne out by later evidence, is that the blessing and sanctifying pertained not alone to that single day, but that each recurring seventh day would be similarly distinctive."—T. H. Jemison, *Christian Beliefs,* page 279.

Identity and Length of the Sabbath

5. How does the fourth command of the Decalogue link the seventh day and the Sabbath together? Ex. 20:11.

6. Of what is the Sabbath a sign, or memorial? Ex. 20:11; 31:17.

NOTE.—"The six creation days, according to the words of the text, were earthly days of ordinary duration. In the absence of any clear light to the contrary, we must understand the seventh in the same way; and that all the more, because in every passage in which it is mentioned as the foundation of the earthly Sabbath, it is regarded as an ordinary day."—*S.D.A. Bible Commentary,* Gen. 2:2.

7. Is our Saturday the same day of the week that God blessed and sanctified at the close of creation?

Answer: Under the article "Week" (page 1140) in the *Seventh-day Adventist Bible Dictionary,* is a clear portrayal of the fact that the weekly cycle has remained unchanged from creation down to the present. There is not the slightest doubt that our modern Saturday is the same day upon which the Creator rested, and which He blessed for all time.

NOTE.—"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man."—*Patriarchs and Prophets,* page 111.

Scope of Sabbath Memorial

8. For what portion of the universe was the Sabbath instituted as a memorial? Ex. 20:11.

NOTE.—"When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was given to the world, that man might ever remember that in six days God created the world."—*Testimonies,* vol. 8, p. 197.

The Sabbath Command Identifies the True God

9. In what words does the fourth commandment identify the true God, and thus distinguish Him from all false gods? Ex. 20:8-11.

10. For whom was the Sabbath made? Mark 2:27.

NOTE.—"The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation."—*The Desire of Ages,* page 283.

"There is nothing in the Sabbath that restricts it to any particular class of people. It was given for all mankind. It is to be employed, not in indolence, but in the contemplation of the works of God. This men are to do that they may 'know that I am the Lord that sanctify them.' "—*Testimonies to Ministers,* pages 136, 137.

Significance and Duration of Sabbath Observance

11. Of what is the observance of the seventh-day Sabbath a sign? Ezek. 20:12, 20.

NOTE.—"Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 7, p. 970.

"Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolator, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, 'Him that made heaven, and earth, and the sea, and the fountains of waters.' It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment."—*The Great Controversy,* page 438.

"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. . . . The Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience."—*Testimonies,* vol. 6, p. 350.

12. What did Isaiah say of the observance of the Sabbath in the new earth? Isa. 66:22, 23.

NOTE.—"The Sabbath was instituted in Eden before the Fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity."—*Early Writings,* page 217.

"When Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun."—*The Desire of Ages,* page 283.

Lesson 7, for May 15, 1965

The Biblical Portrayal of Origins

MEMORY VERSE: "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

STUDY HELP: "S.D.A. Bible Commentary."

AIM: To observe how Christ and many of the Bible writers confirmed the Genesis story of creation.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Question 12; begin reading study helps.	☐
Sunday: Questions 1-4.	☐	Thursday: Read study helps.	☐
Monday: Questions 5-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

Introduction

I. Bible References to Creation

1. In thirty books of the Bible.

II. The Psalmist and the Wise Man

2. Instantaneous origin at creation. Ps. 33:6-9.
3. Man created on a level far above beasts. Ps. 8:5-8.
4. Man and animals formed from dust. Eccl. 3:19, 20; Gen. 1:26, 27; 7:13-15, 21, 22.

III. Christ Accepted the Genesis Account

5. Man was created, not evolved. Matt. 19:4-6.

IV. Paul Affirms the Creation Account

6. On the origin of light. 2 Cor. 4:6.
7. On the origin of kinds. 1 Cor. 15:38, 39.
8. On the origin of man. Acts 17:26; 1 Cor. 15:45.
9. On the significance of man's creation in God's image. Eph. 4:24; Col. 3:10.
10. On the order of origin of man and woman. 1 Tim. 2:13, 14; 1 Cor. 11:8, 9.
11. On a completed creation. Heb. 4:3, 4.

V. The Love of God Versus Evolution

12. Evolution incompatible with God's nature. 1 John 4:8, 16.

THE LESSON

Introduction

Contrary to common opinion, those who believe in the evolutionary theory are by no means all atheists or agnostics. A large proportion of them profess to be theists, who say they accept the Bible and believe there is a God who created all things, a God who sustains our universe moment by moment by the continuous application of His power. Most of these theistic evolutionists are to be found in the popular churches.

Most modern scientists do not accept the literal Genesis record in the formulation of their theories. Scientists exert an uncanny power over the minds of some men, who almost worship their opinions. Because

certain scientists believe living things have arisen by evolution, that is, by gradual development from simple to complex and specialized, the man on the street and popular theologians also accept the doctrine of evolution. They reject the simple, straightforward account of Genesis 1 and 2 as a literal account, and describe it as mythical, allegorical, or poetic—anything but factual and historical. The Scriptures themselves, on the other hand, treat the Genesis account of a special creation as strictly historical.

"Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the Word of God. . . . In order to account for His works, must we do violence to His Word?"—*Education,* pages 128, 129.

Bible References to Creation

1. How widely do Bible writers refer to the origin of our earth?

Answer: Many books of the Bible refer to the creation of the earth. The following list is representative. The book of Genesis has two chapters in which such reference is made; Exodus, two; 1 Samuel, one; 2 Kings, one; 1 Chronicles, one; 2 Chronicles, one; Nehemiah, one; Job, five; Psalms, nineteen; Proverbs, one; Ecclesiastes, two; Isaiah, seven; Jeremiah, six; Amos, three; Jonah, one; Zechariah, one; Malachi, one; Matthew, one; Mark, one; John, one; Acts, three; Romans, one; 1 Corinthians, three; 2 Corinthians, one; Ephesians, one; Colossians, one; 1 Timothy, two; Hebrews, five; 2 Peter, one; Revelation, three. In no instance do the Bible writers even suggest a possibility of origin by evolution.

The Psalmist and the Wise Man

2. In what language did the psalmist express faith in the doctrine of creation? Ps. 33:6-9.

NOTE.—"The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun."—*Testimonies to Ministers,* pages 135, 136.

"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,* page 111.

3. What did the psalmist say about the origin of man? Ps. 8:5-8.

NOTE.—Evolutionists affirm that man at his first appearance as a man some 500,000 years ago was of bestial origin and only slightly more humanlike than apelike. For instance, the Java man (Pithecanthropus erectus) has been called Adam. The Bible, on the other hand, pictures man as created from the dust a wholly new, distinct, and elevated order of being.

4. What do men and beasts have in common, and in what ways are they markedly different? Eccl. 3:19, 20; Gen. 1:26, 27; 7:13-15, 21, 22. Compare Gen. 2:7.

NOTE.—According to Genesis 2:7, 19, man and animals, instead of evolving from other creatures, were formed directly from the dust, and were dependent upon God for the breath of life. We are told that "the jewel of the mind" is "that which elevates

man above the beasts."—*Testimonies,* vol. 8, p. 127.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do."—*Education,* page 17.

Christ Accepted the Genesis Account

5. What declaration of Christ confirms the Genesis account of man's origin? Matt. 19:4-6. Compare Gen. 1:27; 2:24.

NOTE.—"What shall be said about the interpretative approach that teaches a doctrine of 'creation by evolution'? Our answer is that the system of hermeneutics [the science of interpretation] that endeavors to accommodate Gen. 2 to evolution attacks the integrity and infallibility of the entire Bible and sets the church adrift upon a sea of doubt and uncertainty as to just what is God's divine revelation and what is merely folklore. The metaphorical or symbolical interpretation also puts under a cloud the intelligence and reliability of Christ, who quoted Gen. 1:27 and 2:24 as a reliable historical account of the creation of man and woman."—Raymond F. Surburg, *Darwin, Evolution, and Creation* (edited by P. A. Zimmerman), page 77.

Paul Affirms the Creation Account

6. What was the apostle Paul's attitude toward the Genesis account of creation of light? 2 Cor. 4:6. Compare Gen. 1:2, 3.

7. What did Paul say concerning the origin of the various life forms? 1 Cor. 15:38, 39. Compare Gen. 1:11, 12, 21, 24, 25.

NOTE.—According to the doctrine of evolution all animals are blood-related, whereas Genesis describes a separate creative act for each basic type of plant and animal, so that each was made distinctly different from all others.

> "Remember that Duty has a twin sister, Love; these united can accomplish almost everything, but separated, neither is capable of good." —*Testimonies,* vol. 4, p. 62.

8. What did Paul declare concerning man's origin? Acts 17:26; 1 Cor. 15:45.

9. How does Paul account for man's development as a moral being? Eph. 4:24; Col. 3:10.

NOTE.—According to the doctrine of evolution, as man arose among the beasts he gradually acquired a knowledge of God and of what is right and wrong. In sharp contrast, according to the record of a special creation, man was in God's image at the time of his first appearance. Gen. 1:27.

"God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin." —*Patriarchs and Prophets,* pages 44, 45.

10. What other details of the Genesis account of man's origin did Paul accept? 1 Tim. 2:13, 14; 1 Cor. 11:8, 9. Compare Gen. 2:7, 18, 21, 22; 3:6.

11. In what words did the writer of Hebrews express confidence in creation as a specific, completed act? Heb. 4:3, 4.

NOTE.—"As regards this earth, Scripture declares the work of creation to have been completed. 'The works were finished from the foundation of the world.' . . . But the power of God is still exercised in upholding the objects of His creation."—*Education,* pages 130, 131.

The Love of God Versus Evolution

12. What quality in God's nature appears to be incompatible with the process of evolution? 1 John 4:8, 16.

NOTE.—"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold. . . . [Gen. 1:26, 27 quoted.] Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions."—*Patriarchs and Prophets,* pages 44, 45.

The Bible makes it clear that God created a perfect world outfitted to make man completely happy, one in which each plant and animal was specially created and fitted into its complex environmental niche. No animals died during this process. Through the warp of plant life in the marvelous web of life was woven the beautiful woof of animal life where all kinds existed harmoniously. It was a peaceful creation produced by a God of love, a creation in which the created forms neither hurt nor destroyed. "It was very good." Gen. 1:31.

Lesson 8, for May 22, 1965

The Creator-Sustainer; His Servants

MEMORY VERSE: "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee." Neh. 9:6.

STUDY HELPS: "Testimonies," vol. 8, pp. 259, 260; "The Ministry of Healing," pages 416-418; "Patriarchs and Prophets," pages 111-116; "S.D.A. Bible Commentary."

AIM: An understanding of the Bible principles at work in the manifestations of God's creative omniscience and omnipotence.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11, 12; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

Lesson Outline:

Introduction

I. The Sustainer of the Universe

1. Relation of the Creator to creation. Neh. 9:6; Col. 1:17; Heb. 1:3.
2. God's freedom in nature. Ps. 135:6, 7.
3. God's use of natural processes. Ps. 119:89-91.

II. God's Providence in the Natural World

4. In the starry heavens. Isa. 40:26.
5. In the water cycle in nature. Ps. 147:8, 16; Jer. 10:13.
6. In supplying food for the animals. Ps. 104:20-27; 145:9, 15, 16.
7. In causing the animals to seek their food. Ps. 104:28.

III. God's Continuous Providence in Behalf of Man

8. God's care for plants and animals an assurance to man. Matt. 6: 26-30; Luke 12:6, 7.
9. Living man a manifestation of the power of a personal God. Acts 17:28.
10. God's minute knowledge of man's body. Matt. 10:29-31.

IV. God's Interest in the Whole Man

11. Care for his spiritual needs. Ps. 145:14; Matt. 11:28-30.
12. Assurance that God will make good His promises. Jer. 31:35, 36.

THE LESSON

Introduction

In the earlier centuries Christians were of the opinion that God originated and controlled all the processes of the natural world in a mysterious way which man could never discover or understand. Later, when scientists discovered that natural processes were governed by fixed laws, it seemed at first to make God unnecessary. As a result, many scientists became atheists. The true concept, however, is that God conducts His universe in harmony with laws which He Himself has ordained in nature and which operate continually under His direct control.

The Bible believer does well to study God's Word with the understanding that what are known today as laws of biology, chemistry, and physics are in truth regular ways that God has of manifesting His power in the natural world. In upholding His universe in accordance to laws which He has Himself ordained, God employs the agency of the Holy Spirit and heavenly angels who operate in both the material and the spiritual realm.

The Sustainer of the Universe

1. What is the Creator's relation to the universe? Neh. 9:6; Col. 1:17; Heb. 1:3.

NOTE.—"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. . . . It is not by an original power inherent in nature that year by year the earth yields its bounties and continues its march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotation."—*Testimonies,* vol. 8, pp. 259, 260.

2. What does the psalmist say about the Lord's activities in nature? Ps. 135:6, 7.

NOTE.—"There is much talk about God in nature, as if the Lord were bound by the laws of nature to be nature's servant. Many theories would lead minds to suppose that nature is a self-sustaining agency

apart from the Deity, having its own inherent power with which to work. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? The Lord does not work through His laws to supersede the laws of nature. He does His work through the laws and properties of His instruments, and nature obeys a 'Thus saith the Lord.'" —*Testimonies,* vol. 6, p. 186.

3. How does the psalmist describe the objects and processes of nature? Ps. 119:89-91.

NOTE.—"Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the Word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, 'My Father worketh hitherto, and I work.' John 5:17."—*Patriarchs and Prophets,* page 114.

God's Providence in the Natural World

4. What do the Scriptures say about the origin and operation of the heavenly bodies? Isa. 40:26.

NOTE.—The atheist assumes the heavenly bodies arose by chance without benefit of a Creator, and operate by purely natural forces.

5. How is moisture provided for the use of plants and animals? Ps. 147:8, 16; Jer. 10:13.

NOTE.—"The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to His command. It is in obedience to the law of God that the spire of grain bursts through the ground, 'first the blade, then the ear, after that the full corn in the ear.' Mark 4:28. These the Lord develops in their proper season because they do not resist His working. And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts and disobedient to His will? Shall rational beings alone cause confusion in our world?"—*Christ's Object Lessons,* pages 81, 82.

6. Upon what source does all animal life depend for food? Ps. 104: 20-27; 145:9, 15, 16.

7. In order to be fed, what must the animal do? Ps. 104:28.

God's Continuous Providence in Behalf of Man

8. What assurance does God's care for the plant and animal creation bring to our hearts? Matt. 6:26-30; Luke 12:6, 7.

9. Do our bodies function because of impersonal forces set in operation in the past, or because a personal God cares for us moment by moment? Acts 17:28.

NOTE.—"The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and

breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God."—*Testimonies,* vol. 8, p. 260.

10. What statement reveals how minutely God knows our physical being? Matt. 10:29-31.

God's Interest in the Whole Man

11. As Creator-Sustainer, what besides our physical being does God sustain? Ps. 145:14; Matt. 11:28-30.

12. To what did God point as a guarantee of the surety and permanence of His everlasting covenant with Israel? Jer. 31:35, 36.

NOTE.—The permanence and dependability of the natural processes as manifestations of God's keeping power are a guarantee of the surety and permanence of His everlasting covenant with spiritual Israel to do them good. Because God sustains moment by moment the marvelous complexity of our natural world, we may rest assured that He likewise will be faithful in fulfilling His promises to those who serve Him.

Lesson 9, for May 29, 1965

The Origin of False Scientific Theories

MEMORY VERSE: "For all have sinned, and come short of the glory of God." Rom. 3:23.

STUDY HELPS: "Patriarchs and Prophets," pages 33-43, 52-62; "S.D.A. Bible Commentary."

AIM: An understanding of the origin of sin, first in heaven, then on earth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Read study helps.	☐
Sunday: Questions 1-5.	☐	Thursday: Read further from study helps.	☐
Monday: Questions 6-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-12.	☐		

Lesson Outline:

Introduction

I. Lucifer Becomes Satan

1. Lucifer before his fall. Ezek. 28:11-13, 15.
2. Lucifer's exalted position. Ezek. 28:14.
3. Lucifer's ambitious plans. Isa. 14: 12-14; Ezek. 28:15, 17.
4. Lucifer's sympathizers. 2 Peter 2:4; Jude 6; Rev. 12:4, 7.
5. Results of rebellion. Rev. 12:8, 9.

II. A Test of Loyalty

6. Man's original relationship to God. Ps. 8:4-8.
7. Man's loyalty tested. Gen. 2:16, 17.
8. The forbidden fruit. Gen. 3:6.

III. False Interpretation of Observed Facts

9. Satan's deceptive theory about the fruit. Gen. 3:6.
10. The results of accepting a false theory. Gen. 3:10, 16-19, 23, 24; Rom. 5:12.
11. A warning against Satan's sophistry. 2 Cor. 11:3.
12. Protection against Satan's sophistry. Ps. 119:11, 165.

THE LESSON

Introduction

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

Lucifer Becomes Satan

1. Under the figure of the king of Tyre, what description is given of Lucifer before his fall? Ezek. 28:11-13, 15.

2. What exalted position did Lucifer hold in heaven? Ezek. 28:14.

NOTE.—"There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled."—*Patriarchs and Prophets,* page 35.

"He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, 'the light bearer,' the sharer of God's glory, the attendant of His throne, by transgression became Satan, 'the adversary' of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship." —*Ibid.,* p. 40.

3. What ambitious plan took shape in Lucifer's heart? Isa. 14:12-14; Ezek. 28:15, 17.

NOTE.—"In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. 'Why,' questioned this mighty angel, 'should Christ have the supremacy? Why is He thus honored above Lucifer?' " —*The Great Controversy,* page 495.

"And I saw that when God said to His Son, Let Us make man in Our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy, and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors."—*Spiritual Gifts,* vol. 1, p. 17.

4. Who were associated with Lucifer in rebellion? 2 Peter 2:4; Jude 6; Rev. 12:4, 7.

NOTE.—"Satan in his rebellion took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion."—*Testimonies,* vol. 3, p. 115. See also *Ibid.,* vol. 5, p. 291.

5. What was the result of Lucifer's rebellion? Rev. 12:8, 9.

NOTE.—"*Was cast out.* Satan and his angels were cast out of heaven in ages past (2 Peter 2:4), prior to the creation of this world (PP 36-42; cf. EW 145, 146; GC 498-500; 3SG 36-39; 1SP 17-33). Nevertheless, it seems that until the cross he had access to heavenly beings, and to a limited extent, possibly as 'prince of this world' (John 12:31; Luke 4:6), but not as an inhabitant of heaven, to the precincts of heaven (DA 761; cf. SR 26, 27)."—*S.D.A. Bible Commentary,* on Rev. 12:9.

"When it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan."—*The Great Controversy,* pages 498, 499.

A Test of Loyalty

6. What was man's original relationship to God, to the angels, and to all creatures upon the earth? Ps. 8:4-8.

7. How was man's loyalty to his Creator tested? Gen. 2:16, 17.

NOTE.—"God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton."—*Patriarchs and Prophets,* page 49.

8. What is said concerning the fruit of the tree of knowledge? Gen. 3:6.

NOTE.—"It [the fruit] was grateful to the taste, and, as she [Eve] ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Having herself transgressed, she became a tempter to her husband, 'and he did eat.' . . .

"There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. 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."—*Education,* page 25.

False Interpretation of Observed Facts

9. What was Eve's reaction to the serpent's theory about the fruit of the forbidden tree? Gen. 3:6.

NOTE.—Eve first "saw" that it was "good"—she believed that the fruit God had said was not desirable, was to be desired. She accepted Lucifer's deceptive analysis, and rejected God's plain declaration that much more was involved than met the eye. Having taken this step, Eve was prepared to take the fruit, to eat it herself, and to persuade Adam to do likewise.

Many modern scientists who claim to be Christians place their understanding of natural evidence above God's clear revelation. The Bible clearly and simply portrays the origin of living things by special creation, but these men, wise above what is written, place their own interpretation of the evidence above God's plain declarations. The book of nature is in perfect agreement with the Bible, but only when natural facts are

---

Tape-recorded mission appeals for the Thirteenth Sabbath Offering overflow projects are available for offering promotion in the Sabbath school. Two seven-minute stories for only $2. Order through your Book and Bible House.

correctly interpreted. It is fatal, as Eve discovered, to disbelieve and disobey God's clearly expressed word because natural facts *seem* to indicate something else.

10. Enumerate some of the results of Adam and Eve's acceptance of Satan's theory about the forbidden fruit. Gen. 3:10, 16-19, 23, 24; Rom. 5:12.

11. What warning did Paul give against Satan's sophistries? 2 Cor. 11:3.

12. What is one of the Christian's protections against the sophistries of Satan? Ps. 119:11, 165.

Lesson 10, for June 5, 1965

Results of Man's Sin, in the Natural World

MEMORY VERSE: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Prov. 26:2.

STUDY HELPS: "Education," pages 26, 27; "The Desire of Ages," pages 470-475; "S.D.A. Bible Commentary."

AIM: To study the consequences in the natural world of the controversy between Christ and Satan.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 6-9.	☐
Sunday: Questions 1-3.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4, 5; begin reading study helps.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. A Curse Upon the Earth

1. A succession of curses upon the earth. Gen. 3:17, 18; 4:11, 12; 6:13.
2. Degenerate state of nature not accidental. Prov. 26:2.
3. Why Job's affliction. Job 1:6-12; 2:1-7.

II. The "God" of This World

4. Satan's dominion over the earth. Eph. 2:2; Luke 4:6; 2 Cor. 4:4.
5. Earth's true Owner; the eventual owners. Ps. 24:1; Dan. 4:17; 7:18.

III. Changes in Man-Beast Relationships Because of the Fall

6. Original man-beast relationship. Isa. 11:6-9; 65:25.
7. Change in man-beast relationship. Gen. 9:2, 5; Prov. 12:10.
8. A change in man's original diet. Gen. 1:29; 3:18.
9. A further change in man's diet. Gen. 9:3-5.

IV. Origin of Degenerated Forms of Nature

10. Source of all life. Ps. 36:9.
11. Origin of thorns, thistles, tares, and poisonous plants. Gen. 3:18.
12. Hard work a blessing in disguise. Gen. 3:19.

V. A Shield From the Destroyer

13. Man's protection. Ps. 34:7.

Introduction

"Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered."—*The Desire of Ages,* page 114.

A Curse Upon the Earth

1. What has fallen upon the earth as a result of man's sin? Gen. 3:17, 18; 4:11, 12; 6:13.

NOTE.—"A heavy, double curse, first in consequence of Adam's transgression, and second, because of the murder committed by Cain, was resting upon the earth."—*Spiritual Gifts,* vol. 3, pp. 61, 62.

"The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in consequence of sin." —*Patriarchs and Prophets,* page 107.

"The curse did not come all at once. It was first felt at Adam's fall, and increased at the murder of Abel, and greatly increased at the Flood. Since the Flood, as the human family have forgotten God, and have followed in a course of disobedience, and have transgressed His commandments, the curse has rested heavier and heavier upon men and upon the beasts. The trees and all vegetation also have felt the effects of the curse."—*Spiritual Gifts,* vol. 4, p. 122.

"Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would erelong be depopulated."—*Testimonies,* vol. 1, p. 304.

2. What does Solomon say about the origin of curses? Prov. 26:2.

NOTE.—"Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight." Prov. 26:2, R.S.V.

Review the texts listed for question 1; why were these curses pronounced upon the earth?

3. What was the source of Job's affliction? Job 1:6-12; 2:1-7.

NOTE.—From one point of view, God's blessing consists of protection from the evil power of Satan. Contrariwise, His curse consists of a partial removal of His protecting care, with the result that Satan may, to that extent, afflict.

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. . . . Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them." —*The Great Controversy,* page 589.

The "God" of This World

4. Who now exercises over the earth the supremacy man formerly possessed? Upon what basis does his claim of sovereignty rest? Eph. 2:2; Luke 4:6; 2 Cor. 4:4.

5. To whom does the earth truly belong? To whom, eventually, will it be restored? Ps. 24:1; Dan. 4:17; 7:18.

NOTE.—"Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, 'The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.' Dan. 4:17. Satan can exercise his usurped authority only as God permits."—*The Desire of Ages,* pages 129, 130.

Changes in Man-Beast Relationships Because of the Fall

6. Judging from the picture of Eden restored, what relationship originally existed between animals and man? Isa. 11:6-9; 65:25.

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

7. What general condition do we find in the world of living things today? What relationship now exists between man and animals? Gen. 9:2, 5; Prov. 12:10. Compare Rom. 8:22.

NOTE.—"Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil."—*Education,* pages 26, 27.

8. What was man's original diet? How was it changed after the Fall? Gen. 1:29; 3:18.

NOTE.—"The divine punishment provided also a partial change in diet. We evidently are to conclude that the quantity and quality of grains and nuts and fruits originally given to man were, as a result of the curse, reduced to such an extent that man would be required to look to the herbs for a portion of his daily food. This change may also have been due in part to the loss of certain elements from the tree of life, to a change in climate, and perhaps most of all to man's sentence to hard labor in the process of earning a livelihood."—*S.D.A. Bible Commentary,* on Gen. 3:18.

See note under lesson 5, question 12.

9. Immediately after the Flood, what additions were made to man's diet? Why? 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,* page 107.

"After the Flood the people ate largely of animal food. 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."—*Spiritual Gifts,* vol. 4, p. 121.

Origin of Degenerated Forms of Nature

10. What is the source of all life? Ps. 36:9.

NOTE.—"The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone."—*Patriarchs and Prophets,* page 264.

11. Whence came thorns and thistles? Gen. 3:18.

NOTE.—"The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom." —*Testimonies,* vol. 6, p. 186.

"Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. . . . All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation [hybridization] he has corrupted the earth with tares."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 1, p. 1086.

12. How only, after the Fall, would man be able to exercise a measure of control over nature? Gen. 3:19. Compare Eccl. 5:12.

NOTE.—"Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber. The Lord knew what was for man's happiness when He gave him work to do. The sentence that man must toil for his bread, and the promise of future happiness and glory, came from the same throne. Both are blessings."—*Testimonies,* vol. 2, pp. 529, 530.

A Shield From the Destroyer

13. What protection does man have against the destroyer? Ps. 34:7. See also question 3.

NOTE.—"Faith in God's Word, prayerfully studied and practically applied, will be our shield from Satan's power and will bring us off conquerors through the blood of Christ."—*Testimonies,* vol. 1, p. 302.

Lesson 11, for June 12, 1965

The Antediluvian World

MEMORY VERSE: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Gen. 4:7.

STUDY HELPS: "Patriarchs and Prophets," chapters 5, 6; "S.D.A. Bible Commentary."

AIM: To trace the conflict between good and evil in Adam's immediate descendants.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Question 12; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

Introduction

I. Source Information on Prehistoric Man

1. Genesis gives the only authentic history of prehistoric man's origin.

II. The Story of Cain

2. Two sons; their occupations. Gen. 4:1, 2.
3. Abel's offering accepted; Cain's refused. Gen. 4:3-5.
4. Cain refuses God's counsel. Gen. 4:7, 8.
5. Why Cain killed Abel. 1 John 3:12.
6. Cain's punishment. Gen. 4:11, 12.
7. Cain lived east of Eden. Gen. 4:16, 17.
8. Cain's wife. Gen. 5:4; 4:17.

III. Development of the Antediluvian Races

9. Seth fills Abel's place. Gen. 4:25.
10. Development of a second race. Gen. 6:2.
11. Civilization among the Cainites. Gen. 4:17, 19-22.

IV. The Man Who Walked With God

12. Enoch's walk with God in the world. Gen. 5:21-24.

THE LESSON

Introduction

"Unfortunately, students of history and of anthropology too largely ignore . . . [Genesis 4], which happens to be the only authentic record of . . . [man's] early development. Having cast off the only reliable account of man's first deeds and achievements, practically all writers of the present then proceed to draw very largely upon their imagination, which happens to be cast into the thought patterns of evolutionistic conceptions. . . . Actual archaeological evidence for earliest man is not available—and the result is a highly fantastic and entirely incorrect story of man's development from the caveman stage, as it is claimed, to the point where the first higher cultural achievements are found and the historical period actually begins. At the same time the very reliable Biblical chronology of chapter five is distorted and generous insertions of long periods of time are made, and so the value of our chapter (4) is completely lost sight of. For man not only did not start on the low anthropoid or simian state that is usually assumed, but as a human being he at once stood on the high intellectual and physical level that the preceding chapters [Genesis 1 to 3] described. But, unfortunately, the actual degradation that sin brought is not reckoned with. Whereas man was not an inferior being on a lower level, such writing of history degrades him without warrant. Whereas he was brought low by the Fall, this pseudoscience ignores his true degradation. In both respects the chapter before us, being strictly historical and entirely correct, serves to set the student of the history of mankind right; and at the same time it gives to all men a clear account as to how man progressed and how sin grew."—H. C. Leupold, *Exposition of Genesis,* pages 186, 187.

Source Information on Prehistoric Man

1. Where do we find the only authentic written record of the beginnings of human history?

Answer: "The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's Word alone we find an authentic account of creation. Here we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride."—*Testimonies,* vol. 5, p. 25.

The Story of Cain

2. What names did Adam and Eve give to their first two children? Upon reaching maturity, what honorable occupations did these young men choose? Gen. 4:1, 2.

3. What incident resulted in Cain's harboring a feeling of jealousy and hatred toward his brother? Gen. 4: 3-5.

NOTE.—"Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin."—*Patriarchs and Prophets,* pages 72, 73.

4. In what words did God counsel Cain against being angry? What was Cain's response? Gen. 4:7, 8.

5. Was Cain's murderous act premeditated, or the result of a momentary flash of anger? Why did he kill Abel? 1 John 3:12. Compare Gen. 4:8.

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

6. How was Cain punished for taking his brother's life? Gen. 4:11, 12.

7. Where did Cain spend the remainder of his life? Gen. 4:16, 17.

NOTE.—"*Cain went out.* He felt neither remorse nor repentance, but only the heavy burden of God's displeasure. He left the divine presence, probably never to return, and began his life as a wanderer in the land of Nod, to the east of Eden. This antediluvian land, whose name means 'wandering,' 'flight,' or 'exile,' became the home of the godless descendants of Cain."—*S.D.A. Bible Commentary,* on Gen. 4:16.

8. Whom did Cain marry? Gen. 5:4; 4:17.

NOTE.—"*Cain knew his wife.* The sudden mention of Cain's wife creates no problem. Chapter 5:4 states that Adam 'begat sons and daughters' besides the three sons whose names are given. The earliest inhabitants of earth had no other choice than to marry their brothers and sisters in order to fulfill the divine command, 'Be fruitful and multiply.' "—*S.D.A. Bible Commentary,* on Gen. 4:17.

Development of the Antediluvian Races

9. Who was given Adam and Eve to be the heir of the spiritual birthright in the place of Abel? Gen. 4:25.

10. By the time of the Flood, how many groups of men were there? Gen. 6:2.

NOTE.—"Cain lived only to harden his heart, to encourage rebellion against the divine authority, and to become the head of a line of bold, abandoned sinners."—*Patriarchs and Prophets,* page 78.

"The descendants of Seth had separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God and His sacred commandments."—*The Spirit of Prophecy,* vol. 1, p. 65.

"For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home."—*Patriarchs and Prophets,* page 81.

"Those who honored and feared to offend God, at first felt the curse but lightly; while those who turned from God and trampled upon His authority, felt the effects of the curse more heavily, especially in stature and nobleness of form. The descendants of Seth were called the sons of God—the descendants of Cain, the sons of men."—*Spiritual Gifts,* vol. 3, p. 60.

11. When did invention and the arts begin in human history? Gen. 4:17, 19-22.

NOTE.—"Notwithstanding the wickedness of the antediluvian world, that age was not, as has often been supposed, an era of ignorance and barbarism. The people were granted the opportunity of reaching a high standard of moral and intellectual attainment. They possessed great physical and mental strength, and their advantages for acquiring both religious and scientific knowledge were unrivaled."—*Patriarchs and Prophets,* page 82.

"There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works; but their guilt in giving loose rein to iniquity was in proportion to their skill and mental ability."—*Ibid.,* p. 90.

The Man Who Walked With God

12. Which antediluvian patriarch stands out with particular luster as a model of right living? What sort of life did he live? Gen. 5:21-24.

NOTE.—"Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord.

"His heart was in harmony with God's will."—*Patriarchs and Prophets,* page 85.

Lesson 12, for June 19, 1965

The Flood

MEMORY VERSE: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews 11:7.

STUDY HELPS: "Patriarchs and Prophets," pages 90-105; "S.D.A. Bible Commentary."

AIM: To study the great Noachian Deluge, its times, and its significance.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11-13; begin reading study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Time and Man Before the Flood

1. Time span from creation to the Flood. Gen. 5; 7:6.
2. Intermarriage before the Flood. Gen. 6:2.
3. 120 years of extended mercy. Gen. 6:3; 1 Peter 3:18-20.
4. Cause of the Flood. Gen. 6:5, 7, 11-13.

II. Preparation and Loading of the Ark

5. Noah follows God's instruction in preparing for the Flood. Gen. 6:13-16, 21, 22; Heb. 11:7.
6. Animal population of the ark. Gen. 9:18; 6:18; 7:2, 3, 9.
7. Size of the ark. Gen. 6:15.

III. The Deluge

8. Source of the water. Gen. 7:11.
9. Time required for Flood to crest; maintenance of top level. Gen. 7:4, 12, 17, 24.
10. Extent of the Flood. Gen. 7:19, 20.

IV. Flood Survivors

11. Living forms which survived the Flood. Gen. 7:20-23; 8:11.
12. Center of post-Flood distribution. Gen. 8:4.

V. A Warning to Modern Man

13. God will again destroy unrepentant sinners. 2 Peter 3:3-7.

THE LESSON

Introduction

"I have been shown that without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. . . . Inspiration, in giving us the history of the Flood, has explained wonderful mysteries, that geology, independent of inspiration, never could."—*Spiritual Gifts,* vol. 3, pp. 93, 94.

Time and Man Before the Flood

1. Approximately how much time elapsed between creation week and the Flood? Gen. 5; 7:6.

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

We do not know exactly how much time elapsed from creation to the death of Abel, but we do know that it was less than 130 years, because, after the death of Abel, Seth was born when Adam was 130 years old. Gen. 4:25; 5:3. In this same chapter an estimate of the time from creation to the Flood can be made by adding the ages of the ten patriarchs from Adam to Noah when their named sons were born. "If the

record is complete, the *anno mundi* (A.M.) [in the year of the world] scale of years shows that the Flood came in the 1656th year from creation, or A.M. 1656."—*S.D.A. Bible Commentary,* vol. 1, p. 185.

2. The intermarriage of what two pre-Flood groups resulted in wickedness and evil so widespread as to make the destruction of the earth necessary? Gen. 6:2.

NOTE.—"*The sons of God.* This phrase has been interpreted in various ways. Ancient Jewish commentators, the early church Fathers, and many modern expositors have thought these 'sons' to be angels, comparing them with the 'sons of God' of Job 1:6; 2:1; 38:7. This view must be rejected, because punishment soon to be meted out was for the sins of human beings (see v. 3), and not of angels. Further, angels do not marry (Matt. 22:30). The 'sons of God' were none other than the descendants of Seth, and the 'daughters of men,' of the godless Cainites (PP 81)."—*S.D.A. Bible Commentary,* on Gen. 6:2.

During the last few centuries before the Flood there were two distinct groups of men on the earth. "The descendants of Seth had separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God and His sacred commandments."—*The Spirit of Prophecy,* vol. 1, p. 65.

3. Although the sins of the antediluvians justified man's immediate destruction, how long did God wait for them to repent? Who warned the pre-Flood-world inhabitants of destruction by a flood, if they did not repent? Gen. 6:3; 1 Peter 3:18-20.

NOTE.—"*His days.* This divine prediction cannot mean that man's life span would henceforth be restricted to 120 years. (Compare ages of men after the Flood.) They predict, rather, that God's patience would come to an end and probation close within the period of time here specified. In the meantime, divine mercy lingered."—*S.D.A. Bible Commentary,* on Gen. 6:3.

"A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark."—*Patriarchs and Prophets,* page 92.

4. Why did God destroy man and beast in the Flood? Gen. 6:5-7, 11-13.

Preparation and Loading of the Ark

5. How carefully did Noah follow the instruction of God in the preparation of the ark? Gen. 6:13-16, 21, 22; Heb. 11:7.

NOTE.—"While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people."—*Patriarchs and Prophets,* page 95.

6. How many of each basic type, or Genesis "kind," of the dry-land forms, were preserved in the ark? How did Noah get the animals into the ark? Gen. 9:18; 6:18; 7:2, 3, 9.

NOTE.—"Suddenly a silence fell upon the mocking throng. Beasts of every descrip-

tion, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, they 'went in two and two unto Noah into the ark,' and the clean beasts by sevens."—*Patriarchs and Prophets,* pages 97, 98.

7. How large was the ark? Gen. 6:15.

NOTE.—"Every species of animals which God had created was preserved in the ark." —*Spirit of Prophecy,* vol. 1, p. 78. It seems reasonable to assume that the word "species" is used here to refer to the Genesis "kind" or basic type. We need not concern ourselves about the size of the ark more than to accept the fact that it was sufficiently large to hold representatives of all the originally created basic land types plus a great store of food. The great host of water types, including whales and possibly even seals and the like, had to shift for themselves in the tempestuous floodwaters.

The Deluge

8. From what sources did the floodwaters come? Gen. 7:11.

NOTE.—"Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground."—*Patriarchs and Prophets,* page 99.

"The whole surface of the earth was changed at the Flood. A third dreadful curse now rested upon it in consequence of man's transgression. The beautiful trees and shrubbery bearing flowers were destroyed, yet Noah preserved seed and took it with him in the ark, and God by His miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the Flood trees and plants seemed to spring out of the very rocks. In God's providence seeds were scattered and driven into the crevices of the rocks and there securely hid for the future use of man."—*Spiritual Gifts,* vol. 3, pp. 76, 77.

9. In how many days did the Flood reach its highest point? How long did it remain at this level? Gen. 7:4, 12, 17, 24.

NOTE.—In understanding the order of the fossils in the rocks, which in undisturbed areas is quite generally from simple and feeble below to complex and strong above, it is important to observe that the Flood came over the land, not in one great overwhelming tidal wave which would bury all animals together, but as a gradual rising of the tempestuous water. This would enable animals which had the power of vigorous locomotion to retreat for a shorter or longer time above the rising water level as long as higher ground was available, and could result in the very order of distribution in the rocks that we find today.

10. Was the Flood a local affair confined to the Mesopotamian Valley, or a worldwide cataclysm? Gen. 7: 19, 20.

NOTE.—"A measure of the water is now made by comparison with the only available standard for such waters—the mountains. They are said to have been 'covered.' Not a few merely but 'all the high mountains under all the heavens.' One of these expressions alone would almost necessitate the impression that the author intends to convey the idea of the absolute universality of the Flood, *e.g.,* 'all the high mountains.' Yet since 'all' is known to be used in a relative sense, the writer removes all possible ambiguity by adding the phrase 'under all the heavens.' A double 'all' (*kol*) cannot allow for so relative a sense. It almost constitutes a Hebrew superlative. So we believe that the text disposes of the ques-

tion of the universality of the Flood."—H. C. Leupold, *Exposition of Genesis,* on Gen. 7:19, pages 301, 302.

If the Flood merely affected the Mesopotamian Valley, there would have been no need for Noah to spend 120 years and all his possessions in the preparation of a great structure in which to float up and down the valley. Noah's family, and the animals as well, could have escaped the waters comfortably by merely walking out of the valley, and there would have been no need at all for any provision for the birds. The whole account of the Flood really becomes absurd if the entire earth were not involved.

With regard to the highest antediluvian mountains being covered by water, we do well to be reminded that the mountains before the Flood were probably much lower than our mountains today. Our present-day mountains arose during the latter part of the Flood, or during the early post-diluvian centuries. If the surface of our earth were leveled today, about a mile and a half of water would stand above it.

Flood Survivors

11. Did any land animals, except those in the ark, survive the Flood? What happened to land plants? Gen. 7:20-23; 8:11.

NOTE.—"The beautiful trees and shrubbery bearing flowers were destroyed, yet Noah preserved seed and took it with him in the ark, and God by His miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations."—*Spiritual Gifts,* vol. 3, pp. 76, 77.

12. What spot on our earth's surface became the center from which all human beings, land animals, and some land plants spread abroad over the earth again after the Flood? Gen. 8:4.

NOTE.—"For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home."—*Patriarchs and Prophets,* page 118.

A Warning to Modern Man

13. Of what should the destruction of the world by a flood in Noah's day warn man today? 2 Peter 3:3-7.

Lesson 13, for June 26, 1965

Aftereffects of the Flood

MEMORY VERSE: "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

Study Helps: "Patriarchs and Prophets," chapters 8 and 10; "S.D.A. Bible Commentary;" "S.D.A. Bible Dictionary."

AIM: To study the effects of the Flood, and the peopling of the earth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9, 10; begin reading study helps.	☐
Wednesday: Questions 11-14.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Effects of the Flood

1. Changes in the earth and its inhabitants.

II. Noah and His Sons

2. Noah's thank offering; God blesses Noah and his family. Gen. 8:18-20; 9:1, 7.
3. God's covenant with man. Gen. 8:21, 22; 9:9-16.
4. Character of Noah's sons revealed. Gen. 9:20-23.
5. The curse on Canaan. Gen. 9:24, 25.
6. The progenitors of the race. Gen. 9:24-27; 10:1.
7. Progenitor of the Redeemer. Luke 3:36.
8. Japheth in the tents of Shem. Gen. 9:27.

III. The Peopling of the Earth

9. Table of the nations. Gen. 10; Acts 17:26.
10. The Babel builders. Gen. 11:6-8.

IV. Final Destruction and Restoration

11. Destruction of wicked described. Rev. 20:7-10.
12. Assurance that there will be no future rebellion. Nahum 1:9; Rev. 21:4; 22:3.
13. The Lord's arsenal. Job 38:22, 23; Isa. 28:17.
14. Life in the new earth. Isa. 65:21-23.

THE LESSON

Introduction

"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 dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. Many of them denied the existence of God and attributed the Flood to the operation of natural causes. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. 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.

"When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and

"The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual."—*Steps to Christ,* page 90.

adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth."—*Patriarchs and Prophets,* page 119.

Effects of the Flood

1. Name some changes in the earth and its inhabitants, caused by the Flood.

Answer: (*a*) Before the Flood the earth was teeming with dry-land animals and a considerable number of human beings. After the Flood only the passengers and living creatures preserved in the ark remained alive. Gen. 7:21.

(*b*) Before the Flood, apparently, the area of dry land was more extensive than that of water. "When God had formed the earth, there were mountains, hills, and plains, and interspersed among them were rivers and bodies of water. . . . The waters were regularly dispersed."—*Spiritual Gifts,* vol. 3, p. 33.

Today more than 70 percent of our globe is covered with water.

(*c*) After the Flood, swamps and deserts appeared. Before the Flood, "There were no loathsome swamps or barren deserts."—*Patriarchs and Prophets,* page 44.

(*d*) Large rock exposures were not seen on the earth before the Flood. After the Flood, rocks were visible in many places. Before the Flood "the bare, high rocks were never seen, . . . but lay beneath the surface, answering as bones to the earth."—*Spiritual Gifts,* vol. 3, p. 33.

After the Flood, "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."—*Patriarchs and Prophets,* page 108.

(*e*) Gold, silver, and precious stones, which before the Flood had beautified the surface of the earth, were now buried. "By the same means [wind-driven waves] the silver and gold, the choice wood and precious stones, . . . were concealed from the sight and search of men, the violent action of the waters piling earth and rocks upon these treasures."—*Ibid.*

(*f*) Confused types of animals which had been produced by hybridization within the Genesis "kinds" were destroyed.

"Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation [hybridization], were destroyed by the Flood."—*The Spirit of Prophecy,* vol. 1, p. 78.

(*g*) "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.

"God is a lover of the beautiful; and in the world which He has fitted up for us He has not only given us everything necessary for our comfort, but He has filled the heavens and the earth with beauty. We see His love and care in the rich fields of autumn, and His smile in the glad sunshine. His hand has made the castlelike rocks and the towering mountains. The lofty trees grow at His command; He has spread earth's green velvet carpet and dotted it with shrubs and flowers."—*Counsels to Parents, Teachers, and Students,* page 185.

Noah and His Sons

2. What was Noah's first act upon leaving the ark? What blessing was bestowed upon his family? Gen. 8: 18-20; 9:1, 7.

3. What covenant did God establish with mankind after the Deluge? What was the token of that covenant? Gen. 8:21, 22; 9:9-16.

NOTE.—"The rainbow spanning the heavens with its arch of light is a token of 'the everlasting covenant between God and every living creature.' . . . And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace."—*Education,* page 115.

"*This is the token.* This covenant between God and Noah brought to a conclusion the events connected with the greatest catastrophe this earth has ever experienced. The earth, once beautiful and perfect, offered a picture of utter desolation as far as the eye could reach. Man had received a lesson concerning the awful results of sin. The unfallen worlds had seen the fearful end to which man comes when he follows the bidding of Satan."—*S.D.A. Bible Commentary,* on Gen. 9:17.

4. What incident in the life of Noah after the Flood revealed the depravity of one of his sons? Gen. 9:20-23.

5. What was the result of this depraved act? Gen. 9:24, 25.

NOTE.—"The posterity of Canaan descended to the most degrading forms of heathenism. Though the prophetic curse had doomed them to slavery, the doom was withheld for centuries. God bore with their impiety and corruption until they passed the limits of divine forbearance. Then they were dispossessed, and became bondmen to the descendants of Shem and Japheth.

"The prophecy of Noah was no arbitrary denunciation of wrath or declaration of favor. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen and the character they had developed."—*Patriarchs and Prophets,* page 118.

6. What service did Noah's three sons render in the peopling of the earth? Gen. 9:24-27; 10:1.

NOTE.—"Noah, speaking by divine inspiration, foretold the history of the three great races to spring from these fathers of mankind."—*Patriarchs and Prophets,* page 117.

7. Through which of Noah's sons did the Redeemer come? Luke 3:36.

8. What prophecy did Noah make concerning Japheth? Gen. 9:27.

NOTE.—"The reverence manifested by Shem and Japheth for their father, and thus for the divine statutes, promised a brighter future [than that of Ham] for their descendants. Concerning these sons it was declared: 'Blessed be Jehovah, God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.' The line of Shem was to be that of the chosen people, of God's covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham, and the people of Israel, through whom Christ was to come. 'Happy is that people, whose God is the Lord.' Psalm 144:15. And Japheth 'shall dwell in the tents of Shem.' In the blessings of the gospel the descendants of Japheth were especially to share."—*Patriarchs and Prophets,* pages 117, 118.

"The meaning of the utterance may have been twofold, inasmuch as Japheth's descendants in the course of time took away many of the Shemite lands, and dwelt in them, and because the Japhethites were to participate in the saving blessings of the Shemites. When the gospel was preached in Greek, a Japhethic language, Shem's descendant Israel, though subdued by Japhethic Rome, became the spiritual conqueror of the Japhethites and thus, figuratively, received them into his tents. All who are saved are a part of spiritual Israel and go into the holy city through gates bearing the names of the 12 tribes of Israel (Gal. 3:29; Rev. 21:12)."—*S.D.A. Bible Commentary,* on Gen. 9:27.

The Peopling of the Earth

9. In what way was the catalog of the nations in Genesis 10 a confirma-

tion of the truth stated by the apostle Paul at Mars' Hill? Genesis 10; Acts 17:26.

NOTE.—For a brief portrayal of the areas of the earth peopled by the men and groups of people named in Genesis 10, see *S.D.A. Bible Commentary,* on Genesis 10.

10. What account is given of the dispersion of the races? Gen. 11:6-8.

Final Destruction and Restoration

11. How is the final destruction of the wicked described in the prophecies of Revelation? Rev. 20:5 (first part), 7-10.

NOTE.—"At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of 'the judgment written.' Thus the revelator, after describing the resurrection of the righteous, says: 'The rest of the dead lived not again until the thousand years were finished.' Revelation 20:5. And Isaiah declares, concerning the wicked, 'They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*' Isaiah 24:22."—*The Great Controversy,* page 661.

12. What assurance is given that there will be no future rebellion and consequent destruction in God's universe? Nahum 1:9; Rev. 21:4; 22:3.

NOTE.—"Never will evil again be manifest. Says the Word of God: 'Affliction shall not rise up the second time.' . . . The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom."—*The Great Controversy,* page 504.

13. What constitutes the Lord's arsenal for destroying wicked men and their devices? Job 38:22, 23; Isa. 28:17.

NOTE.—"The depths of the earth are the Lord's arsenal, whence were drawn weapons to be employed in the destruction of the old world. Waters gushing from the earth united with the waters from heaven to accomplish the work of desolation. Since the Flood, fire as well as water has been God's agent to destroy very wicked cities." —*Patriarchs and Prophets,* page 109.

14. How is life in the future, sinless world described? Isa. 65:21-23.

NOTE.—"In the Bible the inheritance of the saved is called 'a country.' . . . There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. . . . On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy,* page 675.

"The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience."—*Counsels on Sabbath School Work,* page 84.

J. BYRON LOGAN

HELPS FOR THE WHOLE FAMILY

in the study of the Sabbath School Lessons

ORDER THROUGH YOUR CHURCH MISSIONARY SECRETARY OR

BOOK AND BIBLE HOUSE

THIRTEENTH SABBATH OFFERING

June 26, 1965

Central European Division

The Central European Division is the great country of Germany, and is comprised of the East, South, and West German Unions. In this territory with a population of 74,605,800 people we have 833 churches and nearly 41,000 church members and 48,600 Sabbath school members. You can see that there are still many people in this land who need to be reached with the message of a soon-coming Saviour. Germany before World War II was a very active home base for sending out missionaries to many parts of the world field. The war with all of its aftermath restricted the missionary activities of the believers to their own homeland, but the missionary zeal still burns in their hearts, and despite the loss of homes and churches that our people suffered in the war, from 1946 to 1963 they were able to baptize 17,500 souls. Unfortunately, they lost about 12,000 members by death during the same period. A great number of our believers still live under very restricted circumstances and are not able to contribute to the advancement of the work as they would like to do. Therefore, it is the privilege of Sabbath school members around the world to contribute on June 26 toward a much-needed evangelistic center in the great city of Nürnberg.

Lessons for the Third Quarter of 1965

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1965 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is "Facing Last-Day Deceptions." The title of the first lesson is "Promises to the Obedient." The memory verse is Isaiah 1:19. The study help is *Steps to Christ,* chapters, "Faith and Acceptance" and "The Test of Discipleship." The texts to be studied are:

Ques. 1. John 15:10.

Ques. 2. Phil. 2:8.

Ques. 3. Gen. 12:1, 4.

Ques. 4. Gen. 22:2, 3, 9-13.

Ques. 5. Gen. 22:16-18.

Ques. 6. Heb. 11:8, 17-19.

Ques. 7. James 2:21-24.

Ques. 8. Heb. 3:12, 13.

Ques. 9. Gal. 5:6.

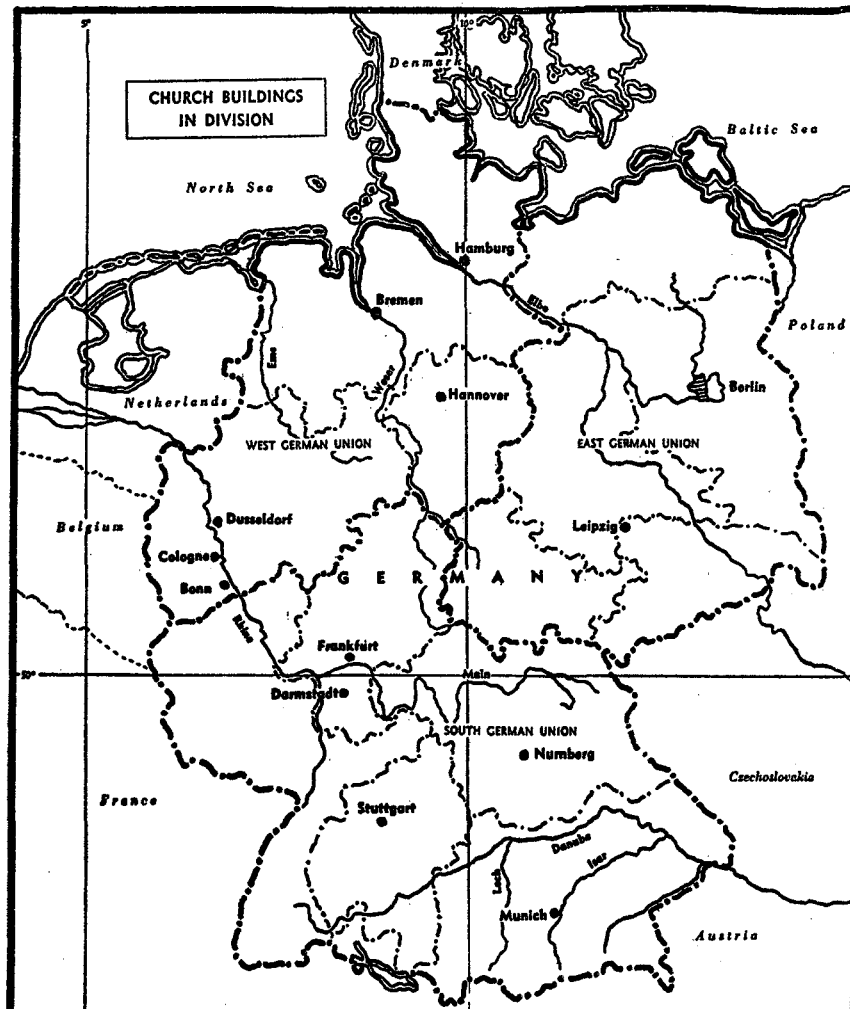
Ques. 10. Rom. 1:5.

Ques. 11. 1 Peter 1:22, 23.

Ques. 12. Acts 6:7; Rom. 15:18.

Ques. 13. 2 Thess. 1:7-9.

Ques. 14. Isa. 1:19; Heb. 6:10-12.



CENTRAL EUROPEAN DIVISION

Unions	Population	Churches	Church Members	S.S. Members
East German	18,403,800	372	15,366	19,400
South German	26,352,000	249	12,904	15,090
West German	29,850,000	212	12,366	14,194
Division Totals	74,605,800	833	40,636	48,684