

DAYBREAK



SERIES

IN THE IMAGE OF GOD



ADULT SABBATH SCHOOL LESSONS

APRIL, MAY, JUNE 1975



TO: Sabbath School Members
Around the World.

Dear Sabbath School Members,

I have been deeply impressed by the way the members of the Sabbath School family are continually helping one another. Since I have been working in the administration, I have observed in the statistical reports the wonderful results of the enthusiasm generated in our Sabbath Schools for the world-wide mission program.

Now, we in the Euro-Africa Division are the recipients. Whether we give, or whether we receive, we are all blessed by God Who looks with loving favor upon His children in all lands.


Even now, before we receive your offering, we would like to thank you for your sacrifice. We will be directing the "Overflow" from the thirteenth Sabbath to the following very needy projects:

1. Italian Publishing House. The sale of our literature by our literature evangelists has developed so rapidly that our publishing house is too small to cope with the needs of the work. Built in 1925 when we had only about 400 members in Italy, this fine institution has served us well. But now we must expand, and we are counting on you to assist us.

2. Union Training School - Mozambique. With 14,000 church members, and 27,000 Sabbath School members, our educational program in Mozambique is stretched to the limit. We have many elementary schools, but only one secondary school, namely Munguluni Training School, established in 1957. Unfortunately, this school has no provision to enable students to earn their board or tuition. There is no scope for industry or agriculture. So a new school is to be built near Beira, which will provide a well balanced training program for our workers. We are sure you will want to help in this project.

Will you not give generously this thirteenth Sabbath? Let us prepare for this offering, and God will bless what we do.

Your brother in the faith,


Oswald Bremer
Associate Secretary
Euro-Africa Division

Daybreak  Series

**Adult Sabbath School Lessons
No. 320, April-June, 1975**

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The Adult Sabbath School Lessons are prepared by the Sabbath School Department of the General Conference of Seventh-day Adventists. The preparation of the lessons is under the general direction of a worldwide Sabbath School Lesson Committee, the members of which serve as consulting editors.

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Cover photo by Concerned Communications

Adult Sabbath School Lessons (regular edition). Single copy, 35 cents; four issues (1 year), \$1.40; 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 94042. 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.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."

—"Education," pages 251, 252.

I pledge myself to the careful and prayerful study of some portion of my Sabbath School lesson each day of the week.

(signed)

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In the Image of God

Introduction

Man has always asked questions about himself: What is life? What is living? Why is there evil? Where did I come from? Where am I going? Yet never before has the question, What is man? been of such overwhelming concern to so many people all over the world.

The reasons are found in what has been happening to us. Evolutionary theory has eroded the view of man as a creature of God, but it has failed to give man the meaning of his life and destiny. The revolutionary changes of our time have affected every aspect of our lives: our work, our personhood, our relation with other people, our life-style, our interests, and our morality. The thousand-and-one new ideologies and philosophies on man, including the "new morality" and hundreds of new cults and sects, have caused great intellectual confusion, moral restlessness, and spiritual bewilderment.

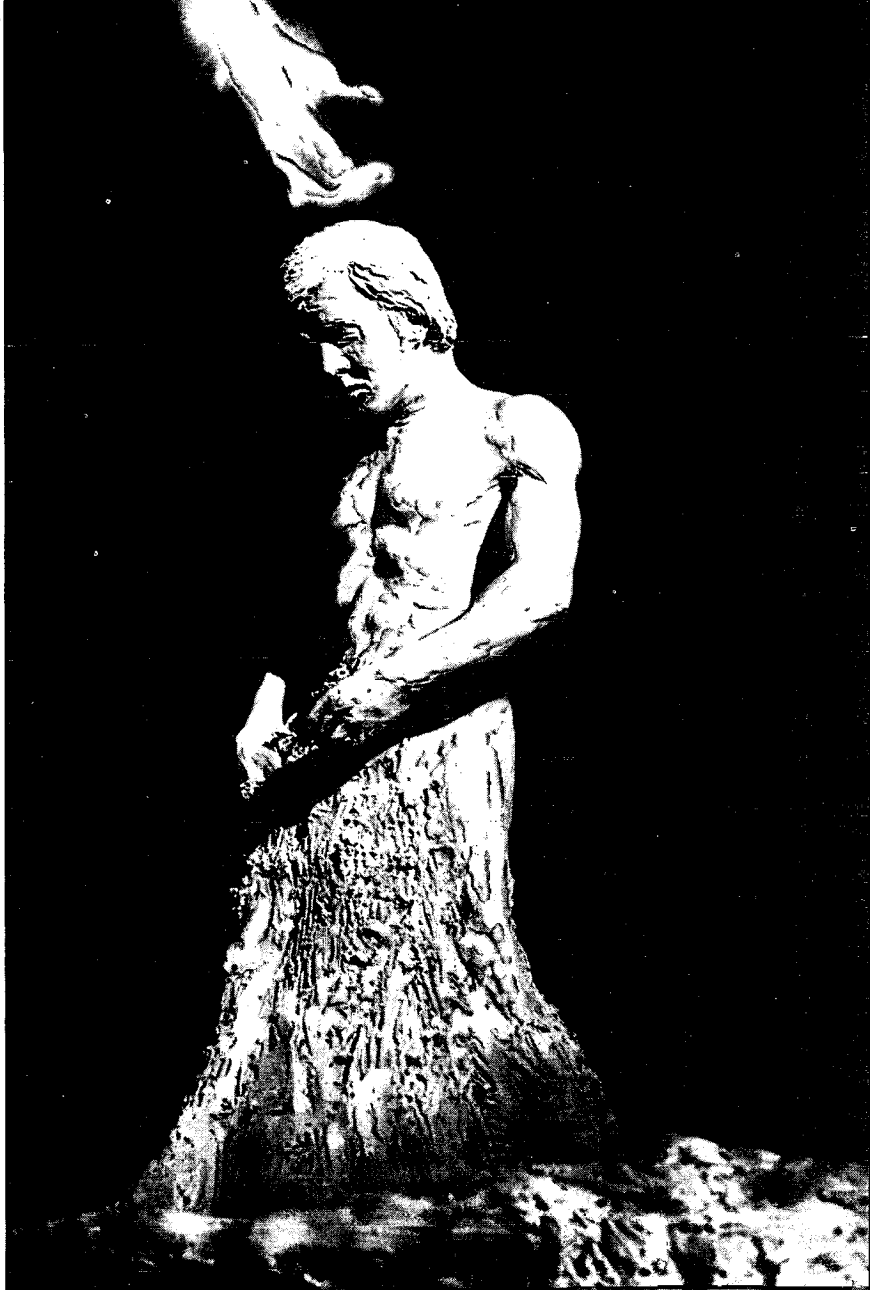
But though there exists a remarkable consensus among thinking people everywhere that man is seriously ill and needs healing, people differ concerning the real causes of man's illness and brokenness. And how can we even start thinking about healing man before we know for sure what the disease is and what causes it? But our understanding of the disease and its causes, and our insights into the best way to heal and to help man, hinge on the question, *What is man?*

In our scientific age many have turned to science for an answer to the questions about man. Science has given us many insights and great power; but to the question, What is man? it has no answer. "Man is," wrote Alexis Carrel, scientist and Nobel Prize winner for physiology, "a great unknown, and a stranger."

Many in our day, therefore, are turning to philosophy, mysticism, occultism, or spiritualism to find an answer to the pressing question, What is man? But, though philosophy has greatly enhanced our understanding of man, its insights and findings are so diverse and so contradictory that it is impossible to find in existentialism, Marxism, vitalism, humanism, or any of the many other "isms" a view of man that is central to them all and that could guide us in the struggles, questions, and perplexities of life. Philosophers and mystics are human too. They can look at man only from within their own limited human experience. But there is no real knowledge about man within man himself.

To find out, therefore, who and what we are, we must go beyond the limitations set by our own senses and experiences. We must turn to a source that lies outside of man. That source we find in God's revelation; that is, in the inspired Word of God. Who but the Spirit of God really understands our minds, and who but God knows our hearts? And as a man thinks in his heart, so is he. Prov. 23:7, KJV. It is as the psalmist says, "In thy light shall we see light." Ps. 36:9.

This quarter's study centers on the Biblical view of man. This is not a mere theoretical discussion on "dry doctrines"; it is an issue of practical concern. The Biblical message on man is the only solution to modern man's confusion, restlessness, and bewilderment. It is like a cup of water to a person dying from thirst in a desert. It is the only medicine that can heal man from his present illness, the only cure to restore him from his brokenness. May the insights gained during this quarter of Bible study inspire us to go out into the world to announce the good news to all men. May this study also hasten the day when we shall all be renewed after the image of Christ (Eph. 4:24; Col. 3:10) and reflect His character in our lives and thoughts, so that our Lord can come and our destiny can be fulfilled.



H. LARMIN/D. TANK

THE IMAGE OF GOD

"So God created man in his own image, in the image of God created he him." Gen. 1:27.

The Bible pictures man as a creature made in the image of God. See Gen. 1:26, 27; 5:1, 2; 9:6; Eph. 4:24; Col. 3:10; James 3:9. In this term lies the whole essence of man—his origin, his nature, and his destiny. But what does the term actually mean? Many books have been written in an attempt to give a right interpretation of the term "the image of God." And there is yet no end to the debate. What is the difficulty? For one thing, the reality of it is foreign to us. We cannot point to any ordinary human being who in his life and person fully reflects the image of God. Furthermore, the Bible itself nowhere gives us a full and clear definition. To the contrary, from the many texts that speak of the image of God a rather large variety of meanings emerges. Adam and Eve were the only persons who, at least for some time, really lived up to their calling as the image of God; but the descriptions of them in the Bible are very limited.

Would Bible writers have used the term so often if it is impossible for man to understand its true meaning? Would they have urged us to be renewed after the image of our Creator if they had not spelled out its meaning? Would Ellen White so consistently have written about the restoration of the image of God in man as Jesus' work of redemption if the meaning were unknowable? The descriptions of Adam, the first man created in the image of God, may be vague. But the first Adam has been followed by the second Adam. In Jesus Christ, whom the Scriptures call the very image of God, we find the perfect model of a true man. See 2 Cor. 4:4; Col. 1:15. And the apostle Paul says that the believer has to "put on the new nature, which is being constantly renewed in the image of its Creator," "which shows itself in the just and devout life." Col. 3:10; Eph. 4:24, NEB. The conclusion is that by a diligent study of the Word of God, *by comparing scripture with scripture, and by studying the life and the person of Jesus Christ as the very image of God, we may indeed find the essential meaning of the term, "image of God."* Ellen White wrote that "the education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul."—*Christ's Object Lessons*, pages 42, 43.

"The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature."—*The Desire of Ages*, page 391.

LESSON OUTLINE

1. Man Is a Creature, Acts 17:26-28
2. To Glorify God, Isa. 43:7;
1 Cor. 6:19, 20
3. The Divine Seal, Ezek. 20:12, 20
4. Male and Female, Gen. 1:27; 5:1
5. To Rule the Earth, Gen. 1:26
6. And Subdue It, Gen. 1:28

Part 1
MAN IS A
CREATURE

"And 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; . . . for in him we live, and move, and have our being." Acts 17:26-28.

The message that emerges from every passage speaking of man as the image of God (Gen. 1:26, 27; 5:1-3; 9:6; Col. 3:10) is: Man owes his life to God. He does not exist by himself. Scientists have advanced theories to explain the origin of life, but true scientific investigation cannot penetrate the moment of beginning. We owe our life to God. It did not begin spontaneously, and it does not continue by itself.

To what events does the Bible ascribe the origin of life in man? Gen. 2:7.

It is apparent that man has no life in himself, no natural immortality; only God has. But, as a creature made in the image of God, man was made "to share in the very being of God," who is life. 2 Peter 1:4, NEB. See also John 14:6.

What are some of the images used in the Bible to emphasize man's dependence upon his Maker? Isa. 64:8; Jer. 18:2-11; John 15:5, 6.

What is the meaning of the tree of life in Genesis 2:9? See also Gen. 3:22-24.

"The tree of life is a representation of the preserving care of Christ for His children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 988.

THINK IT THROUGH

In what ways do I recognize my dependence upon God?

"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. . . .

"Man was formed in the likeness of God. His nature was in harmony with the will of God. . . . His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will."—*Patriarchs and Prophets*, page 45.

FURTHER STUDY

Patriarchs and Prophets, pages 44, 45.

Part 2 For what purpose was man created? Isa. 43:7; 1 Cor.
TO GLORIFY GOD 6:19, 20.

To be called the image of God implies a very special relationship between man and God. Animals and plants, too, depend upon God for their life. But as the image of God, man received the power to think and to speak so that he could respond to God. That ability to respond—returning love for love and gratitude for grace—meant that man also had responsibility for what he would do, say, and think.

Since the creation declares the glory of God (Ps. 19:1-6), what difference is there between man's way of glorifying God and that of the rest of God's creation? John 15:8; Matt. 5:16; Rom. 15:5, 6.

Only man has the ability to acknowledge Jesus as Creator. The whole creation declares the glory of God. But it does so unawares, not by its own choice or volition. Only man, being in the image of God, can consciously and in freedom respond to his Creator and acknowledge the goal for which he was made, that is, to glorify God. As soon as he loses sight of that goal, life loses its quality. Then the image of God is marred, and man is thrown off balance.

THINK IT THROUGH What is the relationship between the first angel's message and the restoration of the image of God? Read Rev. 14:6, 7.

"Created to be 'the image and glory of God' (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory."—*Education*, page 20.

"Many misunderstand the object for which they were created. It was to bless humanity and glorify God, rather than to enjoy and glorify self."—*Testimonies*, Vol. 4, p. 354.

"'God created man in His own image' (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator."—*Education*, page 15.

FURTHER STUDY *Patriarchs and Prophets*, pages 44, 45.

Part 3
THE DIVINE
SEAL

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:12, 20.

In Eden God gave Adam and Eve a clear sign to remind them constantly of their high calling, nature, and destiny as the image of God.

What seal did God put on His image, and for what purpose? Gen. 2:1-3; Ex. 20:8-11; Ezek. 20:20; Mark 2:27.

God blessed the seventh day and made it holy. That is, God set the day aside as a special day to remind man of his dependence upon his Maker. By instituting the Sabbath, a special gift of grace (Mark 2:27), God constantly reminds man of the fact that it is He who holds the times in His hands (Ps. 31:14, 15), who sustains the universe (Heb. 1:2, 3) and who gives man life and breath and all else (Acts 17:25). It is the cord that ties man to God. With the Sabbath God has provided a seal for man as His image. The seal and image of God are so intimately related that to break one is to break the other. This is clear throughout the whole history of God's people.

By what three incidents did Jesus confirm the intimate relationship between the Sabbath and the work of restoring the image of God in man? John 5:1-18; Matt. 12:1-14.

THINK IT THROUGH

How does Sabbath observance help me in living up to my calling and destiny as the image of God?

"The importance of the Sabbath as the 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. . . .'—J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden. . . . 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 idolater, an atheist, or an infidel."—*The Great Controversy*, pages 437, 438.

FURTHER STUDY

The Desire of Ages, pages 287-289.

Part 4
MALE AND
FEMALE

"So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

"In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Gen. 5:1, 2.

There is a sense in which man was not made a single individual, but two. The image of God is a *plurality*. Notice what the text says: "Male and female He created them . . . and named *them* Man." Gen. 5:1, 2, RSV. Not Adam alone is man. As male and female, in their togetherness, they are called man.

The name "Adam" and the word "man" are the same word in Hebrew; thus some Bible versions use "Adam" in the above texts, while others use "man."

What words of God to man, and about him, suggest that the image of God includes the partnership between male and female? Gen. 1:27, 28; 2:18-24.

One other passage deserves consideration in this connection. Genesis 1:26 states: "And God said, Let us make man in our image." Why does the Scripture here suddenly introduce the plural pronouns, "*us*" and "*our*"? God did not use them when He made the planets and the earth and all that is in it. We can infer that there is a relationship between the creation of man in the image of God and the use of the plural pronouns "*us*" and "*our*." God Himself consists of more than one person (1 Cor. 8:6; John 1:1-3; Matt. 28:19); and His image, therefore, reflects that plurality.

The duality of male and female does not refer only to man's sexuality. Man, in the Biblical view, is not characterized by his biological nature, but by his personality and his relationships. Man is always a total person, an indivisible whole. Male and female are two complementary ways of being a human person. The Biblical view of man holds that male and female are persons who are made for each other, who need each other, who challenge each other, who complement each other, and who enrich each other. This can be seen in everyday Christian relationships between men and women.

In their togetherness they are called "man," made in the image of God.

THINK IT THROUGH

In which ways can a person best fulfill his calling as the image of God? Is marriage the only way?

"Man was not made to dwell in solitude; he was to be a social being."—*Patriarchs and Prophets*, page 46.

FURTHER STUDY

The Adventist Home, pages 45-48, 99, 116-118.

**Part 5
TO RULE
THE EARTH**

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

The whole creation was made for a purpose. The record states that when creation stood completed, "God saw every thing that he had made, and, behold, it was very good." Gen. 1:31. This means that the entire creation was well suited for the particular purpose for which God had made it. From the way the creation account is given it may be concluded further that each step was meant as a preparation for the next. Last in creation came man, the one for whom it was made, the image of God. To him was given dominion over the whole earth and all that was in it.

What majestic role did God give to man in the universe? Ps. 8:1-9.

"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. Made lower than God, he was crowned with glory and honor. He was made for the exercise of kingly powers. This is a far cry from the pessimism, the poverty, and the powerlessness of the millions of people living in misery today. But that was never God's intention. It came upon man when he broke his relationship with God, when he no longer recognized his Creator as the source and owner of all things. Snatching at equality with God, man fell from royal greatness to utter misery, from freedom to slavery, from power to weakness. Since Psalm 8 refers to man after he fell into sin, the message it contains is, in fact, a call to return to the greatness and dignity with which the Creator endowed man when He made him in His own image.

By what means and when will men again rule as kings over the earth? 2 Tim. 2:12; Rev. 5:9, 10 (see RSV); Rev. 3:21; 22:5.

THINK IT THROUGH

Is man's present control of the earth still an evidence of his creation in the image of God? or is it an unholy usurpation of power? or both?

"He [God] has endowed us with a power not wholly unlike His. To us has been given a degree of control over the forces of nature. As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion. And though all things are now marred with evil, yet in our completed work we feel a joy akin to His, when, looking on the fair earth, He pronounced it 'very good.'"—*Education*, pages 214, 215.

FURTHER STUDY

Patriarchs and Prophets, pages 48, 49.

**Part 6
AND SUBDUCE IT**

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

The aspect of the image of God spelled out most elaborately in Genesis 1:26-28 is man's relationship to the natural world. Dominion over the earth, rulership over God's creation, the charter to fill the earth, and the commission to work, to create, to build, and to invent clearly belong to the very nature of man. In this respect man is truly an image of his Maker, who filled the earth with new life, and who continued to work constantly in it. See Gen. 1, 2; John 5:17.

What divine charter is given to man in Genesis 2:15?

God's commission to Adam to till the garden and to care for it is the very basis of man's cultural activities in the widest sense of that word. Even the English word "culture"—referring to the complex whole of human activities, thoughts, and behaviors—originates from a word that means "to plough; to till the soil; to tend the garden." Paradise was not a place where no work was to be done; it was the starting point of a dynamic life of labor, thought, and human creativity under God. Work, in the fullest sense of that word, is essential to man's whole life.

What kind of work does Isaiah's prophecy of Judah indicate man will still do in the new earth? Isa. 65:21-23.

Vigorous mental and physical activities are part of the nature and calling of the image of God. They became "a safeguard against temptation" (*Patriarchs and Prophets*, page 50) after man fell into sin, and they will remain a part of his life in the new earth. In Genesis 1:26-28; 2:15 and Isa. 65:21-23 we find the divine charter for man's exploration of the earth, the development and control of its resources.

Science and technology stem from this Biblical charter. The earth and its space were made for man and given for his use.

THINK IT THROUGH

What prevents men today from being really in control of the earth and its space?

"God appointed labor as a blessing to man. . . . In mental and physical activity Adam found one of the highest pleasures of his holy existence. . . . Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women."—*Patriarchs and Prophets*, page 50.

FURTHER STUDY

Patriarchs and Prophets, pages 50, 51.

JESUS



the Example of God's Image

LESSON 2

April 6-12

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:29.

The Biblical term, "the image of God," has a large variety of meanings. From the texts it appears that these meanings may be summarized under three headings: 1. Man is a child of God, made for His glory. 2. Man is made not for Himself, but for fellowship with his fellowman, his neighbor. 3. Man was given dominion over the earth and power to rule over nature.

Ellen G. White, in a similar vein, summarized the image of God in the following paragraph: "God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of cooperating with his Creator and executing His plans."—*Sons and Daughters of God*, page 7.

These thoughts put into perspective the commonly held view that the image of God refers to man's power to speak and to think, his bodily features, or his "soul." These features are essential to enable man to act in his capacity as the image of God. But the root idea of the image of God is that man's capacities be used for the loving end to which God uses His omnipotence. This is indicated by the fact that a person may think, speak, and act in rebellion.

The person of Jesus Christ is the standard by which the image of God can be explained. The Bible testifies of Him that He was the very image of God (2 Cor. 4:4; Col. 1:15) and thereby an example for us to follow (1 Peter 2:21) so that we might be renewed after His image (Eph. 4:24; Col. 3:10). Jesus Christ was the Son of man, an expression used almost eighty times in the Gospels to indicate that "As Jesus was in human nature, so God means His followers to be."—*Sons and Daughters of God*, page 21.

Jesus Christ, as the image of God, is not only the very source of our knowledge concerning man, his nature and his destiny; He is also the only standard by which all our understanding about man must be judged, and our only example to follow. Only in Jesus do we know what God intended us to be; and only in Him, and through Him, will we be renewed into the image of our Maker. "Christ came to this world, subject to His Father's will, for one great purpose—to show men and women what God desires them to be and what, through His grace, they may be."—*Medical Ministry*, page 42.

LESSON OUTLINE

1. **The Son of God, Matt. 16:15, 16**
2. **The Word Made Flesh, John 1:1, 3, 14**
3. **He Was Without Sin, 2 Cor. 5:21**
4. **He Humbled Himself, Phil. 2:5-8**
5. **A Life of Service, Matt. 20:26-28**
6. **Wind and Sea Obey Him, Matt. 8:26, 27**

Part 1
THE SON OF GOD

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. 16:15, 16.

The question Jesus once raised, Who do the people say the Son of man is? still confronts us today. Modern man's reaction to Jesus is as varied as it was in the days when Jesus lived as a man among men. Some say, He is a prophet; others, He is possessed, a psychopath. Why listen to Him? See John 10:20, 21. What is our answer?

**On what basis can men say, "Jesus is the Son of God"?
Matt. 9:1-8; 11:27, 28.**

Any individual who is confronted with Jesus Christ recognizes in Him a unique and very exceptional Person. Even His enemies had to admit that He was different—in authority, in power, in character, in holiness. This difference the Bible explains as the result of His divine origin. Jesus was God. He forgave men their sins, which led people to the reaction, Who but God alone can forgive sins? Matt. 9:1-8; Mark 2:5-7. Jesus, in fact, had all the authority and power which the Scriptures attribute only to God. John 5:26, 27; Matt. 28:18.

**Why is the belief in Jesus as the Son of God necessary?
John 14:6-14; 17:3; Acts 4:11, 12; 16:31.**

"The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God."—Ellen G. White, *Review and Herald*, Nov. 8, 1892, p. 690. (Quoted in *Questions on Doctrine*, page 641.)

THINK IT THROUGH

Do I really believe that Jesus of Nazareth is the Son of God? On what basis?

"Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 9:6. His 'goings forth have been from of old, from everlasting.' Micah 5:2."—*Patriarchs and Prophets*, page 34.

"No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh."—Ellen G. White, *The Youth's Instructor*, Sept. 8, 1898. (Quoted in *Questions on Doctrine*, page 649.)

FURTHER STUDY

The Desire of Ages, pages 207-213.

Part 2
THE WORD
MADE FLESH

Read John 1:1, 3, 14.

Though verily God, Jesus was at the same time truly man. The Bible maintains that Jesus took upon Himself the form of a human being, our flesh and blood, our very nature (Phil. 2:6, 7). This is a great mystery (1 Tim. 3:16), but it is the heart of the Christian gospel, the basis of man's salvation (1 John 4:2, 3).

How much did Jesus actually become like a man? Rom. 8:3; Heb. 2:14-17; Phil. 2:6, 7.

"Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, he also himself likewise took part of the same.' He was the Son of Mary; He was of the seed of David according to human descent."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1130.

What Scriptural evidence is there that Jesus was verily a man of our flesh and blood? Matt. 26:38; John 4:6, 7; Isa. 53:1-5.

"He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1114.

"Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man."—*The Desire of Ages*, page 311.

Why did God become man? Luke 19:10; John 17:4-6; 1 John 3:8.

"Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience."—Ellen G. White, *Review and Herald*, June 15, 1905. (Quoted in *Questions on Doctrine*, pages 648, 649.)

THINK IT THROUGH

What does the incarnation mean to me?

FURTHER STUDY

The Desire of Ages, pages 19-21.

Part 3
HE WAS
WITHOUT SIN

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
2 Cor. 5:21.

Jesus was subject to all our infirmities, temptations, and weaknesses. He subjected Himself to all the humbling conditions of man's fallen nature after thousands of years of sin. But He was without sin. 1 John 3:5. None could ever convict Him of any wrongdoing, not even His enemies. John 8:46; Luke 23:14.

Could Jesus have fallen into sin?

"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*The Desire of Ages*, page 117.

Can Jesus' example of living without sinning be reached by men? 1 Peter 2:21, 22; 1 John 3:1-10.

Contrary to those who maintain that Jesus lived a sinless life because of His divinity, the Bible assures us that Jesus became a "second Adam" and lived His life of perfect obedience to God and love to His neighbor as a human being. He used no powers that are not available to any person who by faith is renewed after the image of God. "Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 926.

"As Jesus was in human nature, so God means His followers to be."—*Testimonies*, Vol. 8, p. 289.

"We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, Vol. 2, p. 549.

THINK IT THROUGH

What is there in my life that hinders me from imitating the pattern of Christ?

"Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1081.

FURTHER STUDY

The Desire of Ages, pages 68-71, 74.

Part 4
HE HUMBLING
HIMSELF

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

From the very beginning to the very end Jesus lived for God, doing His will and glorifying Him. To His parents He explained, "Did you not know that I must be in my Father's house?" Luke 2:49, RSV. At His baptism Jesus told John the Baptist that He wished to "fulfill all righteousness." Matt. 3:15, RSV. And at the end of His life, Jesus cried out, "Not my will, but thine, be done." Luke 22:42. From the beginning to the end Jesus' life was characterized by His own words, "My food is to do the will of him who sent me." John 4:34, RSV.

By what authority and power did Jesus live a life of obedience to God? John 5:30; 8:28.

After Jesus had told His disciples that He could do nothing of Himself and that all they had seen Him do was the result of His total surrender to God, His Father, He added, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. Man can live up to his calling as the image of God only if he recognizes that without Christ he can do nothing.

What did Jesus see as the purpose of His life? John 17: 1-4. See also Luke 2:13, 14.

Jesus could be the Person He was because He was wholly dedicated to God, lived in total dependence upon Him, and trusted and obeyed Him in everything. It is this characteristic that sets Him apart from us and challenges us to become like Him. As the pot is made for the glory of the potter, so is man made to glorify Him whose image he bears.

THINK IT THROUGH **In which ways do I glorify God?**

"'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' . . . He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world."
—*The Desire of Ages*, page 19.

FURTHER STUDY *The Desire of Ages*, pages 22-26.

Part 5
A LIFE OF
SERVICE

What did Jesus teach was the fulfillment of His life?

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:26-28.

What examples from Jesus' life give evidence that His life was wholly devoted to His fellowmen? Matt. 4:23-25; Luke 8:1, 2. See also Acts 10:38.

Jesus has shown us clearly that the image of God is realized in a life of complete surrender to God and of a total devotion to our fellowmen. As the image of God, man lives to glorify God and to serve his neighbor. These two aspects of life are inseparable.

What is the relationship between our service to God and our service to our fellowmen? Matt. 25:31-46; 1 John 4:11-21.

"His [Christ's] followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him."—*The Desire of Ages*, page 638.

THINK IT THROUGH

Who is my neighbor?

"In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages*, page 497.

"Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. . . . Our neighbor is everyone who is the property of God.

"In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. . . .

"The lesson is no less needed in the world today. . . . Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*The Desire of Ages*, pages 503, 504.

FURTHER STUDY

The Desire of Ages, pages 642-645.

Part 6
WIND AND SEA
OBEY HIM

"Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" Matt. 8:26, 27.

Indeed, what sort of a man is this? This experience points out a third characteristic of Jesus, "the very image of God." Besides living a life of total dependence upon His Father and of service to His fellowmen, Jesus rules over the earth. He has dominion over the wind and the sea; He is in control of the fish and of the wild animals, as God had commissioned man when He made him in His own image.

What other examples are there in Scripture of Jesus' control of nature? Luke 5:1-7; John 2:1-11.

These miracles of Jesus' control over nature have often been ascribed to His divinity, and therefore as not related to our human nature at all. But Jesus was man. Of course these miracles are related to divine power, but not due to Jesus' divinity. It is God's power working through Jesus. See following quotation.

What is the main obstacle to man today in executing control over nature? Matt. 14:28-32; 17:14-18. See also Mark 16:16-20 and Acts 5:12-16.

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."—*The Desire of Ages*, page 336.

THINK IT THROUGH

Why do I lack faith? What can I do to increase it?

"The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

"This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. . . . The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength."—*The Great Controversy*, pages 469, 470.

FURTHER STUDY

The Desire of Ages, pages 333-341.

"We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful.

"From the first dawn of reason the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself; for man was made in the image of God. It is Satan's determined work to destroy the moral image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent to pollute with sin everything he touches."—"Medical Ministry," page 221.

The Body and God's Image

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Heb. 10:5-7. **LESSON 3**
April 13-19

In the Scripture the term "image of God" refers not only to what man *has*, but also to what he *is*; not only to his abilities or his attributes, but also to his activities, his character, his relationships. Some have concluded, therefore, that man's physical nature, his body, is of no importance. Throughout the centuries people have believed that the image of God consists of man's soul or his moral character only. But the Bible clearly states that when God created Adam and Eve, He formed them from a material substance. "And God saw every thing that he had made, and, behold, it was very good." Gen. 1:31. There is no depreciation or contempt in the Scriptures for man's physical existence. To the contrary, man's physical form and attributes are the very instruments by which he becomes a child of God, a neighbor, and a ruler over God's creation. There is, in essence, nothing inferior or immoral about the human flesh. It is a divine gift and an indispensable part of man as the image of God.

A look at Jesus will affirm this view. He took "our sinful nature" (*Medical Ministry*, page 181), "man's nature in its fallen condition" (*Signs of the Times*, June 9, 1898) with all the "infirmities of degenerate humanity" (*The Desire of Ages*, page 117). Yet He was without a taint of corruption and without sin. He was the perfect image of God. It is obvious, then, that even though our bodies may be weak and frail, bearing the marks of ages of sin, we can still be the image of God, as Christ has shown us in His life and person.

The Scripture writers do not distinguish between man's personality, character, or relationship to God and his fellowmen on the one hand, and his physical form or attributes on the other. In Romans 12:1 the apostle Paul urges that we present our "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is clear that the Bible does not refer here to our physical, biological substance, but to us as whole persons. Of Jesus we read in Luke 22:19 and 1 Corinthians 11:24 that He gave His body for us. What is meant, of course, is that Jesus gave *Himself*, as Paul also testifies in Galatians 1:3, 4: "Jesus Christ, who gave himself for our sins." The Biblical concept of man can be expressed by the statement: Man does not *have* a body; he *is* a body.

LESSON OUTLINE

1. Man Is Flesh, Gen. 2:21, 23
2. One Flesh, Gen. 2:24
3. A Temple of the Holy Spirit, 1 Cor. 6:19, 20
4. A Living Creature, Gen. 2:7
5. Strong in Spirit, Luke 1:80
6. Freedom, 2 Cor. 3:17

Part 1
MAN IS FLESH

What is the meaning of the word "flesh"?

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; . . . and Adam said, This is now bone of my bones, and flesh of my flesh." Gen. 2:21, 23.

See also Ex. 30:32; Job 10:11; Ps. 79:2; Isa. 49:26.

The Hebrew word *basar*, meaning "flesh," is used 256 times in the Old Testament. *Basar* stands for the divine gift of man's physical form. It is the means through which man communicates with God and his fellowmen, the form in which he fulfills his divine calling and destiny. *Basar* is an indispensable part of man as the image of God.

What other connotations does the word "flesh" have in the Old Testament? Gen. 6:17, 19; 9:17; Job 10:4; Isa. 40:6-8.

Basar refers to both men and animals. Both are creatures, which is also a meaning of flesh. In that respect man is totally different from God—the Creator, all-powerful, all-knowing, and present everywhere at once. But man, as flesh, can be at only one place at a time; he is weak, has very limited knowledge, and is mortal. "All flesh is grass, and . . . is as the flower of the field." Isa. 40:6.

Note that *basar* does not have any connotation here of inferiority, evil, or sinfulness. But since man is weak and mortal, the Old Testament writers considered it foolishness when a person relied on the flesh; that is, on his own strength or the strength of his fellow creatures. See Jer. 17:5; 2 Chron. 32:8. The contrast is not between an evil body and a good soul or spirit, but between a person who relies on himself and the one who is flesh putting his trust in God. Man is flesh. This is a challenge to rely solely on God, his Maker.

THINK IT THROUGH

What did Christ, really, give up when He became flesh?

"As a member of the human family He was mortal, but as God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. . . . What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man!"—Ellen G. White, *Review and Herald*, July 5, 1887. (Quoted in *Questions on Doctrine*, page 56.)

FURTHER STUDY

The Desire of Ages, pages 43-49.

Part 2
ONE FLESH **"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."**
Gen. 2:24.

See also Eph. 5:31.

Basar (flesh) stands for the whole person in his physical existence. Since all men are flesh, the word also refers to the unity that exists between people. Through Noah God made a covenant with all flesh. Gen. 9:17. God is, indeed, "the God of all flesh." Jer. 32:27. In fact, the first time the Bible uses the term "flesh," it is precisely to emphasize that man is a social being, that the image of God consists of the togetherness and solidarity between two or more people. To be of one flesh, therefore, does not just refer to a biological union between man and woman, but to the fact that they are one family, one kin, one communion. At marriage, this new communion takes precedence over the relationship a person has had with the members of the family in which he has been reared.

How does "being one flesh" help us in our lives? Gen. 37:27.

The more I recognize the oneness of all flesh, the less hatred there can be between people "of one flesh." "For no man ever yet hated his own flesh." Eph. 5:29. No man is an island. It is precisely because of our lack of emphasis on the fact that all men are made of one flesh—that we are all of one race (flesh) and therefore brothers—that there is so much loneliness, competition, and prejudice in the world today. The Bible challenges us to recognize that to be a person, we must show solidarity with our neighbor, who is flesh of our flesh, and therefore our brother and sister.

THINK IT THROUGH **What is the meaning of the fact that Jesus became "one flesh" with us? In which ways did He show His solidarity with men?**

"Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bondservant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. See Lev. 25:25, 47-49; Ruth 2:20. So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is 'near of kin' unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our Saviour."—*The Desire of Ages*, page 327.

Part 3
A TEMPLE OF
THE HOLY SPIRIT

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . Therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

The New Testament basically reflects the same view concerning the human body as the Old Testament and therefore flesh has the following meanings: (1) the whole person in his *physical existence* (Rom. 3:20; Gal. 2:16; 1 Cor. 1:29), so that the word "flesh" is interchangeable with the personal pronouns "I," "me," "you," et cetera. Rom. 7:18; Eph. 5:28; 2 Cor. 7:5. (2) man as a creature, in contrast with God (2 Cor. 1:17; 10:2; Eph. 6:10-12); he is mortal. 1 Cor. 15:50-53; 2 Cor. 4:11. (3) man in his fellowship with other human beings. Rom. 4:1; 9:3-5.

The Bible calls the human, fleshly body a temple for God's glory. But flesh without God's Spirit produces sin. Flesh can be used for good or evil.

What does the New Testament tell us concerning Jesus' body? Gal. 4:4; John 20:25, 27; Luke 24:39.

In Matthew 4:2 we read of Jesus' hunger in the wilderness, and in John 19:28 of His thirst at the cross. According to Matthew 8:24 Jesus slept in the ship. Matthew 11:19 says that He ate and He drank, and Luke 24:41-43 mentions that He did this even after His resurrection. The testimony is clear: Jesus was a real human being. He existed in the same kind of human body as His contemporaries. "He employed the human faculties, for only by adopting these could He be comprehended by humanity. . . . He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 924.

THINK IT THROUGH **In what ways do I fail to treat my body as a temple of the Spirit?**

"Wonderful in its significance is the brief record of His early life: 'The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.' . . . His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood."—*The Desire of Ages*, page 68.

FURTHER STUDY

The Desire of Ages, pages 116, 117.

Part 4
A LIVING
CREATURE

"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.

What is the meaning of "breath of life"? Gen. 7:22; Ps. 104:29; 150:6; Isa. 2:22; Acts 17:25.

The Hebrew word most commonly used for "breath" is *ruach*. It is the indication of life in man and also refers to the power of God in nature, in the animal world, and in man. He moves and sits and thinks and feels and laughs because God gives him the power, the *ruach*, to do so.

It is often the case with Biblical terms that they defy our classifications. Not only do they have more than one meaning, these words can often be used interchangeably with other terms. For instance, *ruach* means breath, wind, spirit, power, temper, mood, disposition, anger, courage, sadness, attitude, et cetera. See Joshua 5:1 and Judges 8:3.

Who is the owner of man's spirit? Num. 16:22; Job 34:14, 15; Eccl. 12:7.

The Bible emphasizes that our heartbeat and our thinking, our love and our courage, are gifts of God. He is the owner of our spirit that moves us and makes us the living creatures we are. But there is one other aspect of *ruach* that needs special attention. It is through this spirit that God communicates with us and empowers us to live up to our calling as the image of God. This is clearly demonstrated in Ezekiel 36:26-28, RSV. "A new heart I will give you, and a new spirit I will put within you; . . . and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God." See also Ezek. 37:14; Ps. 51:12, 13. It is this spirit of a man that gives him understanding (Job 32:8), and that helps him to become acquainted with God's will for him. Prov. 1:23.

THINK IT THROUGH

What is my "spirit"?

FURTHER STUDY

Testimonies, Vol. 4, p. 36; Vol. 5, p. 404.

Part 5
STRONG IN
SPIRIT

"And the child [John the Baptist] grew, and waxed strong in spirit." Luke 1:80.

The New Testament confirms and elaborates on the teachings of the Old Testament concerning man's spirit. The Greek word *pneuma*, as it applies to man, is equivalent to the Hebrew *ruach* and means: (1) breath of life (Matt. 27:50; Luke 8:55; Acts 7:59; James 2:26); (2) disposition, attitude, mood, seat of emotions, seat of knowledge, et cetera, such as in Mark 2:8; John 13:21; 1 Peter 3:4; (3) the instrument by which man communicates with God. Luke 1:47, 80; Acts 18:24, 25. This third meaning is especially strongly developed in the writings of the apostle Paul. Rom. 1:9; 8:16; 1 Cor. 14:2, 14-16. This is a meeting of man's spirit and God's Spirit.

What was the role of the Holy Spirit in the life of Jesus? Matt. 4:1; Luke 2:27; 10:21; John 1:32, 33.

What does Jesus actually mean by being born of the Spirit? John 3:5-8. See also John 1:33.

Spirit stands for life in the fullest sense. It is only when a man receives God's spirit, His breath of life, that he becomes a living being. No man, however, is to live for himself, but for the glory of God and to serve his fellowmen. The power to do so comes from God through the Holy Spirit. Man is then a new creation, having not only a spirit but *the* Spirit, as exemplified in the life of Christ.

What relationship is there between man's spirit and the Spirit of Christ? Rom. 8:1-17.

THINK IT THROUGH

Is it possible for me to have the mind of Christ? See Phil. 2:5.

"To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. . . .

"If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. . . .

"Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ . . . was given to Him as the head and representative of humanity."—*The Desire of Ages*, page 668.

FURTHER STUDY

The Desire of Ages, pages 668-672.

Part 6
FREEDOM

"Where the Spirit of the Lord is, there is freedom." 2 Cor. 3:17, RSV.

When God created man in His own image, He made them free human beings. Unlike the animals, who are guided by their instinct, man could make his own choices and decisions. Freedom is an indispensable aspect of man as the image of God. For without freedom man cannot really choose, or love, or respond.

In what way was Adam's freedom realized? Gen. 2:17.

"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. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character."—*Patriarchs and Prophets*, page 49.

What choice did Isaiah prophesy that Immanuel would be prepared to make? Isa. 7:14, 15.

The decision that would confront Immanuel was the same decision that Adam met before him. Adam was created free from any bias toward evil, or desire to know it. The choice Adam had to make was to affirm freely that God was his Creator, and he God's creature. The purpose for which man was created was to glorify God. God wanted Adam to do so voluntarily. The presence of the tree of knowledge of good and evil was a challenge to Adam to respond to God's love. But it also opened the possibility not to do so. Freedom, therefore, is not a goal in itself. Freedom is a means by which man can fulfill his original calling and destiny: to serve God and to love his neighbor.

In what way is our freedom today best fulfilled? Gal. 5:1, 13.

THINK IT THROUGH

How do I use my freedom daily?

"The youth have an inborn love of liberty; they desire freedom; and they need to understand that these inestimable blessings are to be enjoyed only in obedience to the law of God. This law is the preserver of true freedom and liberty. . . .

"The psalmist says: 'I will walk at liberty: for I seek Thy precepts.' . . . Psalm 119:45."—*Education*, page 291.

FURTHER STUDY

The Desire of Ages, page 466.



ERIC KREYE

"In the gift of His son for our redemption, God has shown how high a value He places upon every human soul, and He gives to no man liberty to speak contemptuously of another. We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life."—"Thoughts From the Mount of Blessing," pages 56, 57.

the soul and God's image

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12:19, 20.

For centuries the Christian view of man has been strongly influenced by the writings of the Greek philosopher Plato. He suggested that man consists of two parts: an immortal soul and a corrupt, mortal body. These two he saw as totally different: the one eternal and good, the other evil, weak, and temporary. During life on earth, claimed Plato, the soul has to reside in the body, as in a prison from which it is liberated at death. He spoke of the body as "a source of endless trouble" and believed that pure knowledge of anything could be had only when the soul was released from the body.

In the Bible the body is called "a temple of the Holy Spirit." 1 Cor. 6:19, RSV. It was created by God and does not encase a soul, but is itself the soul. Could there be any greater contrast between the concept of the body as a prison of the soul and the Biblical view of the body as a temple of God?

The way one views the body and the soul will determine how he looks at death and consequently at spiritualism, at the importance of caring for the body during life, and at the method and results of salvation by faith.

In this week's lesson we shall study the Biblical view of the soul and the body.

LESSON OUTLINE

- 1. A Living Soul, Gen. 2:7**
- 2. Soul and Life, Mark 10:45**
- 3. Soul and Body, Matt. 10:28**
- 4. Soul and Spirit, 1 Cor. 15:45-49**
- 5. Flesh and Blood, Matt. 16:16, 17**
- 6. What Is Man? Ps. 8:4, 6, 9**

Part 1
A LIVING SOUL

"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.

The Hebrew word *nephesh* is here translated "soul." It is a key word for understanding the Biblical view of man. But *nephesh* has no less than 42 different meanings. It means the life of animals as well as of men; and it means animals as well as persons. Over against the Greek notion that man has a soul, the Old Testament assures us that man is a soul. *Nephesh* means the whole person, not just a part of a person, as in Greek thought. Hence, it can even be used interchangeably with the word "flesh," *basar*.

What other usages of the term "soul" are there in the Old Testament? 1 Sam. 30:6; 2 Kings 4:27; Isa. 26:8.

Though *nephesh* also refers to animals and other living organisms, it basically refers to living human beings. The soul (*nephesh*) eats and drinks; it feels sadness, anger, grief, and desire.

Nephesh is also the Hebrew term for the person who thinks, who wills, and who loves. See Prov. 19:2; Song of Solomon 1:7; 1 Sam. 18:1. It is man's individuality and personality. We also read of the soul that thirsts for God (Ps. 42:2; 63:1), yearns for Him (Isa. 26:9) and lives to praise Him (Ps. 119:175). *Nephesh*, therefore, stands for the whole person, and in many cases can best be translated by "I," "me," "you," "we," or "they."

What is the meaning of Jeremiah 6:8?

Soul (*nephesh*) in the Old Testament stands for life and living organisms, for the person as a whole as well as for his desires and emotions, feelings and appetites, religious longings as well as anger, bitterness and frustration. The soul thinks, wills, loves, and understands. The soul being the whole man, can also die. The word can even be used for a corpse (body), as in Num. 19:13 and Haggai 2:13. Rather than being the opposite of flesh, soul includes the flesh.

THINK IT THROUGH Compare the Greek view of man with that of the Old Testament.

FURTHER STUDY *The Desire of Ages*, pages 353, 466, 641. Note the use of the word "soul" on these pages.

Part 2
SOUL AND LIFE

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
Mark 10:45.

Compare Matt. 20:28.

The word here translated "life" is the Greek *psuchē*. This word is more often translated "soul." As it is used in the New Testament it has the same meanings as the Hebrew word *nephesh* in the Old Testament. It stands for any living organism (Rev. 16:3), for life itself as in Luke 12:22, 23, for the whole person, and for personality as in Romans 13:1, the inward man, his desires, emotions, mind, feelings, as in Mark 14:34. But even if *psuchē* refers to a particular aspect of man, it never denotes a separable, intelligent part of man, as in Greek philosophy. *Psuchē* can often be translated by a personal pronoun such as "I," "myself," "you," "your life."

Study the meaning of "soul" in the parable of the rich fool in Luke 12:16-23. Use a modern translation and compare it with the KJV.

In the Revised Standard Version the parable is translated as follows: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do? . . . I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul [*psuchē*], Soul [*psuchē*], you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul [*psuchē*] is required of you.'

"And he said to his disciples, 'Therefore I tell you do not be anxious about your life [*psuchē*], what you shall eat, nor about your body, what you shall put on. For life [*psuchē*] is more than food, and the body more than clothing.'"

What is the meaning of "soul" in the following texts? James 5:20; 1 Peter 1:9; 4:19; Rev. 6:9 and 20:4.

It can be concluded that in the Bible the word "soul" means the whole person, either alive or dead. As we have seen, the Hebrews used the word *nephesh*, soul, also for "corpse."

The idea that "soul" can have a separate existence apart from the body, or that it possesses an immortal essence, is foreign to the Bible.

THINK IT THROUGH

What is the message contained in the Biblical meaning of man as a living soul?

FURTHER STUDY

Christ's Object Lessons, "Gain That Is Loss," pages 256-259.

Part 3
SOUL AND BODY

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

In the Bible usage of "body" and "soul" each means the whole person. One is not superior to the other. In Hebrew thought man is soul and man is body. When a man dies, the Bible says that the soul has died, or the man died.

However, "soul" in both the Old and New Testaments often refers in particular to a person's relationship to God, whereas "flesh" emphasizes man as a creature, in contrast to God, who is the Creator and the Life-giver. It is in this meaning that Jesus' contemporaries understood His words. Don't fear those who can harm you in your bodily existence, rob you of your goods, or even kill you. That means nothing. For even death cannot separate you from God. But you ought to fear God, on whom your whole life depends. To be separated from Him—that is, "losing your soul"—is the worst that can happen. Therefore, watch out that you keep your soul—that is, your relationship with God.

Interpret 1 Thessalonians 5:23.

The apostle Paul did not teach that man is composed of three parts—body, soul, and spirit, but he spoke of three different ways in which a person relates to other persons. In the Bible man is one indivisible whole. Terms such as "soul" or "body" or "spirit" are not used to indicate separate parts of a man. Each term refers to the whole man in a particular function. The soul emphasizes in particular man in his relationship to God; the spirit refers to man understanding and communicating with God, while the body denotes his relationship with human beings as well as his whole earthly existence. To indicate how thoroughly the God of peace sanctifies our lives, the apostle Paul emphasizes, in good Hebrew fashion, that sanctification should affect every aspect of life: not just our relationship to God (soul), but also our whole thinking, will, and innermost feelings, (spirit), and our work and our relationships with our fellowmen (body). Sanctification affects our whole person and our whole life.

What does Luke 10:27 mean?

THINK IT THROUGH

How do soul and flesh relate to each other in the person of Jesus?

Part 4
SOUL AND
SPIRIT

"And so it is written, The first Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:45-49.

What is the meaning of the words "soul" and "spirit" here? How do they relate to each other?

Adam was the first man created by God, and all men are descended from him. The record indicates that Adam was made from the dust of the ground (earthy), which may still be reflected in his name (possibly related to *adamah*—Hebrew for "earth" or "ground"), though the origin of the name is not quite clear yet. Paul referred to Genesis 2:7 when he wrote, "And so it is written." The central statement of the Biblical view of man is that Adam was made a "living soul." This "soul" had no existence in itself but depended wholly on the life-giving Spirit of God. In 1 Cor. 15:44 the word *psuchikos* (from the word *psuchē*) is used to describe the "natural body"—that is, man in his earthly existence. Adam contrasts with Christ, who is called "a life-giving Spirit." The first one had no life in himself, whereas Christ is the life. From Him all life takes its origin. The word "soul" here refers to the individual, the whole person, in his earthly existence. Spirit is that life-giving power that makes man a "living soul." All men receive their earthly existence—as body, as soul, as person—through Adam. At the resurrection, man will receive a new existence directly from Christ.

What is the meaning of "the image of the heavenly" in 1 Cor. 15:49? See Phil. 3:20, 21.

Read and interpret John 4:23, 24.

The Spirit is the inexhaustible power of divine life from which all life takes its origin. Through that Spirit all men live and breathe and have their existence. Acts 17:25. Contrary to a popular use of the term "spirit," in the Scriptures a spirit is a person; he has a form and a bodily existence.

THINK IT THROUGH

What is the meaning of Joel 2:28?

Part 5
FLESH AND
BLOOD

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:16, 17.

The term "flesh and blood" does not occur in the Old Testament. Yet its meaning lies anchored in the Hebrew concept of flesh (*basar*) and not in the Greek view of flesh as being corrupt, evil, and inferior to the soul or the spirit.

What is the meaning of "flesh and blood" in such New Testament passages as Matt. 16:17; Gal. 1:16; Eph. 6:12?

The Hebrew word for flesh (*basar*) means man as a creature. He is mortal and weak. For his knowledge, his strength, and his whole life he depends upon God, his Maker. "If he [God] should take back his spirit to himself, and gather to himself his breath, all flesh would perish together, and man would return to dust." Job 34:14, 15, RSV. "All flesh is grass, and all its beauty is like the flower of the field." Isa. 40:6, RSV. Man has no way by himself to know about such things as the origin of evil or that Jesus is the Son of God or what is best in his life. It is foolishness to trust, therefore, on the judgment of man, no matter how good he is, or to build on the strength of mortal beings. Our only true source of knowledge is God; it is not found in ordinary man—that is, unaided by the Spirit of God.

What is the meaning of Leviticus 17:11?

"Seven times in the books of Moses the prohibition against eating blood is repeated (Gen. 9:4; Lev. 3:17; 7:26, 27; 17:10; Deut. 12:16, 23, 24; 15:23). The reason given is that blood represents life; in fact, the blood is the life."—*SDA Bible Commentary*, on Lev. 17:11.

The word translated "life" in some of these texts is *nephesh*, the word often translated as "soul" in the Old Testament.

Compare the prohibition to eat the "blood with the flesh" in the Old Testament with Jesus' words in John 6:53, 54.

Jesus' words must indeed have been hard to understand, if not outright repulsive, to the Jews of His day. And even to the non-Jews. What is the real meaning of the Lord's Supper?

THINK IT THROUGH

How do I know that Jesus is the Son of God, if this knowledge has not come to me by "flesh and blood"—that is, from other human beings?

FURTHER STUDY

Patriarchs and Prophets, pages 277, 278.

Part 6
WHAT IS MAN?

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

"O Lord our Lord, how excellent is thy name in all the earth!" Ps. 8:4, 6, 9.

What is man? The Bible speaks of him as the image of God. From the study of the Person of Christ (Lesson 2) and by comparing scripture with scripture on the meaning of the image of God (Lesson 1), it was found that the image of God stands for these basic concepts:

1. *Man as a creature.* He is totally dependent upon God. He lives and moves and thinks and acts only because God shares with him His life. Without God's power, man does not exist; he can do nothing. Looking at man, therefore, reminds us of his Maker.

2. *Man as a social being.* His life's fulfillment lies in his togetherness and solidarity with other people. The most intimate relationship between people is the marriage relationship. But the image of God in man is realized wherever he lives for others. Jesus was never married. Yet in Him, whose life was characterized by serving others, even unto death, the perfect image of God is revealed.

3. *Man as ruler of the earth, called to have dominion over God's creation.* Unlike the animal world, man is a cultural being. He builds, he invents, he creates his own environment and makes his own life-style. In these creative activities, as builder, inventor, and maker, man resembles the Creator, in whose image he is made.

Soul, body and spirit. It is clear that in the Scriptures the term "image of God" refers not only to what man *has*, but also to what he *is*; not only to his abilities or his attributes, but also to his actions, his character, habitual responses, and relationships. In order for man to communicate with God, respond to His love, relate to other people, and exert dominion over the earth, God has given man instruments, talents, or tools to do so. Our faith comes through *hearing* (Rom. 10:14), and with our *tongues* we sing the praises of our Lord and Father (James 3:7-9). Soul, body, and spirit are such instruments. By these man realizes and fulfills his calling and destiny as the image of God. In the Scriptures the essence of man lies in his three-fold relationship: (1) to God, (2) to his fellowmen, and (3) to the created world—not in three parts of man. What really counts is what we do with our bodies, how we use our hands, our intellect, and our speech—in short, whether we offer ourselves as a living sacrifice, dedicated and fit for God's service, and worship Him.

LESSON 5

April 27-May 3

SIN'S BEGINNINGS

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good." Amos 5:14, 15.

What happened to the good order of God's creation? We read that "God saw every thing that he had made, and, behold, it was very good." Gen. 1:31. What later caused the whole world to lie in evil?

Actually, there is no reasonable explanation for it, for sin and evil are unreasonable in a world which God created "very good." The Bible mentions certain events, in heaven and on earth, that point to the origins of evil. But the Scriptures offer no explanation of why



evil should arise, nor how it could. We know it is here. It affects the whole created universe, and man in particular.

Since the Bible does not offer us an explanation of why evil came into the world, it seems futile to speculate on it ourselves. All of the philosophies on the origin of evil, from the fathers of the early church to the religious writings of Eastern sages to modern philosophers are futile speculation. The Bible tells us that "the whole world is in the power of the evil one." 1 John 5:19, RSV. With embarrassing honesty and clarity the Scriptures point out where evil is, what it is, and how it affects our relations to our fellowmen, to the world, and to God. The Bible shows us the effects of evil and of sin; and, above all, it shows us



a way out of the misery, slavery, poverty, and death it has wrought.

The Biblical message on man is a message of liberation. It liberates us from fear and frustration, from evil, and from death. It gives us freedom of choice and of fellowship; it makes us free to love, to think, and to act, according to God's own will and to the very high calling that is our intended nature as the image of God.

LESSON OUTLINE

- 1. A War in Heaven, Rev. 12:7-9**
- 2. The Sin of Pride, Isa. 14:13, 14;
Ezek. 28:16, 17**
- 3. Sin and Grace, Ezek. 33:11**

- 4. Sin and Justice, Deut. 32:4**
- 5. Woe to the Earth, Rev. 12:12**
- 6. Christ and Satan, 1 John 3:8**

Part 1
A WAR IN
HEAVEN

Read Revelation 12:7-9.

For man, born in iniquity and conceived in sin (Ps. 51:5) it is difficult to imagine that at one time there was no evil in the universe, no disruption of any kind, no destruction, no war, no violence, no crime, and no sorrow. Yet the Bible says so.

What was the original state of man and the universe? Gen. 1:31 through 2:9.

"Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial."—*The Great Controversy*, page 493.

Was Satan created by God? Since God is the Creator of everything, it has been suggested that God is also the originator of evil. This is an absurdity. Evil is not something that was made or created. Evil is negative. It was not created by God or willed by Him. Sin is a wrong attitude, a rejection of good, a distortion of the relation between a creature and his Creator.

Through the symbolism of the king of Babylon and the prince of Tyre, what do the following references say about Satan's identity before he rebelled against God? Isa. 14:12; Ezek. 28:12-15.

"There was no note of discord to mar the celestial harmonies. But a change came over this happy state. 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."—*Patriarchs and Prophets*, page 35.

THINK IT THROUGH

Is sin ever reasonable?

"It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin."—*The Great Controversy*, pages 492, 493.

FURTHER STUDY

Patriarchs and Prophets, pages 33-35.

Part 2 **What attitude was it that brought sin into the universe?**
THE SIN OF **Isa. 14:13, 14; Ezek. 28:16, 17.**
PRIDE

The Scripture says, "A man's pride will bring him low, but he who is lowly in spirit will obtain honor." Prov. 29:33, RSV. Together with pride, the Bible mentions envy, unholy ambition, jealousy and covetousness as sources of sin. These are all aspects of the one negative attitude that brought ruin to the universe.

Against which person of the Godhead in particular did Lucifer rebel? Rev. 12:7-9.

"Coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield."—*The Great Controversy*, page 494.

"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God."—*Patriarchs and Prophets*, page 36.

How did Lucifer's attitude affect other angels? 2 Peter 2:4; Jude 6; Rev. 12:4, 7, 8.

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. . . .

"The spirit of dissatisfaction thus kindled was doing its baleful work."—*Patriarchs and Prophets*, pages 37, 38.

THINK IT THROUGH **Has pride also led me astray? How can I identify and overcome it?**

"Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God."—*The Great Controversy*, page 495.

Part 3
SIN AND GRACE

From God's attitude toward sinful men, what can we conclude was His attitude toward fallen Lucifer?

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33:11.

"In great mercy, according to His divine character, God bore long with Lucifer. . . .

"A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority. . . . 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."—*Patriarchs and Prophets*, pages 39, 40.

Can God's grace be rejected? Isa. 30:12, 13; Luke 10:16; Heb. 12:25.

God's grace can be resisted. It need not be effective. God seeks to bring men into a relation of love and obedience with Himself. Both of these presuppose the freedom to accept or to reject God's love and authority.

What happened to Satan when he continued to reject the grace of God? Isa. 14:12; Ezek. 28:16, 17; Luke 10:18.

"God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. 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."—*Patriarchs and Prophets*, page 42.

THINK IT THROUGH

Do I stand in danger of rejecting the grace of God?

"We urge this appeal upon you: you have received the grace of God; do not let it go for nothing. God's own words are:

'In the hour of my favour I gave heed to you;
on the day of deliverance I came to your aid.'

The hour of favour has now come; now, I say, has the day of deliverance dawned." 2 Cor. 6:1, 2, NEB.

FURTHER STUDY

Patriarchs and Prophets, pages 40-43.

Part 4
SIN AND
JUSTICE

Why did God not destroy Satan, thereby preventing him from bringing ruin to the whole world? From *Patriarchs and Prophets*, pages 41-43, four reasons may be gleaned:

1. If God had destroyed the devil immediately, millions of angels—and inhabitants of other worlds in the universe—would never have known for sure whether or not the charges Satan advanced against God had an element of truth in them. The destruction of Satan might even have left the impression that some of the charges—especially that God's law was unjust—were true. It became necessary, therefore, for God to demonstrate before the inhabitants of heaven and of all the worlds that His government is just, His law perfect, and the principles of love and obedience correct.

2. Satan blamed God for the discord that he himself had caused in heaven. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore, God permitted him to demonstrate the nature of his claims and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had to be unmasked so that the whole universe could see that he was a deceiver, a rebel, a liar, and a murderer.

3. If God had destroyed Satan immediately, many creatures, not quite convinced of the justice of God, would have served God from fear rather than from love. They would have honored Him and obeyed Him, but not voluntarily so, not in freedom. The influence of the deceiver would not have been fully destroyed, and the spirit of rebellion would have remained.

4. Satan's rebellion was to be a perpetual lesson to the universe of the nature and results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Only in this way could God's love, righteousness, and authority be vindicated before all His creatures, who would delight in doing His will. Rebellion and sin would not arise a second time. See Nahum 1:9.

THINK IT THROUGH

Am I convinced of God's love and righteousness? How does this understanding affect my life?

FURTHER STUDY

The Great Controversy, pages 496-504.

Part 5
WOE TO THE
EARTH

Where did Satan work havoc and ruin after he was expelled from heaven?

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Peter compares Satan to a "roaring lion" searching for food. 1 Peter 5:8. Vivid pictures of his work are found in Mark 5:2-13 and in Mark 9:17-27. He catches men in snares (2 Tim. 2:26), puts evil thoughts in them (John 13:2; Acts 5:3) and blinds and misguides them (2 Cor. 2:11; 4:4; 11:14).

Who assist the devil in his work on earth? Matt. 25:40, 41; Acts 8:7; Rev. 16:14.

"Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority."—*The Great Controversy*, page 513.

THINK IT THROUGH

Are these evil spirits real and still active today? Do I recognize their work?

To many people, including many believers, the idea that there are evil spirits at work today seems childish and unscientific. But does that prove their nonexistence? The Bible consistently makes reference to them and with great force warns us of them. The revival of spirit cults, Satanism, and spiritism are strong evidences that there are realities for which science has no answer. Trust in the Word of God is the safer path.

Please consider this: "None are in greater danger from the influence of evil spirits than those who . . . deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."—*The Great Controversy*, page 516.

FURTHER STUDY

The Great Controversy, pages 511-517.

Part 6
CHRIST AND
SATAN

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Jesus has been spoken of as "our example," a model of what God intended all of us to be. But that concept, though clearly Biblical, could also be misunderstood and misinterpreted if we did not look carefully at the other roles of Jesus, such as Divine Sacrifice, as the Substitute who died for our sins, and as the Mighty God who has gained the victory over the devil and his host.

What has been, and will be, the result to Satan of his defeat by Jesus? John 12:31; Rev. 20:10. See also Gen. 3:15.

Some religions conceive of good and evil as two equal powers. The Christian faith teaches that the devil has no power of himself. God created him, and he has been under the control of God from the beginning. The Christian faith and its mission is based on the triumph of Christ over Satan. In this triumph man may participate. It is this message that gives man hope and courage, certainty and strength.

How was Christ's power over Satan manifested during His earthly ministry? Matt. 8:16; Mark 1:34; Luke 11:15-20.

What assurance of triumph over the devil is given to every child of God? Matt. 28:18-20; Eph. 6:11; 1 John 5:18.

"Be submissive then to God. Stand up to the devil and he will turn and run." James 4:7, NEB. A beautiful image of Christ's victorious work for His children in resisting and triumphing over the devil is found also in Zechariah 3:1, 2, RSV: "Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the Lord said to Satan, 'The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?'"

THINK IT THROUGH

What effect on me and on my life has the victory of Christ over Satan?

"Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted."—*The Great Controversy*, page 530.

FURTHER STUDY

The Great Controversy, pages 518-530.

Man the Sinner

"More clearly than we do we need to understand the issues at stake in the great conflict in which we are engaged. We need to understand more fully the value of the truths of the word of God and the danger of allowing our minds to be diverted from them by the great deceiver.

"The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. Through sin the whole human organism is degraded, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil.

"As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete."—*The Ministry of Healing*, page 451.

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:34.

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

Sin is tyrannical. It works destructively, and it spares no one. The whole world and all of life experience its evil effects. It is a power that permeates our thinking and our actions; it affects our relationships and our inmost feelings. The results of sin abound everywhere. We are touching here on the cause of crime and corruption, of aggression and anxiety, of fear and frustration, of sensuality and selfishness. Philosophies abound that seek the cause of this disruptive and destructive power in material things, such as property or wealth. Some blame man's faulty thinking and lack of education, while others hold law and regulations responsible for the havoc and ruin caused by this power. All kinds of solutions have been suggested and tried to make an end to this tyrannical power: giving wealth and power to the people; rigid mental training; education; scientific and cultural discipline; transcendental meditation, et cetera. But all the attempts have ended in the desperate cry, "O wretched man that I am! who shall deliver me from the body of this death?" See Rom. 7:14-25.

The weaknesses of man in spite of his power and greatness, his irrational behavior in spite of his education, his irresponsible conduct in spite of his high calling, have boggled all thinking people everywhere. In the most pressing form these questions defy logical answers: What is man? What makes him act and think and behave the way he does? Science has no answer to these questions and neither has philosophy. Even the religious and ethical systems of man offer us no clue. It is in God's revelation only that man finds this knowledge about himself. There, and there alone, do we find answers to the baffling paradox of man's greatness and misery, of man's power and powerlessness. The two key ideas here are: man, the image of God; and man, the sinner.

LESSON OUTLINE

- 1. Disobedience, Rom. 5:12-14**
- 2. Unbelief, Gen. 3:1**
- 3. To Be Equal With God, Gen. 3:4-6**
- 4. Selfishness, 2 Thess. 2:3, 4**
- 5. All Have Sinned, Rom. 5:12**
- 6. Grievs and Sorrows, 2 Cor. 5:21**

Part 1
DISOBEDIENCE

"It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race, inasmuch as all men have sinned. For sin was already in the world before there was law, though in the absence of law no reckoning is kept of sin. But death held sway from Adam to Moses, even over those who had not sinned as Adam did, by disobeying a direct command." Rom. 5:12-14, NEB.

What "direct command" had God given to Adam, and why? Gen. 2:16, 17.

Sin is lack of conformity to the will (law) of God, either as an attitude, a state of mind, or an act. It is disobedience to God's law. Why would man become disobedient? He was made in the image of God. He was God's representative with full power to rule the earth. Man knew that by disobeying God he would lose it all, for God had made that abundantly clear to him.

What prompted Adam to disobey God? Gen. 3:1-6.

Although Satan was the instigator and will bear his part in the sin he caused Adam to commit, the man himself was responsible for his disobedience. He was absolutely free to choose to obey or to disobey God.

What is the meaning of disobeying God's law? Rom. 2:23.

"The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required."—*Patriarchs and Prophets*, page 52.

THINK IT THROUGH

What aspects of God's character were particularly revealed in God's command not to eat from the tree of knowledge of good and evil?

FURTHER STUDY

Patriarchs and Prophets, pages 52, 53.

Part 2 "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1.
UNBELIEF

Disobedience began when our first parents no longer fully trusted in the word of God. And sin arises everywhere, and always, out of unbelief. It is the root of sin. See John 16:9.

What does the apostle Paul state is the relationship between sin and unbelief? Rom. 14:23.

The story of Adam's falling into sin is a repetition of the beginnings of evil in heaven. Unbelief, then defiance of God's word, and then attitudes of pride and jealousy, envy and selfishness.

What is the means of salvation from sin? John 3:14-16; Acts 16:31.

The relationship between unbelief and misery appears on almost every page of the Scripture. Adam and Eve lost their exalted status because of it. The people of God could not enter the Promised Land because of their unbelief. Heb. 3:19. It is when man gives up his full trust in God and in His word that wars, aggression, crime, and corruption arise. On the other hand, man's greatness, happiness, and salvation are restored when he trusts God and believes His word. Let our prayer therefore be, "Lord, I believe; help thou mine unbelief." Mark 9:24. Yes, Lord, increase our faith.

THINK IT THROUGH **What is the basis of our trust in God?**

"Eve . . . disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God."—*Patriarchs and Prophets*, page 55.

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

"Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding."—*Education*, page 25.

FURTHER STUDY *Patriarchs and Prophets*, pages 54-56.

Part 3
TO BE EQUAL
WITH GOD

“The serpent said to the woman, ‘You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desired to make one wise, she took some of its fruit and ate; and she also gave some to her husband, and he ate.” Gen. 3:4-6, RSV.

The very essence of the nature of sin is the desire to be independent from God. But man has no life in himself, yet the “pot” revolted against his “potter” and wanted to be like Him and independent of Him. He did not realize that he would thus lose the very ground of his existence, even though God had told him so. See Genesis 2:17.

The whole story of Adam’s sin looks so foolish, so unreasonable. And that is precisely what sin is. There is no reason for it. The Bible speaks of “the mystery of lawlessness.” See 2 Thess. 2:7, RSV. By dishonoring God, man lost his own self. By wanting to be like God, man became nothing.

What terms does the Bible use to describe sin? 1 Sam. 12:14; Isa. 1:4; Jer. 11:8-10; Mal. 1:6.

What, in essence, is sin? Sin is a denial of God. It is exalting oneself above God (see Isa. 14:12-14), with the inevitable result of a deep, deep fall. This is what the church, throughout the ages, has meant by “the Fall,” a term disliked by many modern Christians, but a reality that is continuously experienced by all men.

No matter what name one may give it—iniquity, rebellion, transgression, or lawlessness—sin is, in essence, a failure to recognize God as our Maker, that we live and exist only in Him. It is a selfish attitude, since we do not glorify God, but ourselves. It begins when we fail to take God at His word (unbelief) and it leads to pride and covetousness, which are the roots of all evil.

THINK IT THROUGH

How can I overcome the temptations I have to sin?

“In what consisted the strength of the assault made upon Adam, which caused his fall? It was no indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God’s throne. These things are unexplainable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known.”—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 1, p. 1083.

FURTHER STUDY

Education, page 154; *Testimonies*, Vol. 4, pp. 384, 385.

Part 4
SELFISHNESS

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

The leader of apostasy, the "man of sin," described by Paul, is the embodiment of the principles that are at the root of sin in every human being. He exalts himself above God; he acts as if he were God. Disobedience, unbelief, and the unholy ambition to be equal with God find their center in *selfishness*. Sin is a rejection of God, His love and His law; it is essentially a preference of self over and against God. Instead of making God the center of his life, the sinner makes himself the center; instead of giving glory to God and worshipping Him, the sinner glories in himself and seeks his own interests.

Compare the sin of Lucifer with that of Adam and Eve. Whom had they made the center of their life and ambition? Isa. 14:13, 14; Gen. 3:1-7.

"Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side. But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? . . . Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. . . . He resolved to share her fate; if she must die, he would die with her. After all, he reasoned, might not the words of the wise serpent be true? . . . He seized the fruit and quickly ate."—*Patriarchs and Prophets*, pages 56, 57.

THINK IT THROUGH

Who comes really first in my life? See "Gospel Workers," page 114.

"Is there someone among you who is wise and understanding? He is to prove it by his good life, by his good deeds performed with humility and wisdom. But if in your heart you are jealous, bitter, and selfish, then you must not be proud and tell lies against the truth. This kind of wisdom does not come down from heaven; it belongs to the world, it is unspiritual and demonic. Where there is jealousy and selfishness, there is also disorder and every kind of evil." "As the scripture says, 'God resists the proud, but gives grace to the humble.' So then, submit yourselves to God. Resist the Devil, and he will flee from you. Come near to God, and he will come near to you." James 3:13-16; 4:6-8, TEV.

FURTHER STUDY

Patriarchs and Prophets, pages 57-62.

**Part 5
ALL HAVE
SINNED**

How widespread is sin in the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

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

Sin is, in the words of the apostle John, transgression of the law; *i.e.*, the revealed will of God. "Where no law is, there is no transgression." Rom. 4:15. Also Jesus Himself declared, "If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin." John 15:22, RSV. All this raises the question:

Have people sinned even where the revealed will of God is not known? Rom. 2:11-15.

"The Gentiles will not be judged by a law that they do not possess. Nevertheless, if they transgress the unwritten law of conscience they will be lost just as those who have sinned against greater light. Paul has already explained that the sins of the Gentiles are inexcusable, for they have rejected God's revelation to them in nature and conscience (ch. 1:19, 20, 32). The lack of greater light does not give one the right to sin against lesser light. The heathen who sin will be lost, even though they do not have God's written law. They have sinned against the law they do possess, and punishment follows as the inevitable consequence."—*SDA Bible Commentary*, on Rom. 2:12.

How does a person, therefore, become aware that he or she is a sinner? Isa. 6:5; Luke 5:8.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

THINK IT THROUGH

Is it necessary for men to continue to sin?

"Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 926.

FURTHER STUDY

Steps to Christ, "The Sinner's Need of Christ," pages 17-22.

Part 6
GRIEFS AND
SORROWS

"For he hath made him to be sin for us, who knew no sin." 2 Cor. 5:21.

Read also Isa. 53:2-4.

What sin really is—and its effects—we learn only by contemplating the life of Jesus who had no sin in himself, but who was made sin "for us."

From the statements about Christ, the sinless One, what striking difference do you see between Him and Adam, the sinful man? Phil. 2:6-8.

Christ was equal with God, yet He did not grasp at equality with God. Adam, who was man and only an image of God, by eating the forbidden fruit sought to be equal with God.

Christ made Himself nothing. He humbled Himself, so much so that He could not do anything out of Himself. He made Himself an obedient slave. He, who is the Author of life, the Holy One of Israel, humbled Himself to die as a criminal. Adam wanted to live forever, and found death. Christ, who has life in Himself, gave up His life so that we need not die. Is greater love possible, greater unselfishness?

What striking contrasts are there between Adam's temptation and Christ's? Gen. 3:1-7; Matt. 4:1-11.

"The mildest test was given them [Adam and Eve] that could be given; for there was no need of their eating of the forbidden tree; everything that their wants required had been provided."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 1, p. 1083.

"Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity."—*The Desire of Ages*, page 49. See also page 120.

How did Christ overcome the temptation, thereby leaving us an example? Matt. 4:4, 7, 10.

THINK IT THROUGH

Consider the griefs and the sorrows Jesus had to bear. What do they tell us concerning the nature of sin?

"The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life. . . .

"From His pale lips comes the bitter cry, 'O My Father, if it be possible, let this cup pass from Me.' Yet even now He adds, 'Nevertheless not as I will, but as Thou wilt.'"—*The Desire of Ages*, page 687.

FURTHER STUDY

The Desire of Ages, pages 685-693.

Man and Jove



"The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden. . . . So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:22-24.

As Lucifer was cast out of heaven, so man, after he had sinned, was driven out of the garden. Lucifer became Satan. He was no longer the bright morning star. But what happened to man? When God drove him out of the garden, was the image of God in him totally destroyed and obliterated? Or was it merely tainted or marred, while the image itself remained essentially unaltered?

This question is one of the issues most actively debated in the history of the Christian church. As a result of the Fall, man became alienated from God, and Adam's descendants inherited a bent toward evil. The Scriptures testify that each person has a sinful nature. In Adam, therefore, all men die. See Rom. 5:12; 1 Cor. 15:22. On the other hand, through the substitutionary death of Christ all men can receive eternal life and become new creatures. Through Christ's redemptive work all men can be delivered from sin and from its consequences. 1 John 2:2. Nobody will be lost because of Adam's sin, for in Christ all men can be saved. If a person is lost, it is because of his own choice. This Scriptural position presupposes, of course, the view that Adam's sin did not totally destroy or obliterate the image of God in man. It was marred.

In the next three lessons we will study what effect sin has had on the three relationships—body, soul, and spirit—that make up the image of God, and the provisions that God has made for the restoration of each.

LESSON OUTLINE

- 1. A Restored Relationship, Gen. 3:8**
- 2. Barrier Removed, Isa. 59:2**
- 3. The Center of Life, Ex. 20:3-5**
- 4. Man's Foolishness, Ps. 53:1-3**
- 5. The Sabbath, 2 Tim. 3:5**
- 6. Reshaping Man, Ps. 51:5; 58:3**



God

Part 1
A RESTORED
RELATIONSHIP

After they had sinned, how did Adam and Eve react to the presence of God?

"And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3:8.

"In his sinless state, man held joyful communion with Him 'in whom are hid all the treasures of wisdom and knowledge.' Colossians 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings."—*Steps to Christ*, page 17.

Has sin, then, brought an end to God's relationship with man? Gen. 3:9; John 3:16, 17.

Immediately after Adam had sinned, God came to him and called out, "Adam, where are you?" God did not reject Adam or leave him in the hands of Satan. No! The tragedy of sin is that man broke off his relationship with God. The glory of grace is that God sought to reinstate the relationship. The image of God was not destroyed, but it was marred and nearly obliterated.

What would happen if the relationship between God and man would end? The answer is found at the cross in the agony and the death of Christ our Lord. He suffered what Adam would have suffered—and all of us—if God, in His mercy and goodness had not maintained His connection with man. "Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, 'My God, My God, why hast Thou forsaken me?'"—*Steps to Christ*, page 13.

THINK IT THROUGH **In which way is my relationship with God still broken?**

"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen."—*The Desire of Ages*, page 25.

FURTHER STUDY *Steps to Christ*, "God's Love for Man," pages 9-12.

**Part 2
BARRIER
REMOVED**

What caused the separation of Judah from God? of us from God?

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2.

Sin caused the marring of the image of God in man. "All have sinned," says the apostle Paul, "and come short of the glory of God." Rom. 3:23. The image is broken. Man no longer reflects the glory of his Maker. This is a universal condition in man, which he inherited from Adam. This condition keeps man enslaved in a state of mind that prevents him from doing right. See Rom. 6:17, 20; 7:14, 17, 20.

Is it necessary for man to continue in his broken relationship with God? Rom. 5:18-21; 6:13-18; Eph. 2:12-22; 1 John 3:1-9.

"Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means."—*Selected Messages*, Bk. 1, p. 396.

"In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man."—*Steps to Christ*, page 20.

"Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. . . . Through the merit of Christ, communication has been opened between God and man."—*Selected Messages*, Bk. 1, p. 363.

THINK IT THROUGH

Is it possible for me to have an unbroken relationship with God?

"Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son."—*Steps to Christ*, page 22.

FURTHER STUDY

Steps to Christ, "God's Love for Man," pages 13-15.

Part 3
THE CENTER
OF LIFE

What obvious evidence is there of the broken relationship between man and God?

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing. . . . Thou shalt not bow down thyself to them, nor serve them." Exodus 20:3-5.

When God made man in His own image, He made Himself the very center of man's life and thought and action. As soon as the relationship with God was broken, man thereby lost the center of his life, his very point of orientation for which and by which he existed. Social scientists have called man an "animal thrown off balance," precisely because, somehow, he has lost his center. Modern science has tried to help man by identifying his problem, but it has been unable to point out what the center of man's life should be.

What has become the center of man's life throughout the ages? Rom. 1:21-25. See also Isa. 44:9-22; Acts 17:22-29.

The impairment of the image of God in man is most evident in man's religions. Man's religions are attempts to restore his relationship with God. But all of man's attempts have been futile. The first recorded attempts after the Flood resulted in Noah's descendants building a city and a tower contrary to God's instructions. Ever since that time men have worshipped gods of their own making. Today about 80 percent of the whole world population is non-Christian, and even among Christians there are all too few who have a right relationship with God. Indeed, the image of God is badly marred.

Was it necessary for men to be without a knowledge of God? Rom. 1:19, 20; Acts 14:15-17.

The religions of man include clear evidences of the power and the will of God, the Father of Jesus Christ. Yet the "brokenness of the revelation" is in itself a sign of the brokenness in the relationship between man and God.

THINK IT THROUGH

Are there still "other gods" in my life?

"God is the great center. From Him all life proceeds. To Him all service, homage, and allegiance belong. For all created beings there is the one great principle of life—dependence upon and co-operation with God. . . . When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy."—*Testimonies*, Vol. 6, p. 236.

FURTHER STUDY

Education, pages 296, 297.

Part 4
MAN'S
FOOLISHNESS

"The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Ps. 53:1-3.

See also Ps. 14:1-3.

In the denial that God exists, or in the declaration that He is dead, the brokenness in the relationship between man and God is the most evident. Whereas man in other religions still recognizes the existence of some power greater than himself, the atheist and the secular man deny the very existence of such a power. Adam and Eve were ashamed to meet God; modern man cannot even recognize the reality of God.

What terms does Paul use to describe the condition of the man whose relationship with God is severed? Rom. 8:6, 7; Eph. 4:18; 2:11, 12.

Man has become so estranged from God that though he may be rich in material goods, rich in knowledge, and rich in many other ways, yet he doesn't know how poor, naked, and blind he is. The Bible describes this condition of utter brokenness in the relationship between man and God as *foolishness*. Man, the image of God, has become a fool. See Rom. 1:18-22; 1 Cor. 3:19.

THINK IT THROUGH

Since man is blind to his own true condition, how can he become aware of it? Since he is foolish, how can he become wise?

"The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom. . . . Sin has obscured his vision. . . .

"In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. . . .

"It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. . . . But Christ came as a personal Saviour to the world. He represented a personal God."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1068.

"When sinners are compelled to look upon Him who clothed His divinity with humanity, . . . the scales fall from their eyes, and they see that which before they would not see."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1069.

FURTHER STUDY

Steps to Christ, "Consecration," page 43.

Part 5 "Having a form of godliness, but denying the power
THE SABBATH thereof: from such turn away." 2 Tim. 3:5.

The most serious manifestation of the broken relationship with God is seen in those believers who have a form of godliness, but who deny the power thereof; in those who claim to serve God, but who in fact have substituted a system of their own making for the true religion.

In what ways has the true worship of God been counterfeited? Dan. 7:25. See also Revelation 13.

"It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy."—*The Great Controversy*, page 569.

"From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. . . . To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. . . .

"In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures."—*The Great Controversy*, page 582.

Satan has in particular sought to destroy the Sabbath commandment. Why? The Sabbath is God's seal on His own image. Break it, and the image of God is broken. Throughout the history of God's people there has always been a close relationship between Sabbath-breaking and the breaking of the relationship between man and God. And, vice versa, God's work of restoring the image of God in man goes hand in hand with the restoration of the Sabbath as the day of the Lord.

THINK IT THROUGH **Is my Sabbath-keeping a help in restoring the image of God in me?**

"The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 949.

FURTHER STUDY *Testimonies*, Vol. 2, pp. 582-585.

Part 6
RESHAPING MAN

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Ps. 58:3.

One way in which the broken relationship between Adam and God becomes ours is by social inheritance. Our whole environment, culture, and society, from our earliest childhood on, predisposes us toward unbelief, selfishness, pride, inordinate desire, unholy ambitions, disobedience. It is because our whole world is in rebellion against God that each individual born in that world is shaped by its unbelief and revolt. "Who can bring a clean thing out of an unclean? not one." Job 14:4. The whole human race lies under the curse of sin; it is polluted, and it passes its pollution on to each newborn child. "Because of sin his [Adam's] posterity was born with inherent propensities of disobedience."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1128.

How does the Bible describe the sinful condition of the human race? Jer. 17:9; Rom. 3:10-18; Eph. 2:1-3.

"The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. . . . Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience."—Ellen G. White, *Review and Herald*, March 1, 1887.

What has been God's attitude toward fallen man? Gen. 3:9; John 3:16, 17.

"'God so loved the world, that He gave His only-begotten Son.' He gave him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. . . . And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God, and share the joy of holiness."—*Steps to Christ*, page 14.

THINK IT THROUGH

Meditate on the love of God for fallen man.

FURTHER STUDY

Testimonies, Vol. 8, pp. 208-210.

LESSON 8

May 18-24

Man and his fellowman

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."
Gen. 3:7.

The immediate result of man's changed relationship to God was that man's relationship to his fellowmen also became distorted, because man's relationship to his fellowmen rests on his relationship to God. If the latter becomes distorted, man's relationship with other people becomes distorted too. Love to the neighbor is not an addition to man's love to God; it is part of it. "Thou shalt love thy neighbour as thyself." Lev. 19:18; Matt. 22:39. The restoration of the image of God in man, therefore, consists of both a restoration of an individual's relationship with God and the restoration of man's relationship with his fellowmen.

The distorted relationship with God immediately caused a break in the unity between Adam and Eve. They felt shame for each other, a clear evidence of the estrangement of the man from his wife. And when God held the man accountable for his disobedience, Adam responded irresponsibly, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate." Gen. 3:12, RSV. The union between husband and wife was broken. See Gen. 2:23-25.

Already in Adam's son, Cain, the brokenness of the relationship between man and fellowman, brothers at that, shows itself in its most revolting forms: envy, jealousy, aggression, violence, murder. And when God called Cain and asked him where his brother was, Cain answered, "Am I my brother's keeper?" Gen. 4:9. This response betrays the utterly irresponsible attitude of the sinner, who, because of his lack of love for God, is therefore indifferent toward his own fellowman and brother. It is only because of God's mercy that not every person is at the throat of every other. In His grace God has restrained men, from the moment that He promised Cain His care and protection (Gen. 4:13-15), until this very moment. He tells the four angels stationed at the four corners of the earth to hold back the four winds. Rev. 7:1-3. But woe unto man when God permits the angels to "cease to hold in check the fierce winds of human passion." Then "all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, page 614.

Without the mercy of God's restraining power all men would soon be in the hands of the prince of this world. Praise God that He has not withdrawn His Spirit from this earth yet so that even sinful men, through love and affection, still know how to give good gifts to their children (Matt. 7:11) and show kindness to their fellowmen. As a result of God's Spirit in man the image of God, reflected in man's relationship with his fellowmen, was not totally obliterated but was greatly distorted.

LESSON OUTLINE

1. **The Marriage Union, Eph. 5:31-33**
2. **Antidote for Loneliness, Gen. 2:18**
3. **Bridging the Generation Gap, Eph. 6:1, 4**
4. **Who Is My Neighbor? Luke 10:27, 28**
5. **The Rich and the Poor, Luke 1:53**
6. **The Enemy, Matt. 5:43, 44**



Part 1
THE MARRIAGE
UNION

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:31-33.

The union between husband and wife, expressed in the words "one flesh," is a reflection of the union between man and his Creator. When man fell into sin, it immediately strained the relationship between the man and his wife, for Adam sought to justify himself by placing blame on Eve. The relationship between God and man and that between husband and wife are closely linked together, and the Bible compares the harmonious relationship between man and God with a marriage (Isa. 54:5; 62:4, 5; Eph. 5:23, 27) and the broken relationship with adultery.

What act is an indication of a broken relationship between husband and wife? Matt. 5:32; Ex. 20:14.

Marriage is a socially approved (legal) sexual and economic union of a man and a woman which includes rights and obligations between spouses and between spouses and their (future) children. Jesus insists that it has been God's plan from the beginning that such a union be permanent. Matt. 19:8, 9; 5:31, 32.

Does the New Testament ever permit divorce? Matt. 5:31, 32; 19:3-9; 1 Cor. 7:10-12.

Jesus declared that the provision for divorce made in the law of Moses was introduced because of the hardness of the people's hearts, a reference to man's estrangement from God. The law of Deuteronomy 24:1-4 was never intended to be an ideal rule, and Jesus rejected it. From the beginning marriage was intended to be a permanent union, because it is an image, a reflection, of the union between man and God. "For I hate divorce, says the Lord, the God of Israel." Mal. 2:16, RSV.

"Men and women, at the beginning of married life, should reconsecrate themselves to God.

"Be as true as steel to your marriage vows, refusing, in thought, word, or deed, to spoil your record as a man who fears God and obeys His commandments."—*The Adventist Home*, pages 103, 104.

THINK IT THROUGH **Why will there be no marriage in the new earth? See Matt. 22:30.**

FURTHER STUDY *The Adventist Home*, pages 105, 106, 340, 341.

Part 2
ANTIDOTE
FOR LONELINESS

"It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18.

Marriage is essential to human life and existence. Not only has the continuation of the human species been dependent on it (see Gen. 1:28), but children can grow up into normal social and cultural beings only if they are nurtured and trained in the setting of marriage and the family.

To what does Paul compare marriage? Eph. 5:22-33.

As the rituals of the earthly sanctuary were a shadow, a copy of the heavenly, so the marriage relationship is a shadow of the relationship between God and man. The full ideal is seen in God's love for His church and is to be reflected in the brotherhood of its members.

But marriage is not an absolute, for it is not the only form in which man can fulfill his high calling in the image of God. Jesus did not marry. He was, indeed, the image of God in reality. Not only did He live in perfect union with God; in Him also was man's partnership with his fellowmen completely realized. He lived for others.

How is the Christian to relate to his fellowman? John 13:34, 35; 1 John 2:6-11; 4:11-21.

"The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world." James 1:27, NEB. Loneliness is a sign of the impairment of the image of God in man. We are made for each other; anything that detracts from fulfilling our calling to help each other, care for each other, live for each other, is continuing the impairment of the image of God.

THINK IT THROUGH

What lonely people can I help?

"The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice.

"A Christian is a Christlike man, a Christlike woman, who is active in God's service, who is present at the social meeting, whose presence will encourage others also."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 935.

FURTHER STUDY

The Adventist Home, pages 167-171.

Part 3
BRIDGING THE
GENERATION GAP

"Children, obey your parents in the Lord: for this is right." "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:1, 4.

The disobedience shown by man toward God is reflected in the disobedience of human beings toward the truth (Rom. 2:8), the gospel (1 Peter 4:17), and the law and authorities. Through their upbringing in an "environment of disobedience," family, culture, society, et cetera, children show the same tendencies as their ancestors. Disobedience in children is a trait that is passed on from the sinful generations of the past.

In what way can disobedience be overcome? Col. 3:15-21; Prov. 22:6.

"Parents have a great work to do in the matter of correcting and training their children, and in bringing them to God and claiming His blessing upon them."—*Counsels to Teachers*, page 118.

"God's method of government is an example of how children are to be trained. There is no oppression in the Lord's service, and there is to be no oppression in the home or in the school. Yet neither parents nor teachers should allow disregard of their word to pass unnoticed. Should they neglect to correct the children for doing wrong, God will hold them accountable for their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school."—*Counsels to Teachers*, page 155.

What example did Jesus leave us as a young child? Luke 2:51.

The parents of Jesus were poor and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. "Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood."—*The Desire of Ages*, page 71.

THINK IT THROUGH

What can I do to heal the generation gap?

"Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth."—*The Desire of Ages*, page 74.

FURTHER STUDY

The Desire of Ages, pages 72-74.

Part 4
WHO IS MY
NEIGHBOR?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. . . . This do, and thou shalt live." Luke 10:27, 28.

Why should a man love his neighbor? Because that is the way God is. Man, made in God's image, reflects that image only when he seeks to love his fellowman as God loves both the man and his neighbor. There are subtle ways in which we all fail to live up to our high calling as persons made in the image of God, such as indifference toward our neighbor, love for some but discrimination against others, or even exalting another person as a god.

What lessons was Jesus teaching by His parable of the Good Samaritan? Luke 10:29-37.

1. The word "neighbor" is not limited to "one of my own people," be it race, nation, culture, or religion; it takes in every individual.

2. We are responsible for others—brothers, sisters, countrymen, foreigners—those with whom we come into contact and even for those whom we do not know. For man is made for others. Neighborliness is an awareness of the fact that man does not exist by himself or for himself.

"Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*The Desire of Ages*, page 504.

How is love for God related to love for the neighbor? Matt. 22:34-40; 25:31-46; 1 John 5:1-4.

THINK IT THROUGH

Can individualism be a sign of a broken relationship between a man and his fellowmen?

"As a people, we lose much by lack of sympathy and sociability with one another. He who talks of independence and shuts himself up to himself is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. . . . It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others."—*Testimonies*, Vol. 4, p. 71.

FURTHER STUDY

Christian Service, pages 122-125.

Part 5
THE RICH AND
THE POOR

"He hath filled the hungry with good things; and the rich he hath sent empty away." Luke 1:53.

What special problem do rich people have in their relation to God? Luke 18:18-27; Jer. 9:23, 24.

Riches tend to make a person independent from God and to isolate him from his fellowmen. That is why the apostle Paul instructs: "As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy." 1 Tim. 6:17, RSV.

In what ways can riches cause a rift between people? Luke 16:19-21; Prov. 18:23; 28:11.

It is not the riches, in money only that prevent the fellowship and the brotherhood of men to become a reality. The same counsel the Bible gives to the wealthy also applies to those who are rich in education, in wisdom, and even in truth. Riches in truth have given rise to an attitude of pride, arrogance, self-reliance, and lack of concern for others, as is evident from the history of the nation of Israel, and as the warning of Jesus to the Laodicean church indicates. See Rev. 3:17-22.

In what ways do the conditions described in James 5:1-6 exist in our day?

What example has Christ given us to heal the break between the rich and the poor? 2 Cor. 8:9. See also Isa. 58:6-8.

"To the rich, God has given wealth that they may relieve and comfort His suffering children; but too often they are indifferent to the wants of others. They feel themselves superior to their poor brethren. . . . In costly dwellings and splendid churches, the rich shut themselves away from the poor; the means that God has given to bless the needy is spent in pampering pride and selfishness. The poor are robbed daily of the education they should have concerning the tender mercies of God. . . . They are compelled to feel the poverty that narrows life, and are often tempted to become envious, jealous, and full of evil surmisings."—*The Desire of Ages*, page 639.

THINK IT THROUGH

Can the split between the rich and the poor also occur in the church? If so, what can be done about it?

FURTHER STUDY

The Desire of Ages, pages 637-641.

Part 6
THE ENEMY

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:43, 44.

The reason Jesus gave (vs. 45) for believers to relate in love to the enemy and the persecutor is that the believers will thus be children of God, for He relates to the whole world in impartial love.

Jesus warned the disciples in Matthew 10:34 and John 16:2 that their adherence to His principles would bring upon them the wrath of the world. But the Christian is to relate in love even to the persecutor and is to pray for him.

Jesus rejected, and requires His followers to reject, the principle of reciprocity. This principle is expressed in loving only those who love you, and greeting only your "brethren." Matt. 5:46, 47. By contrast the love that Jesus recommends reaches out to all people regardless of whether they love you and treat you well or not.

How are the experiences recorded in Matthew 26:49 and Luke 23:32-34 related to the principles of Matthew 5:43, 44?

"While the soldiers were doing their fearful work, Jesus prayed for His enemies, 'Father, forgive them; for they know not what they do.' His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness."—*The Desire of Ages*, page 744.

"Every true Christian will develop in his life the characteristics of this divine love; he will reveal a spirit of forbearance, of beneficence, and a freedom from envy and jealousy. This character developed in word and act will not repulse, and will not be unapproachable, cold, and indifferent to the interests of others. The person who cultivates the precious plant of love will be self-denying in spirit, and will not yield self-control even under provocation. He will not impute wrong motives and evil intentions to others, but will feel deeply over sin when discovered in any of the disciples of Christ."—*Testimonies*, Vol. 5, p. 123.

THINK IT THROUGH

What enemies have I to whom I have not related in Christ-like love?

FURTHER STUDY

Christ's Object Lessons, "Who Is My Neighbor?" pages 384, 385.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

As a result of man's broken relationship with God not only was the harmony between husband and wife, between man and his fellowman, broken, but also a whole new relationship between man and the rest of God's creation came about. The distortion is clearly reflected in the words of Genesis 3:17-19. The ground, with its thorns and its thistles, became an enemy of man. And so did the animals. Because of sin, man's relationship with nature became a struggle, and his fight to use and control nature turned into a goal in itself, instead of a means to serve God. The curse that came upon man as a result of his disobedience was not that a new natural scene came into existence, but rather that the relationship between man and nature became thoroughly distorted. This distortion brought about very serious damage to our whole human condition. When man lost his holiness, he thereby also lost his wholeness, the perfect harmony and oneness of soul, body, and spirit. He became a disintegrated being, with the body often controlling the whole person. The apostle Paul characterized this distortion in man by his frequent use of the term "carnal"; that is, the power of sin in man's life, thought, actions, and personality. Carnal does not mean that the body, the flesh, as such, is evil. It means that the whole man is under the influence of sin as reflected in the fact of man's disintegration, and in his lack of power to do the right thing even when he wants to. Rom. 7:14-25. This is a loss of freedom. Not only is he no longer free to implement what he would like to do, but unaided he has even lost his freedom to choose the right, because of the power of wrong. The whole history of man is a history of suppressed freedoms: social, economic, moral, political, and religious freedom. And though it seems that mankind has come a long way with the abolition of slavery and the legal recognition of human freedoms, it is not until a person's relationship with God has been restored that there can be real freedom. It is only where the Spirit of the Lord is that there is freedom. 2 Cor. 3:17.

LESSON OUTLINE

- 1. God of Nature, Ezek. 8:16**
- 2. Abuse and Use of Power, Gen. 4:23, 24**
- 3. Sin and Health, Num. 12:1-10**
- 4. The Heart, Jer. 17:9, Eccl. 9:3**
- 5. Freedom, John 8:34, 35**
- 6. Made of Dust, 1 Cor. 15:48, 49**



LESSON 9

May 25-31

man and nature



Part 1
GOD OF NATURE

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Ezek. 8:16.

When Judah apostatized, what were their objects of worship? 2 Kings 23:5, 11; Jer. 8:2.

Nature worship is a universal sign of the broken relationship between man and God and his consequent changed relationship with nature. Man was given dominion over nature, and called to rule over the earth and its surroundings. Worship of the elements of nature, from the sun and the moon to the earth, animals, trees, and rain, shows how deeply man is fallen. From a king he became a slave of the very powers he was called to rule.

In what sense is man not dependent upon the powers of nature? Ps. 107:35-43; Prov. 3:1-10.

Even after the Fall, man does not have to be dependent on the powers of nature. God is greater than these; He is not only the Creator, but also the sustainer of nature.

One of the results of turning away from God was that man lost the insight that God is the Creator and the owner of the earth and its treasures, and that God has given them into man's hands as His stewards. At first, he merely became its slave; his life became determined by its powers. More recently man has placed himself in control of the earth and all that is in it. But his control becomes destructive when he fails to recognize that God is the owner and that it is only as a steward that he has full control of the earth. The new control by technology is leading to depletion of resources and to life-threatening pollution of air, land, and water.

THINK IT THROUGH

How can modern man give recognition to the fact that God is the owner of the earth and all that is in it?

"This world was established and is sustained by the compassionate love of the Creator. God is the giver of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude by giving of their means to help suffering humanity?"—*Testimonies*, Vol. 9, p. 60.

FURTHER STUDY

Testimonies, Vol. 5, pp. 736, 737.

Part 2
ABUSE AND
USE OF POWER

"I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Gen. 4:23, 24.

One of the baffling questions in our day is: Why cannot man make a responsible use of the powers he has? His invention of nuclear energy could be of tremendous benefit to the whole world and solve a lot of problems. His power over nature has given man the ability to raise crops in areas where that would have been unthinkable before. Yet the new abundance is misused, and hunger and poverty continue. The answer to the question lies in the broken relationship between man and God. As a result, even the good things are used to do evil. Take the example of Tubal-cain, the son of Lamech, who invented the use of iron and copper. It brought a revolutionary change in early agriculture and was the beginning of industry. Yet the very same elements were used by others to make more deadly weapons of warfare.

What lessons can be learned about the abuse of power from some experiences of Noah? Gen. 9:1-3; 20-26. Add other examples from the Scriptures that show the misuse of man's power over the earth.

What is the source of man's misuse of power? Luke 12:13-21.

"By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. . . . The Lord had caused vegetation to flourish, and the fields to bring forth abundantly. . . . He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort. . . .

"This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man."—*Christ's Object Lessons*, pages 256-258.

THINK IT THROUGH

How do I use the powers God has given me?

"For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done." Matt. 16:26, 27, RSV.

FURTHER STUDY

Testimonies, Vol. 6, pp. 384-386.

Part 3
SIN AND HEALTH

What frightful example illustrates how closely man's horrible state of disease is related to his failure to obey God and give glory to Him? Num. 12:1-10.

"This manifestation of the Lord's displeasure was designed to be a warning to all Israel. . . . If Miriam's envy and dissatisfaction had not been signally rebuked, it would have resulted in great evil. Envy is one of the most satanic traits that can exist in the human heart, and it is one of the most baleful in its effects. . . .

"The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work."—*Patriarchs and Prophets*, pages 385, 386.

"Satan is the originator of disease. . . .

"There is a divinely appointed connection between sin and disease. . . . Sin and disease bear to each other the relationship of cause and effect."—*Counsels on Health*, pages 324, 325.

"All sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. . . . But it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health."—*Counsels on Health*, page 37.

How may illness be affected by faith, or lack of faith, in God? James 5:15; 1 Cor. 11:29, 30.

"Sin has brought many . . . where they are—to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing to come upon them then and there, without specifying any conditions? I say, No, decidedly no. . . .

"Examination should be made as to whether those who would be blessed with health have indulged in evilspeaking, alienation, and dissension. Have they sowed discord among the brethren and sisters of the church? If these things have been committed they should be confessed before God and the church. When wrongs have been confessed the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you."—*Counsels on Health*, pages 373, 374.

THINK IT THROUGH

What is the effect of sin on my health?

FURTHER STUDY

Counsels on Health, pages 373-382.

Part 4 **How does the Bible describe the condition of the human heart?**
THE HEART

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

"The heart of the sons of men is full of evil, and madness is in their heart while they live." Eccl. 9:3.

What is the meaning of the Biblical term "heart"? See Prov. 15:11-15; Matt. 13:19; 2 Thess. 2:17.

The Bible writers use "heart" for the inner man, the way he thinks, feels, and believes—his true character. It stands over and against what people may think he is. "Heart" stands for the whole person and is therefore frequently used interchangeably with the words "soul" and "spirit." But "heart" is especially used for man in his relationship to God. And since that relationship is broken (the heart is evil), man's will, feelings, thoughts, imaginations, and actions are all affected. The whole man has become depraved.

Is this condition of man's heart irreversible? Jer. 24:7; Ezek. 11:19.

The plan of salvation can be a reality because man's heart can be changed. If man were irreversibly evil, the concept of redemption would have no meaning. Man is redeemable. Jesus will give the repentant sinner a new heart.

Ellen White explains the process in these words: "When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—a changed life. There is a daily, hourly dying to selfishness and pride."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 4, pp. 1164, 1165.

The same Scriptures that speak of the evil propensity of the human heart also assure us of the change that God works in us if we choose to "open our hearts" and have them "renewed."

THINK IT THROUGH **What is the primary way by which people become disobedient to God?**

"Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power."—*Evangelism*, page 192.

FURTHER STUDY *The Great Controversy*, pages 467, 468.

Part 5
FREEDOM **"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."** John 8:34-36.

Sin was possible because God created man a free moral being; he was free from fear and coercion and free to choose whom he would serve, glorify, and obey. It was because of this freedom that man could really love God and respond to Him. "Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule." —*Patriarchs and Prophets*, page 49.

But when man sinned, he thereby became a slave.

In what ways is man's unfreedom revealed? Rom. 7:14-21.

The question has often been raised, If man could not use his freedom the way he wanted to, was he then really free? Freedom that is not oriented toward God, and not safeguarded by His laws, ceases to be genuine freedom because sin includes the drive for each person to control the other. Sin did not rob man of his freedom in the sense that he cannot make choices or decisions anymore. That gift still distinguishes man from the animals, who are guided by instinct and the laws of nature. Man still chooses. In that respect man retains the image of God. But it is an imperfect image, because that freedom, apart from God, has made man a slave of other men, things, and powers over which he has no control.

THINK IT THROUGH **What is the meaning of Paul's statement: "Where the Spirit of the Lord is, there is liberty"? 2 Cor. 3:17.**

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Steps to Christ*, page 47.

FURTHER STUDY *Steps to Christ*, "Consecration," pages 43-48.

Part 6
MADE OF DUST

"Those who belong to the earth are like the one who was made of earth; those who are of heaven are like the one who came from heaven. Just as we wear the likeness of the man made of earth, so we will wear the likeness of the Man from heaven." 1 Cor. 15:48, 49, TEV.

After Adam had sinned he heard God say to him, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. Some have tried to estimate the money value of that dust out of which man is formed. But the value of a person does not lie in being dust, but in the fact that God has formed that dust into His own image. Man became a living being—heart, soul, spirit, and flesh. There is love in him and laughter, courage, and strength. He is a person. In spite of all the corruption, hatred, evil, and sin that have reigned in the world ever since Adam first sinned, that image of God has not disappeared. It has been distorted and marred, but the traces of the divine inscription remain on every human being.

How has the image of God in some degree remained in man? Ps. 139:13-16.

Through the formation of human beings, God is the Creator of all men. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139:6), but it is Biblical truth. God created Adam in His own image; through Adam God passed it on to Seth, and so on. Out of one blood He formed the whole human race. And there is only one human race; for all ethnic groups, tall or small people, light or heavy build, share alike in the image of God. The imperfection of the image is not reflected in such physical features as skin color or hair form or bone structure, but in man's broken relationship with God, his fellowmen and the rest of God's creation. As we all share alike in the image of God, so we also all share alike in its impairment.

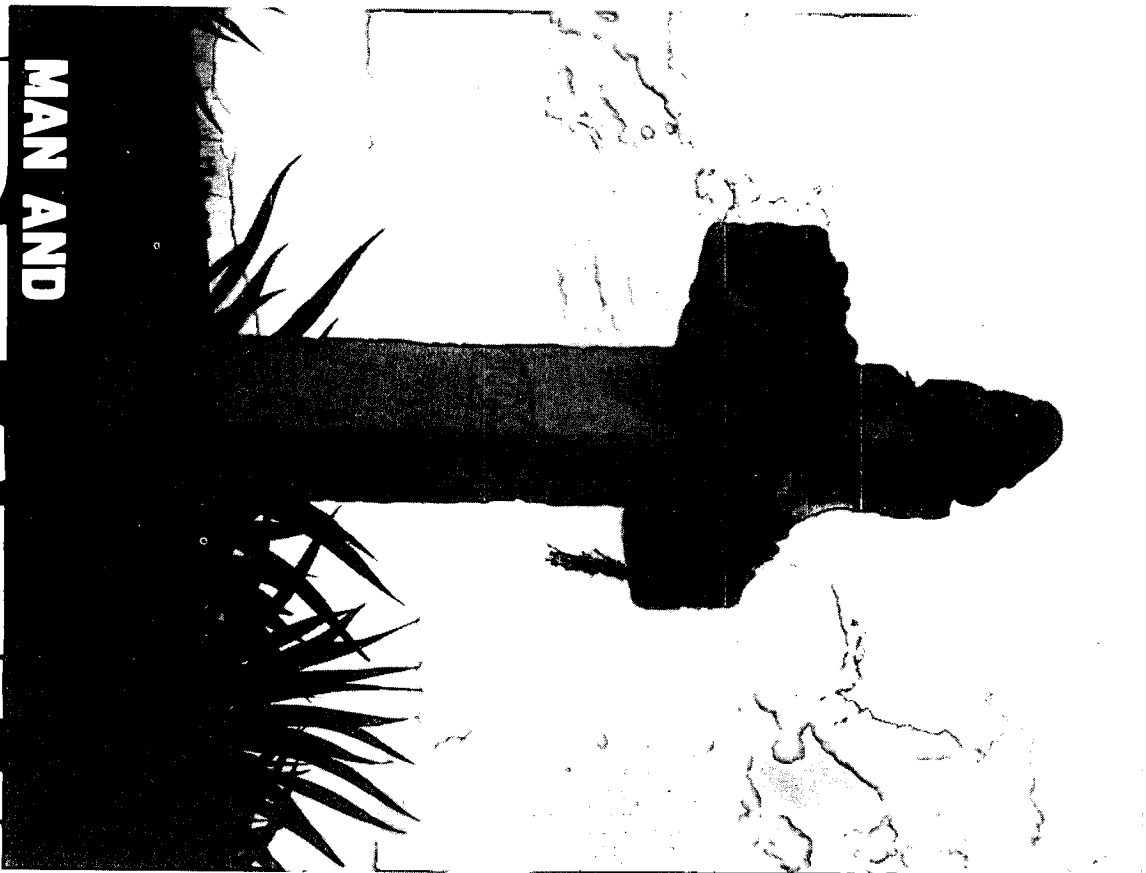
What assurance does the Scripture give us that God has not left men to their own? Luke 19:10; Heb. 13:5, 6.

"The lost coin, in the Saviour's parable, though lying in the dirt and rubbish, was a piece of silver still. Its owner sought it because it was of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God."—*Ministry of Healing*, page 163.

THINK IT THROUGH **In what ways do I fail to recognize in my fellowmen the image of God?**

FURTHER STUDY *The Desire of Ages*, pages 825-827.

MAN AND DEATH



H. ARMSTRONG ROBERTS

**"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."
1 Cor. 15:21, 22.**

All created organisms die. But only man knows about death. He is not only daily exposed to death, which affects his whole existence, his life and his thought; but death is to him a daily possibility, and he is constantly aware of it.

No scientific explanation has as yet been found as to why man should die. What factor is there in man that he, after a while, grows old and dies? Why do not his living cells continue to multiply themselves, without end, or without distortions? It is part of our nature, and we know it. But why?

Since this question cannot be answered satisfactorily, the question shifts to, What is the meaning of death? If there is life, why should there be death? Or if there is death, why should there be life? Does death only prove the foolishness of life, as some maintain, or the futility of all human endeavor? Or does it, perhaps, give our sixty or seventy years of existence a special meaning, a special richness, as others have said? But of course no satisfactory answer can be found to these questions before we have come to grips with these two basic questions: Why death? And what is death?

In the discussions on death, a distinction should be made between death as the ceasing of life, and death as it relates to the whole human person. Is death, as a cessation of life, also the very end of man? Of course when death comes, gone are man's activities as we know them: his laughter, his love, his praises, his thoughts. The Biblical testimony on that issue is clear. But is death also the end of man? In other words, is death the same as nothingness? Few, very few indeed, have considered death to be nothingness. But on the question of the condition of man in death no unanimous opinion exists among Christians. In fact, they range from the view that at death an entity called "soul" or "spirit" leaves the body to be preserved until the resurrection, to the view that man as a whole rests until the day when he is called to life again. These views are based on the Biblical idea that death is not the end of man, but a time of rest, a condition of transition to a new form of existence. Also on the question, Why should men die? exists general consensus among Christians. There remains only, and in particular, the question therefore, What happens to man at death? What is his condition during that period of transition from life to life? In short, What is death? Let us, in this lesson, prayerfully consider the Biblical answers to these important questions. For not only is it the lot of all men once to die, but also man's whole attitude toward life is largely shaped, if not determined, by his attitude toward death.

LESSON OUTLINE

- 1. A Result of Sin, Gen. 2:7; 15-17**
- 2. Condition in Death, Eccl. 12:7; Mark 15:37**
- 3. The Punishment for Sin, Rev. 21:8**
- 4. Jesus, Our Substitute, Matt. 27:50-54**
- 5. Baptized Into His Death, Rom. 6:1-4**
- 6. Jesus' Death Reenacted, 1 Cor. 15:31**

Part 1
A RESULT
OF SIN

"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.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Verses 15-17.

According to the testimony of Scripture, man was created with the possibility of living forever. When Adam sinned, he severed himself from God, the source of his existence. At the very moment that the image of God was marred, man became a son of death.

Why do all men die? Rom. 5:12-14; 6:20, 21.

From the Scriptures it is clear that all men have sinned and, therefore, they die. Man's death is a demonstration of the fact that he has fallen away from God. On the other hand, the fact that all men die, and that there is nobody who is exempt from death, confirms that all men are sinners. Human death points, therefore, to the need for a Redeemer, for Someone who can rescue man from the power of death. Rom. 7:24.

Is the first death a punishment for sin? Gen. 2:17; Rom. 6:23.

Death does not originate with God, and neither was it willed by Him. It is the *consequence* of sin. It is like the darkness which comes when we shut off the light bulb from its source of electricity. When Adam sinned and thereby broke his relationship with the source of his life, death became inevitable.

THINK IT THROUGH

Since death is a result of man's sin, why should also the other living organisms die?

"To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast."—*Patriarchs and Prophets*, page 68.

"Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 1, p. 1082.

FURTHER STUDY

Patriarchs and Prophets, pages 59, 60.

Part 2
CONDITION
IN DEATH

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

"And Jesus cried with a loud voice, and gave up the ghost." Mark 15:37.

What happens to man at death? Gen. 7:21; Job 14:10; Acts 5:5, 10.

According to Genesis 2:7, man became a "living soul" (*nephesh*) only when God breathed into his nostrils the breath of life. At death, this process is reversed: The breath returns to God, who gave it, and man turns to dust again. Death, then, is in essence the cessation of life.

How complete is the cessation of life in man at death? Ps. 6:5; 115:17; 146:4; Eccl. 9:5, 6.

Man is a total whole, an indivisible unit. When death comes, it affects the whole person, man in his totality, as soul, body, and spirit. At death the whole man, his being, and his consciousness cease.

Is death for the Christian the same as extinction? Rom. 14:8.

The apostle Paul was persuaded that nothing, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. From the texts mentioned—and others—it can be concluded that while death is the cessation of life, something is preserved. In the resurrection the same man who gave up the spirit will be brought to life again. It is he, and not another being. It is the same person. The Bible therefore speaks of death, not as an annihilation of man, but as a time in which he is laid to rest, waiting for the resurrection.

THINK IT THROUGH

What, then, is preserved at death?

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1093.

FURTHER STUDY

The Great Controversy, pages 546-550.

Part 3
THE PUNISH-
MENT FOR SIN

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
Rev. 21:8.

What does the Bible mean by the term "second death"?
Rev. 2:11; 20:6, 14.

Contrary to the first death—death in general, which is the lot of all men—the second death strikes only those whom the Bible describes as the wicked; that is, those who consciously rejected Christ and His grace and who refused to have Christ restore them into His own image and likeness. This death comes after the thousand years (Rev. 20:2-7) and means not just the end of life, but the total annihilation of the whole person. This second death is the very opposite of eternal life.

What other contrasts are there between the first and the second death?

1. The first death is the natural outworking on humanity of the degenerative effects of sin. The second death is a divine punishment. Rom. 6:23. What that actually means is this: "He [God] deprives him [the sinner] of the existence which his transgressions have forfeited and of which he has proved himself unworthy."—*The Great Controversy*, page 544.

2. The first death is compared with a sleep (John 11:11-14; 1 Cor. 15:51, 52) out of which all men will awake again. John 5:28, 29. The second death is not only a cessation of life and of consciousness, as the first death, but a total annihilation of man. Nothing will be preserved. It means total "nothingness." As the psalmist describes it, "The wicked will be no more; . . . he will not be there." Ps. 37:10, RSV. See also verse 20. That destruction is total and everlasting. Acts 3:23; 2 Thess. 1:9. Their lot will be like material that is totally burned up, utterly consumed by fire. 2 Peter 3:10; Matt. 3:12; Ps. 73:19; Mal. 4:1; Rev. 20:15; 21:8.

THINK IT THROUGH **How does the second death relate to God's love?**

"God has given to men a declaration of His character and of His method of dealing with sin. . . . 'The transgressors shall be destroyed together: the end of the wicked shall be cut off.' Psalm 37:38. The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being."—*The Great Controversy*, page 541.

FURTHER STUDY *The Great Controversy*, pages 540-544.

Part 4
JESUS, OUR
SUBSTITUTE

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." *Matt. 27:50-54.*

Why did Jesus, who was without sin, have to die? Isa. 53:4-12; 1 Thess. 5:10.

"In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as 'red as crimson,' were imputed to the divine Surety."—Ellen G. White, *Manuscript 84a*, 1897.

"Christ was suffering the death that was pronounced upon the transgressors of God's law."—Ellen G. White, *Manuscript 35*, 1895.

Note. The above two quotations appear in *Questions on Doctrine*, pages 666, 667.

"The cross must occupy the central place because it is the means of man's atonement and because of the influence it exerts on every part of the divine government."—*Testimonies*, Vol. 6, p. 236.

"The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the heaven-ordained means by which the righteousness of Christ may be not only upon us, but in our hearts and characters."—Ellen G. White, *Letter 406*, 1906.

"By transgression man was severed from God, the communion between them was broken, but Jesus died upon the cross of Calvary, bearing in His body the sins of the whole world; and the gulf between heaven and earth was bridged by that cross."—Ellen G. White, *Manuscript 21*, 1895.

"Thus through the crucifixion of Christ, human beings are reconciled to God."—Ellen G. White, *Letter 255*, 1904.

"Christ bore the penalty that would have fallen upon the transgressor."—Ellen G. White, *Review and Herald*, May 23, 1899.

Note: The above four quotations appear in *Questions on Doctrine*, pages 668-671.

THINK IT THROUGH
FURTHER STUDY

What effect has the death of Christ on me?

The Desire of Ages, pages 752-754.

Part 5
BAPTIZED INTO
HIS DEATH

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:1-4.

Baptism plunges us into Christ's death. Through baptism, which is a semblance of His death and of His burial—hence also the Biblical requirement for baptism by immersion—we have participated in the death of Christ.

Did Christ die the first death only, or did He also die the second death? Matt. 27:46; 1 Thess. 5:9, 10.

Christ bore the penalty of our sins, that is, the second death, the utter lostness and forsakenness from God. Christ has experienced the sufferings of the death that is the "wages of sin." Rom. 6:23. "The death referred to [in Rom. 6:23 and Deut. 30:15] . . . is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is 'the second death' that is placed in contrast with everlasting life."—*The Great Controversy*, page 544. The believer who accepts Christ's death as a substitution of his own death is thereby saved from destruction and total annihilation, which is the second death.

What is the effect of baptism, as a burial with Christ, upon a person's life? Rom. 6:6-14; 7:4-6; Col. 2:12.

At baptism the true believer is free: free from the penalty of sin, free to enter life, free to say No to sin and to the temptations of the devil, free to do good and to hate evil, free to love God and his neighbor. Christ set us free, to be free men.

THINK IT THROUGH

Did I really die to sin at my baptism? What evidence is there?

"Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1074.

"Those who do this [receive baptism] are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. . . . They are subjects of Christ's kingdom, partakers of the divine nature."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, page 1075.

FURTHER STUDY

The Great Controversy, pages 461, 462.

Part 6
JESUS' DEATH
REENACTED

"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 1 Cor. 15:31.

Death is an objective reality, as well as a personal experience. We know of death; we speak of it, and we experience it daily in us and around us. That is also true about the death of Christ. It happened once in history as an objective fact; and the effects it had for all men—peace, freedom, righteousness, and reconciliation—are an objective reality. Christ died for us while we were yet sinners, and we did not know Him. Rom. 5:8. His death has brought salvation to all men. John 3:16. But His death, and its effects, must also be a daily, personal experience.

In what ways do we share in the death of Christ? 2 Cor. 4:10-12; Rom. 8:17; Phil. 1:29; 2 Tim. 2:8-11.

What is the meaning of the Lord's Supper and foot washing? 1 Cor. 11:23-27; John 13:12-17.

In the celebration of the Lord's Supper we are not only announcing the death of Christ and what it means to all men; not only are we declaring ourselves guilty of His death; not only do we experience the joy of having been redeemed from the "wages of sin." We are also to announce our own death in the death of Christ, our death to sin, our death to all pride and jealousy, strife, and evil. We are reminded of the fact that we shall live with Christ only when we have died with Him. 2 Tim. 2:11. The Lord's Supper is a celebration in memory of Him who died almost two thousand years ago, and also a celebration of what Jesus has done personally for the believers who die with Him and who are renewed in body, soul, and spirit.

THINK IT THROUGH

What has Jesus done for me that is worthy of celebration?

"By the act of our Lord this humiliating ceremony [of the foot washing] was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."—*The Desire of Ages*, page 650.

FURTHER STUDY

The Desire of Ages, pages 650-661.

Man and Eternal Life

LESSON 11

June 8-14

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:20-22.

It is a common belief that death is not the end of man. The most common concept among the religions and philosophies of man, from ancient times until today, is that there is something in man that cannot die, that the body may be laid to rest, but his spirit or soul lives on. But the Bible teaches that man is a total whole, an indivisible unit. He is flesh, soul, heart, and spirit. None of these terms stands for a part in man that contrasts it with another part. They stand for the whole person, as he relates to God, to his fellowmen, and to his environment. Man lives because God gives him life. Life and all consciousness cease together. When Christ faced the terror of death, he was utterly troubled, and He prayed the Father, "All things are possible unto thee; take away this cup from me." Mark 14:36. When He was in the hands of death, Christ felt totally forsaken by God. Mark 15:37. Death is the enemy of God, His last enemy, as the apostle Paul calls it. 1 Cor. 15:26. Death separates man from God, who is Life and the Creator of all life. The Christian's hope in death lies in the resurrection. There also lies our comfort and consolation. 1 Thess. 4:13-18. The whole man will be restored in the resurrection: body, soul, and spirit. It will be a new creation.

The Bible asserts that eternal life is bound up with the person of Jesus Christ, and His death. Eternal life is Christ's gift of grace, acquired by faith in Him "who gave Himself for us." In this light, the teaching of the natural immortality of the soul is "unchristian," and the deception of antichrist; it detracts from the Biblical message of salvation by grace through faith. It is a deception that in essence goes back to the satanic lie, "Ye shall not surely die." Gen. 3:4. Such a teaching, therefore, cannot merely be treated as a harmless error; it must be attacked as a satanic deception, which, in fact, it is. It covers up the seriousness of sin, which robs man of eternal life. Christ's work and sacrificial death are wholly misrepresented, and the principles and laws that are the foundations of God's kingdom are declared null and void. The Biblical message of resurrection and immortality is, therefore, not only a source of hope, joy, and consolation; it is also a bulwark against deception. It is at the very foundation of the "eternal gospel," that gives us life, freedom, and assurance.

LESSON OUTLINE

1. **The Resurrection Foretold, Isa. 26:19**
2. **The Resurrection Promised, John 5:25-29**
3. **The Lord Is Risen, Luke 24:5-9**
4. **The Resurrection Assured, 1 Thess. 4:14**
5. **God Alone Is Immortal, 1 Tim. 1:17**
6. **A New Life, Rom. 6:4, 9-11**



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Part 1
THE RESURREC-
TION FORETOLD

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Isaiah's teaching of a resurrection contrasts sharply with the idea prevailing in the nations surrounding the people of God that at death man's body is laid at rest, but that his immortal soul, or spirit, lives on. This contrast has been a crucial difference between God's people and those whom the Bible refers to as Babel.

It has often been noted that there are only a few clear and unambiguous statements in the Old Testament concerning the resurrection. Yet there are passages that lead to the conclusion that Israel had a rather clear concept of the resurrection, and also that this concept was widespread. The combined testimony of the Old and the New Testaments strongly sustains the resurrection hope.

What is the testimony of Job and the psalmist regarding a resurrection? Job 14:13-17; 19:25-27; Ps. 16:8-11.

The testimony of the Old Testament is clear:

"The Lord kills and he gives life,
he sends down to sheol [the grave], he can bring
the dead up again." 1 Sam. 2:6, NEB.

Death is not to be feared.

"Even though I walk through the
valley of the shadow of death,
I fear no evil;

for thou art with me." Ps. 23:4, RSV.

"The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14:32.

This certainly refers to the day when God's promise of the resurrection would be fulfilled. In the Old Testament the resurrection is the basis and the only hope of salvation for the dead, as the prophet Daniel clearly testified. Dan. 12:2, 3.

Un-Biblical views of man in death have often led Christians into an incorrect doctrine of the resurrection. This combination of error opens a door to spiritism.

What attitude did God express toward those who practice the delusion of contacting dead persons? Deut. 18:9-12. See also Lev. 19:31; 20:6; 1 Sam. 28.

Belief in spirits was widespread in the ancient East. It was because of the evil of spiritism that the Canaanites were driven out of their land. Spiritism always pollutes; it is abominable in God's sight.

THINK IT THROUGH

Why is belief in and contact with spirits an abomination to God?

FURTHER STUDY

The Great Controversy, pages 533, 534.

Part 2
THE RESURREC-
TION PROMISED

Life after death will result from what event, according to the promise of Jesus?

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:25-29.

Jesus taught that there would be two resurrections. This is an important part of the Christian message of the resurrection. First, because it stresses again the fact that the resurrection is built on the work of Jesus Christ. He has conquered death, and nobody therefore has to remain in its bondage. He is Lord over the living and the dead. Rom. 14:9. Second, it reaffirms that all men will appear, bodily and literally, before the judgment seat of Christ. 2 Cor. 5:10; Rom. 14:10. People may reject Christ while they are still alive, or make fun of Him. At one time they will see Him to hear His condemnation of their unbelief. And third, this belief in the resurrection of believers and unbelievers agrees with the Biblical view that all men owe their life, their whole existence, to Christ. He is the Creator of all men. In Him all live and move and have their existence. Acts 17:25. The unbeliever may deny Christ; it does not alter the fact that, as God's creature, he lives only through Him.

What experiences confirm Jesus' promise of the resurrection? Luke 7:11-17; 8:49-56; John 11:25, 38-44.

These three resurrections affirmed the possibility of fulfillment of Jesus' promise that all men would be raised from the dead. They literally demonstrated the words of Jesus in John 5:25. The *New English Bible* reads: "A time is coming, indeed it is already here, when the dead shall hear the voice of the Son of God, and all who hear shall come to life." The resurrections demonstrate that Jesus is the Son of God, who is "the resurrection and the life." John 11:25.

THINK IT THROUGH

How does Jesus' promise of the resurrection affect my life?

FURTHER STUDY

The Desire of Ages, pages 530, 535, 536.

Part 3
THE LORD
IS RISEN

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest." Luke 24:5-9.

What are some of the evidences that Jesus was raised from the dead? Matt. 28:5-15; Luke 24:28-31, 36, 50-53.

From the three descriptions of the resurrection emerge these significant aspects: On Sunday morning, after Jesus' death at the cross and His burial, the tomb where they laid Him is found empty. This is a fulfillment of Jesus' own words, repeated on three different occasions, that He would be crucified and rise on the third day. Only after Jesus' resurrection did they recall such predictions and understand their meaning.

Jesus was seen by many people: the guards, the women, people in Galilee, travelers on the way to Emmaus, the disciples and "the rest of the company" of Jerusalem. See also 1 Cor. 15:3-8.

Jesus commissioned the people to spread the good news in all the world. And the Lord confirmed their work with signs and miracles, another evidence that the Lord was truly risen.

Why is the belief in the resurrection of Christ important? 1 Cor. 15:16-20; 1 Thess. 4:14.

How does the resurrection of Jesus relate to man's immortality? 1 Cor. 15:20, 21, 51-54; 1 Thess. 4:16-18.

"As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. . . .

"Those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. . . .

"These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. . . .

"At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life."—*The Desire of Ages*, pages 786, 787.

THINK IT THROUGH

What is the meaning of the resurrection of Jesus to me?

FURTHER STUDY

The Desire of Ages, pages 779-782.

Part 4
THE RESURREC-
TION ASSURED

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."
1 Thess. 4:14.

When will the resurrection take place? 1 Cor. 15:23.

"A distinction is made between the two classes that are brought forth. 'All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' John 5:28, 29."—*The Great Controversy*, page 544.

The first group will rise from their graves at the coming of Christ and reign with Him for a thousand years. This is the first resurrection. When the thousand years are over, the second resurrection will take place. Then the wicked will be raised and appear before God for the execution of "the judgment written."

What illustrations does Paul give of the resurrection?
1 Cor. 15:35-44.

We have to watch for two dangers. One is that we spiritualize the Biblical notion of a literal and bodily resurrection. The other is that we lose ourselves in a materialistic view of the resurrection that focuses on the question, In what kind of body? To these the apostle Paul says, "How foolish."

The certainty of a literal, bodily resurrection lies in the very resurrection of Jesus. He was not a ghost, but a real person of "flesh and bones." Luke 24:36-43.

The earthly being must be given a heavenly body and immortality. But he remains the same person, just as Jesus said of Himself after His resurrection. See Luke 24:38, 39. People will recognize each other in the same way as the disciples recognized their Lord.

THINK IT THROUGH

What really is the joy of the resurrection?

"Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. . . . Christ bids them welcome and puts upon them His benediction: 'Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.' What is that joy? He sees of the travail of His soul, and is satisfied."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1093.

FURTHER STUDY

The Great Controversy, pages 322, 482, 544, 637, 644, 661, 662.

Part 5
GOD ALONE IS
IMMORTAL

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."
1 Tim. 1:17.

The word "immortal" is used only twice in the Scriptures. In both instances, the word refers to God. The redeemed receive immortality at the resurrection, and it is a gift of Jesus Christ. In no instance are the terms connected with the present nature of man, or with a part of man. Right from the beginning, as Genesis 2:17 indicates, man was created a mortal being. He has no life in himself. He exists only by the life God gave him.

How can man share in the immortality of God? 2 Tim. 1:9, 10; 1 Cor. 15:50-54. See also John 3:16, 17.

In the Scriptures immortality—that is, the complete freedom from death—is made possible only through the life and death of our Lord Jesus Christ. Throughout all eternity it remains a gift of God, based on the work of Christ. All who believe in Him can be sure of the everlasting life, offered man through grace. Those who reject Him who is the Resurrection and the Life will perish and be no more. The choice between life and death, between immortality and nothingness, is made possible through Christ. Without Him man is doomed to annihilation.

Jesus' words on "eternal life" as a gift that comes to the believer in his earthly existence must be taken with utter seriousness. Jesus recognized that such words as "Whosoever liveth and believeth in me shall never die" (John 11:26) seemed unbelievable to man, and He therefore added the question, "Believest thou this?" Knowing Christ and Him who sent Him is to participate in everlasting life. John 17:3. With the resurrection of Christ, the eternal life has already begun in everyone who wholeheartedly accepts Him. We may fall asleep; but this is not final, says the Bible. 1 Thess. 4:14. This is not a euphemism, as with the Jews and the Greeks. It is a reality to the believing Christian. Let us be careful that we don't react to this Biblical testimony as the Jews did in Jesus' days; they laughed at Him (Mark 5:39, 40) and declared that He was possessed. John 8:52. But Jesus' words are truth; He is the Resurrection and the Life. To the one who believes in Him, eternal life has already begun; the kingdom is his.

THINK IT THROUGH **Do I have eternal life?**

FURTHER STUDY *The Desire of Ages*, pages 779-787.

Part 6
A NEW LIFE

"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:4, 9-11.

How does Jesus' resurrection affect our lives now? Rom. 6:1-11; 8:11-17; Col. 3:1-4.

Baptism is a sign not only of our death to sin and the washing away of our guilt, but also of a new birth in which the new man lives a life in perfect union with God. It means a re-creation of the image of God in man.

"Christ made baptism the entrance to His spiritual kingdom. . . . Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly king.

"Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1075.

THINK IT THROUGH

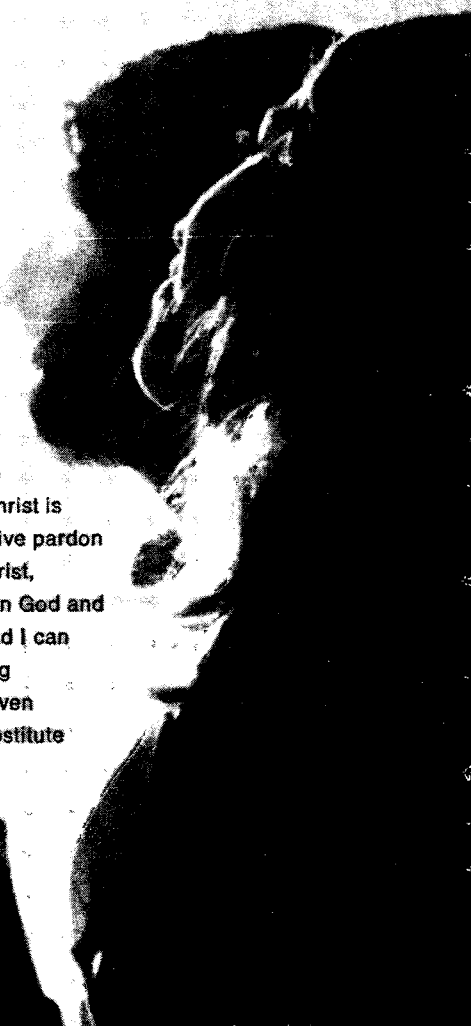
What evidence do I have that I am really resurrected with Christ into a new life?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Let those who received the imprint of God by baptism heed these words, remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1075.

FURTHER STUDY

The Desire of Ages, pages 109-113.



"Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our substitute and surety."—*Selected Messages*, Bk. 1, p. 363.

The Image of God Restored

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21.

To understand fully what is meant by *restitution* or *restoration* (NEB) one has to keep in mind five questions: (1) What is it that has to be restored? (2) What caused the distortion? (3) What were the effects of the marring? (4) By what means is restoration to be achieved? (5) What are the effects of the work of restoration?

From the previous lessons the following insights clearly emerge: Sin has caused a break between man and God, between man and his fellowmen, between man and the rest of God's creation, and has distorted the wholeness of man's heart, soul, body, and spirit. Sin emerged as an attack on the government of God, its laws, and its principles. This means that restoration implies the vindication of God's government, His righteousness, and the principles and laws upon which His government is based—love, freedom, obedience, and justice. Restoration implies also a reconciliation between man and God, between man and his fellowmen, between man and the rest of God's creation, and the restoration of man's wholeness.

The restoration of the image of God in man is both an event of the future as well as an experience man can have today. The Biblical message of the nature and the destiny of man is one that gives hope for the future, as well as one that speaks of the restoration of man's high calling and status today. The restoration of the image of God in man is a promise as well as a fulfillment, a possibility as well as an actuality. For "the very essence of the gospel is restoration."—*The Desire of Ages*, page 824.

Let us pray and believe and work that soon the image of Jesus may be fully restored in us, and we may soon see Him.

LESSON OUTLINE

1. **God's Character Vindicated**
2. **Reconciliation, 2 Cor. 5:19-21**
3. **All One Person, Gal. 3:28**
4. **Power Over Nature, Luke 10:18, 19**
5. **A Free Person, John 8:32, 36**
6. **An Indivisible Whole, 2 Thess. 5:23**

Part 1
GOD'S CHARAC-
TER VINDICATED

"The plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but *it was to vindicate the character of God before the universe*. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin."—*Patriarchs and Prophets*, pages 68, 69. (Emphasis supplied.)

What did Jesus state to be two purposes of His work?
Matt. 5:17-19; John 12:31, 32.

"From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God."—*The Great Controversy*, page 582.

"He [Jesus] gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever."—*Christ's Object Lessons*, page 314.

What event began the restoration of God's government and the vindication of His laws? Eph. 1:19-23; Rev. 12:9, 10.

"When Christ died, the destruction of Satan was made certain. . . . The very fact that Christ bore the penalty of man's transgression is a mighty argument to all created intelligences that the law is changeless; that God is righteous, merciful, and self-denying; and that infinite justice and mercy unite in the administration of His government."—*Patriarchs and Prophets*, page 70.

THINK IT THROUGH

Since the kingdom of God has been assured by the life and the death of Jesus Christ, what is the meaning of our prayer and expectation, "Thy kingdom come"?

"The warfare against God's law . . . will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn."—*The Desire of Ages*, page 763.

FURTHER STUDY

The Great Controversy, pages 582-586.

Part 2
RECONCILIATION

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:19-21.

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing and salvation from heaven to earth."—*Patriarchs and Prophets*, page 67.

"Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ."—*Selected Messages*, Bk. 1, p. 396.

"Through the merit of Christ, communication has been opened between God and man."—*Selected Messages*, Bk. 1, p. 363.

By what means is the restoration of the relationship between God and man accomplished? Rom. 3:23-28; Eph. 2:4-19.

What is the character of the new relationship between God and man? John 1:12, 13; Rom. 8:14-21.

When God forgives men their sins, they are then called sons and daughters of God. How easily do we talk about this grace of God, sing about it, and pray about it. But do we ever stop to realize by what means it was made possible for God to forgive sins? The forgiveness of our sins cost God the sacrifice of His own Son. Do we take sin too lightly, and fail to consider the cost to God? We speak of God as a gracious God. And He is. But grace is a right, a privilege that was earned by Christ only when he became "as one of us," "was tempted in all things like we are," and went through the pain and the agony of death, the wages of sin. We may never quite fully understand such love by which Christ earned our grace, by which we may call God "our Father." But we should never stop meditating about it.

THINK IT THROUGH

What is my personal relationship to God?

"Forgiveness has a broader meaning than many suppose. . . . God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart."—*Thoughts From the Mount of Blessing*, page 114.

FURTHER STUDY

Christ's Object Lessons, "Lost and Is Found," pages 202-206.

Part 3 **"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28.**
ALL ONE PERSON

Sin brought about a break in the relationships between man and his fellowmen. The union between husband and wife became broken: Adam accused his wife; they felt shame for each other; Eve's desire went out to her husband, and the man became the master of the woman. See Gen. 3:7, 12, 16. And ever since that time pride, prejudice, envy, and jealousy have wrought havoc and ruin to interpersonal relationships, from slavery and racial discrimination, alienation and indifference toward our brother or neighbor, to estrangement in marriage. In Christ these broken relationships can be healed and restored. This restoration of the union among men does not mean, as some have concluded, that now the characteristics of male and female, or the identities of national or ethnic groups have been abolished in Christ. No, not at all. They are rather affirmed. But in Christ a new relationship has been brought about between blacks and whites, the rich and the poor, employees and employers, male and female. That new relationship is one of *equality*, of togetherness, and of partnership, as was intended before man fell into sin.

How is the restoration of man's relationship to his fellowmen related to the restoration of his relationship with God? Matt. 6:12-15; 18:21, 22.

Man's relationship to his fellowmen is not an addition to his relationship with God; it is an integral part of it. Love to God and love to one's fellowmen are not like two pillars; they are like the two sides of one coin. Neither can exist without the other. Christianity centers in the presence of Jesus in the believer which results in a loving relationship with God and fellowmen.

At the judgment not only will we find out that what we have done to the least of men will be accounted as having been done to Jesus (Matt. 25:31-46), the Lord will also ask us: "Where is the flock that was given thee?" Jer. 13:20. For we all are our brothers' keepers.

THINK IT THROUGH **Do my relationships with others reflect the restoration of the image of God in me?**

FURTHER STUDY *Patriarchs and Prophets*, pages 534, 535; *The Desire of Ages*, pages 183-189.

Part 4
POWER OVER
NATURE

"I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:18, 19.

Snakes, scorpions, illnesses, mental disturbances, droughts, floods, passions, appetites, unholy desires and ambitions, et cetera—all are evidences of the effects of sin, a broken relationship between man and God. The final restoration of the relationship between man and God will result in a new relationship between man and the natural world. Some first steps in this direction can take place even now.

What Biblical promises and evidences show that a restored relationship with God gives man a whole new relationship also to nature? Ex. 15:26; Acts 28:1-9; James 5:13-18.

When the image of God has been fully restored in man, a little child will lead the young lion, an infant will play over the hole of the asp, and the young child will put his hand on the adder's den. See Isa. 11:6-8, RSV. And all this because the land is filled with the knowledge of the Lord (verse 9), which will come about when "the root of Jesse shall stand as an ensign to the peoples" (verse 10).

What other aspects of man's existence are under his control when his relationship with God has been restored? Rom. 8:1-13; Gal. 5:16-25.

THINK IT THROUGH

What happens to a person's nature when the relationship with God is restored?

"The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed."—*Counsels to Teachers*, page 452.

"Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. . . . The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased."—Ellen G. White, *Review and Herald*, March 1, 1887.

FURTHER STUDY

The Desire of Ages, pages 172-176.

Part 5
A FREE PERSON

"You shall know the truth, and the truth shall make you free."

"If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36.

Man created in the image of God is free; he is free to respond to God and to his fellowmen, free to exercise control over nature, free from tendencies or inclinations that would limit his freedom of choice. But this freedom rests in God, his Creator. God always makes provision for man to change his relation to either God or Satan. Satan is a tyrant who makes provision only for change from God to Satan. Christ came to restore in man the image of his Maker, and that includes the restoration of freedom.

What is the nature of man's freedom restored in Christ? Rom. 6:18, 22; 7:5, 6.

Christ has liberated us from the power of sin. We are no longer carnal, sold under sin, having to give in to our natural inclinations, jealousies, appetites, pride, ambitions, et cetera. Christ has given us back the freedom from our "lower nature," and the freedom to follow Him. Because of Adam's sin, our destiny was determined for us. At the cross man's power of choice over his own destiny was restored. This choice determines whether we shall bear again the image of God or remain a slave.

What appeal does Paul make to those who are free? Gal. 5:13-16.

Though the person whose relationship with God has been restored has the capability of overcoming the power of sin which acts in the flesh—that is, our minds, our feelings, our desires, et cetera—the power of sin has not yet disappeared. It often continues in our lives in subtle ways. But we can overcome it by living in the Spirit by faith in Jesus who has set us free. Gal. 2:20.

THINK IT THROUGH

How am I using my freedom?

"Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness."—*Education*, page 289.

"The truth of God will so act upon your natural temperament, that its transforming agency will be revealed in a changed character."—*Fundamentals of Christian Education*, page 263.

FURTHER STUDY

Education, pages 288, 289; *Testimonies*, Vol. 5, pp. 514, 515.

Part 6
AN INDIVISIBLE
WHOLE

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Man is an indivisible whole, a total unit. The brokenness sin caused to the image of God is therefore shown not only in the weaknesses, illnesses, and death that have plagued mankind since Adam, but especially in the fact that man became a dis-integrated being. Philosophy and science have cut him into two or three different components, such as mind and soul and body. One part of man is often greatly exalted over the other parts. An example of this is the almost exclusive emphasis in some quarters on the development of the human mind, to the neglect of the "soul" and the body. Man is then evaluated by his I.Q., the grades he makes in school, and his academic degrees. According to the Scripture, however, man does not consist of two or three or more parts or components; he is an indivisible whole, one total unit. Though this view and experience in man has been marred and distorted, Christ came to restore man to that harmonious and well-integrated being he was when he was made in the image of God. "As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete."—*The Ministry of Healing*, page 451.

What did Jesus teach about the wholeness of man? Mark 12:30-34.

"The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing."—*Ministry of Healing*, page 115.

THINK IT THROUGH

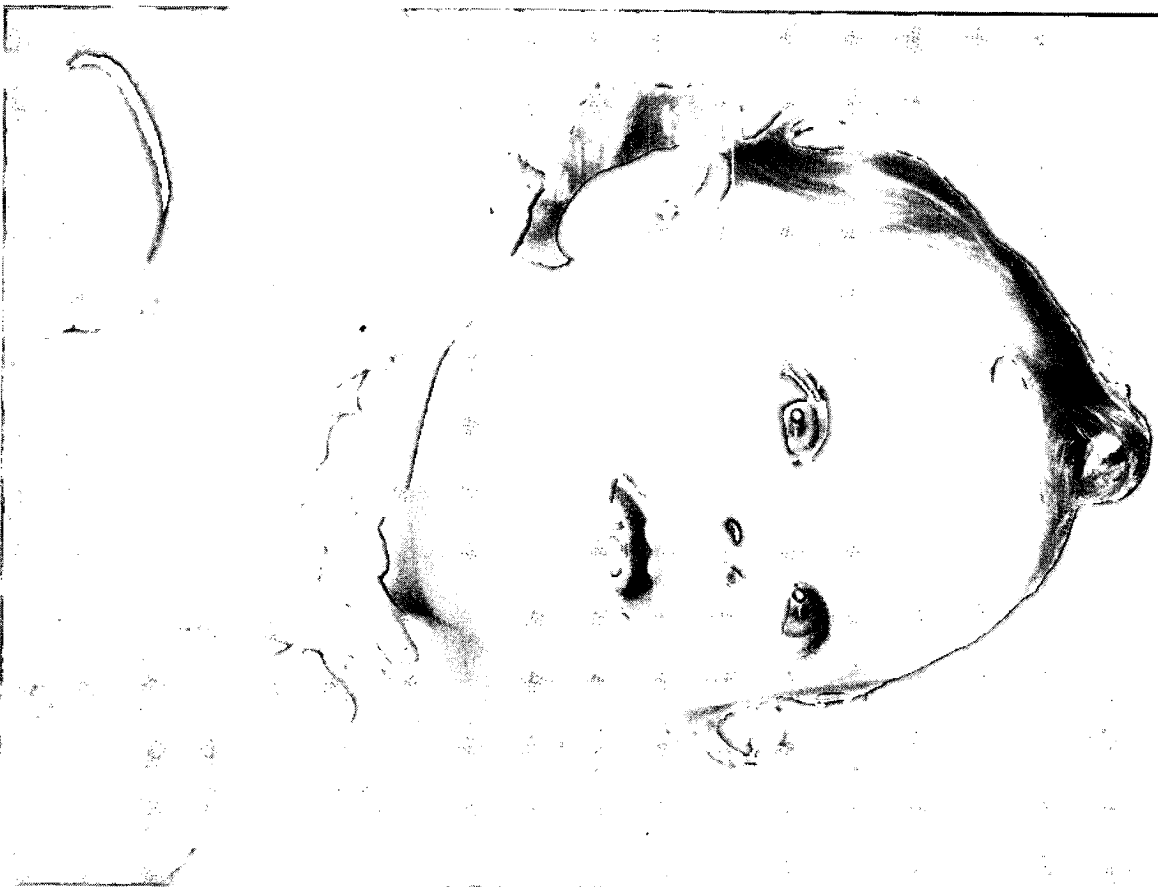
The holiness of man consists in his wholeness. See "The Desire of Ages," page 556.

"Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is . . . the great object of life."—*Education*, pages 15, 16.

FURTHER STUDY

Education, pages 15-20.

A New Creature



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

The restoration of the image of God in man is both an actual reality and an unrealized aim. Our relationship with God has been restored; yet why do we continue in sin? Why do we lack power to overcome? Why do we not have the love and faith and works that go with such a restored relationship?

What this means is that the restoration of the image of God in man is both a reality and a challenge to achieve it more fully; it has been accomplished once, and it is at the same time a continuing process. By the gift of God's grace the image of God has verily been restored in us, but we must continue to cooperate with God to receive it more fully and to keep it.

This dual aspect of the restoration of the image of God in man creates a tension. It is the same tension we experience also between the salvation already received in Christ and the one yet to be received; between the kingdom of God that God has already established in us and around us and the kingdom that Christ will establish when He returns in great glory. But it is a creative tension. The more we already reflect the image of God, the harder we will work to possess it fully and to demonstrate its effects on our lives and those of others. But let us make no mistake here. The sanctified life and the perfecting of our character are not the work of man, but of God. He has created in us a new heart, a new mind, and a new spirit. He has reconciled us to Himself, in Jesus Christ our Lord. All we can do is to acknowledge that fact and accept it by faith. The more we realize what great work Christ has wrought for us, and in us, the more we desire to become like Him. That is our work, even though that desire itself comes from God, who inspires us both to will and to work for His own chosen purpose. See Phil. 2:13.

As a people living under the judgment and preparing for the coming of Christ, we are urged to afflict our souls "by repentance of sin and humiliation before the Lord, lest . . . [we] be cut off. . . . There must be deep, faithful searching of heart. . . . Everyone must be tested, and found without spot or wrinkle or any such thing. . . .

"At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' Mark 13:33."
—*The Great Controversy*, page 490.

The restoration of the image of God in man is intimately related to the work of judgment and the coming of Christ. May this last lesson help us to acquire more fully the restoration of the image of God in us so that Christ may soon come.

LESSON OUTLINE

- 1. A New Nature, Col. 3:8-10**
- 2. A Holy Life, Eph. 4:24, 25**
- 3. A Part of Christ, 1 Cor. 12:11-13, 27**
- 4. Fellowship With Others, 1 John 1:6, 7**
- 5. An Ambassador for God, 2 Cor. 5:17, 18**
- 6. Awaiting the Lord, Titus 2:11-13**

Part 1
A NEW NATURE

"But now you must yourselves lay aside all anger, passion, malice, cursing, filthy talk—have done with them! Stop lying to one another, now that you have discarded the old nature with its deeds and have put on the new nature, which is being constantly renewed in the image of its Creator and brought to know God." Col. 3:8-10, NEB.

Two aspects of the restoration of the image of God in man stand out very clearly in this text. First, the change that makes possible the restoration of the image of God in man, on the one hand, is a one-time act, brought about by Christ. On the other hand, it is a continuing process. The change that occurred once is "*being constantly renewed in the image of its Creator.*"

The second aspect of the restoration of the image of God in man is that it is not an event or an experience that takes place without some form of human involvement. In the text (Col. 3:8-10) human activity stands out very clearly from such expressions as: "Lay aside," "have done with," "stop lying," "discard," "put on," et cetera. The renewal of our nature into the image of God is based on the fact that Christ has already begun His work in us. We cooperate with Christ in remaking us in the image of God. The restoration of the image of God in man does not take place without human involvement. We must want to be changed, desire to have a new nature, let Christ work in us and live in us. But even that desire is created by God, so that the new man is a creation of God, created out of nothing.

How does man acquire the new nature? Rom. 13:12, 14; Eph. 4:24.

The key term is "to put on." But the new nature, compared here with a garment, is not put on over the old one. The new nature is not a cover. The restoration of the image of God in man is an exchange of natures. In fact, in the words of the apostle Paul, the old nature is crucified with Christ and buried, and the new nature is a new creation that has come to life by the Word of God.

THINK IT THROUGH

Am I constantly renewed in the image of God? In what ways am I not?

"Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption." —*Testimonies*, Vol. 5, pp. 471, 472.

FURTHER STUDY

The Acts of the Apostles, pages 540-542, 557-560.

Part 2
A HOLY LIFE **What are some characteristics of the new being, re-created in the image of God?**

"And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." Eph. 4:24, 25.

The characteristics of the person who is re-created in the image of God are the *character of Jesus Christ*. The life of Christ was characterized by a union with God, on whom His whole life and person depended, and by love for His fellowmen, for whom He sacrificed Himself. Christ invites us to follow Him.

What power has God made available to men to live a holy life? 2 Thess. 2:13, 14. See also Acts 10:38.

"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character."—Ellen G. White, *Review and Herald*, Feb. 12, 1895.

Can a person re-created in the image of God avoid sinning? 1 John 3:5, 6.

Each child of God is called to be pure, as Christ is pure. As His child we will be able to say No to sin. Sin has put its mark on us; but, re-created in God's image through Christ our Lord, we should stop committing sins. "We need not retain one sinful propensity. . . .

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good."—Ellen G. White *Comments, SDA Bible Commentary*, Vol. 7, p. 943.

THINK IT THROUGH **How does the restoration of the image of God in man relate to the coming of Christ?**

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*Our High Calling*, page 150.

FURTHER STUDY *Steps to Christ*, "The Test of Discipleship," pages 64, 65. *Christ's Object Lessons*, "First the Blade, Then the Ear," page 69.

Part 3
A PART
OF CHRIST

What illustration does Paul use to teach the close relationship of believers to Jesus? 1 Cor. 12:11-13, 27.

The heart of the Pauline teaching on the new life is that the believer is a part of Jesus Christ.

The apostle Paul uses the term "body of Christ" in his epistles to four different churches. The new creature is united to the person and the life of Jesus Christ. It does not mean primarily that the person belongs to a body of believers, as the term has been interpreted later. What counts primarily is that the new creature is spiritually linked with Christ. His fellowship with others is a result of that union, not the other way around. Notice that the Bible speaks of that union with Christ as being "one flesh," much the same as husband and wife are one flesh. See 2 Cor. 11:2; 1 Cor. 6:15-20; Eph. 5:22-32.

How does a person become—and remain—a part of the body of Christ? Rom. 6:3-11; 1 Cor. 11:24-32.

Christ Himself instructed His followers to be baptized as a sign of the new life with Him. Mark 16:15, 16. And Christ Himself, likewise, instituted the sacred ordinance of the Lord's Supper to nurture that holy union with Him. Participation in the Lord's Supper aids the new creature in remaining part of the very life and personality of the risen Christ.

THINK IT THROUGH

How is benefit gained from the Lord's Supper? See Further Study reference.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, page 312.

FURTHER STUDY

The Desire of Ages, pages 656-661.

**Part 4
FELLOWSHIP
WITH OTHERS**

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:6, 7.

Participation in the body of Christ means also participation in the life of other people. The closer one comes to Christ, the closer one also grows in fellowship with others. If a person says, I am in Christ, and lives a life in isolation from others, he deceives himself and others. The meaning of fellowship, however, is not that as individuals we have relationships with others, but a life in communion with others.

What is the nature of our fellowship with others? 1 John 4:7-12, 20, 21.

There is an indissoluble connection between the restoration of man's union with God and love toward others. As the apostle Peter says, "Now that by obedience to the truth you have purified your souls until you feel sincere affection towards your brother Christians, love one another whole-heartedly with all your strength." 1 Peter 1:22, NEB.

How all-inclusive is this love for our fellowmen to be? Matt. 5:38-48. See also Acts 7:60.

The restoration of the image of God shows itself in a person's attitude toward others. Following Christ's example, the new creature is to relate to others as God has related to us. The love of Christ that compels us has nothing to do with the question whether the other person arouses affection in me or not. To love him—as Christ loved us—means this: to be for him and not against him, to help him, to forgive him, to do good and not evil to him. It is obvious that such a love is not spontaneously generated in us. It is a gift of God, who re-creates us in His own image.

THINK IT THROUGH **Meditate on 1 Corinthians 13.**

"Love is the evidence of . . . discipleship. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.' When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. *Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted.*"—*The Desire of Ages*, page 678. (Emphasis supplied.)

FURTHER STUDY *The Desire of Ages*, pages 674-680.

**Part 5
AN AMBASSA-
DOR FOR GOD**

"Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:17, 18.

Anyone who is united to Christ is also united to the work of Christ, "for the love of Christ controls us." 2 Cor. 5:14, RSV.

What did Jesus commission His followers to do? Matt. 28:18-20.

"The Saviour's commission to the disciples included all the believers. It includes all the believers in Christ to the end of time. . . . For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—*The Desire of Ages*, page 822.

By what means is the mission of the new creature accomplished? Mark 16:15-20.

Mission consists of *proclamation* (evangelism, teaching), *service* (healing, helping, education, et cetera) and *communion* (church, worship, fellowship). Proclamation without service and communion is like "sounding brass, or a tinkling cymbal." To have service and communion without proclaiming the Word of God with clarity and conviction is like giving a pain reliever to a person who needs surgery. It is, in fact, not a service at all.

What is the relationship between mission and the restoration of the image of God in man? 2 Cor. 5:18 through 6:2.

"Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge . . . to answer their cry."—*Education*, page 263.

THINK IT THROUGH **Why can only the person in whom the image of God has been restored be a good missionary?**

"As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ. . . . The church of Christ, every individual disciple of the Master, is heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish."—*Thoughts From the Mount of Blessing*, page 40.

FURTHER STUDY

The Desire of Ages, pages 825-827.

**Part 6
AWAITING
THE LORD**

In view of salvation, what elements should the Christian's manner of life include?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

When Adam sinned, he hid himself from God. That attitude is characteristic of all people who do not bear the image of God. And worse: Some scoff at the idea that the coming of Christ is at hand. 2 Peter 3:3, 4. The more we bear the image of our Maker, the stronger will be the desire to be wholly united with Him and to know Him as we have been known.

In six parables Jesus emphasized the importance of readiness and watchfulness: the porter (Mark 13:34-37), the master of the house (Matt. 24:43, 44), the faithful and unfaithful servants (Matt. 24:45-51), the ten virgins (Matt. 25:1-13), the talents (Matt. 25:14-30) and the sheep and the goats (Matt. 25:31-46).

How is Christ preparing the world today for His return to earth? Rev. 14:6, 7.

"At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. . . . Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'

"Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God."

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God."

"We are now living in the great day of atonement. . . . All who would have their names retained in the book of life should now, in the remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance."—*The Great Controversy*, pages 486-490.

"Watch ye therefore: . . . lest coming suddenly He find you sleeping." Mark 13:35, 36.

THINK IT THROUGH

What do I lack in the work of restoring God's image to be ready for the judgment?

FURTHER STUDY

Testimonies, Vol. 5, pp. 472-476.

LESSONS FOR THE THIRD QUARTER OF 1975

Sabbath School members who have not received a copy of the Adult Lessons for the third quarter of 1975 will be helped by the following outline in studying the first two lessons. The title of the series is "Faith in Action" which is a study of the Epistles of First and Second Timothy and Titus.

First lesson: "Introducing Two Young Men of Faith." Memory verse, 2 Tim. 1:5 and Titus 1:4. Lesson outline is as follows: (1) Timothy Meets Paul, Acts 14:19, 20; 16:1a. (2) Timothy's Family Life, Acts 16:1b; 2 Tim. 1:5. (3) Timothy's Character, Acts 16:2. (4) A Snapshot of Timothy, 1 Tim. 4:12. (5) Paul's Co-worker, 2 Tim. 3:10, 11. (6) Titus, the Other Son, Titus 1:4.

Second lesson: "The Purpose of Theology." Memory verse, 1 Tim. 1:4. Lesson outline is as follows: (1) The Challenge of Ephesus, 1 Tim. 1:3. (2) Authentic Credentials, 1 Tim. 1:1. (3) Faith Misunderstood, 1 Tim. 1:3, 4. (4) Aim of Doctrine, 1 Tim. 1:5. (5) Faith Exalts the Law, 1 Tim. 1:8-11. (6) Paul, an Example of Faith and Love, 1 Tim. 1:12-17.



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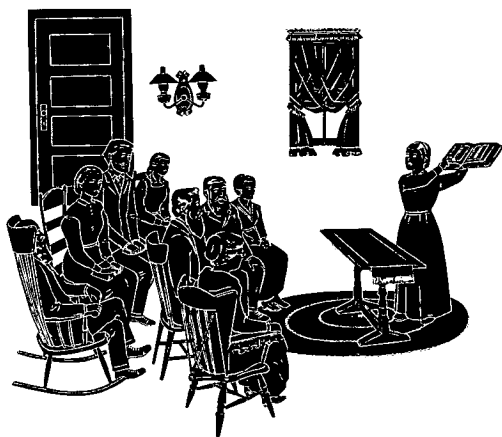
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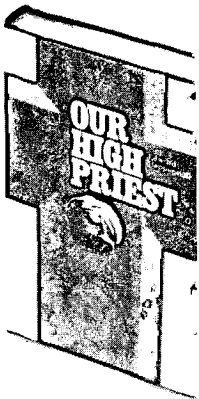
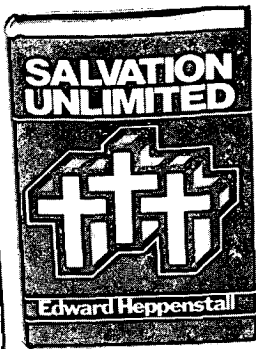
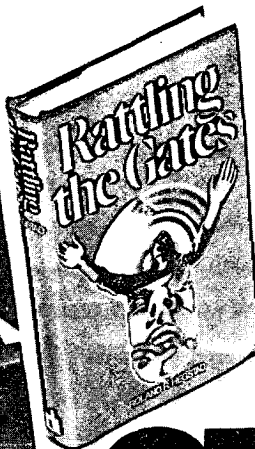


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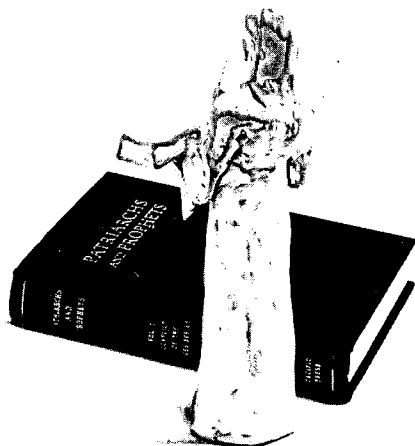
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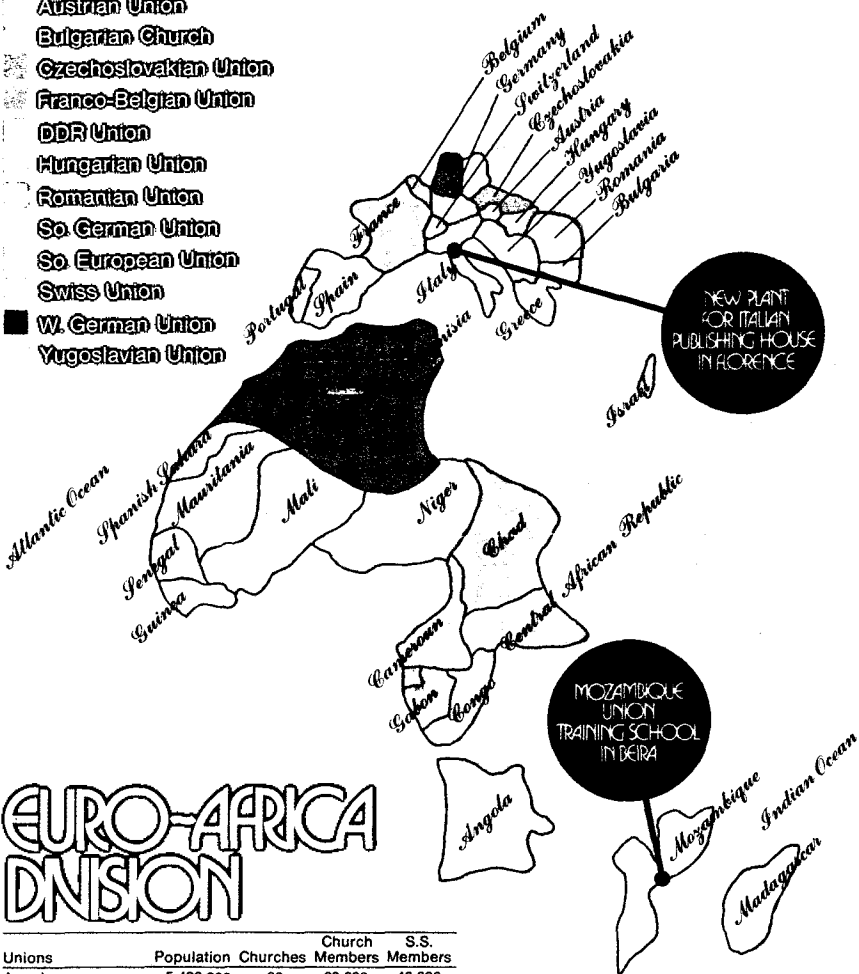
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Bulgarian Church	8,540,000	70	2,803	2,940
Czechoslovakian	14,410,000	129	7,421	10,200
Equatorial African	15,590,000	62	16,067	31,159
Franco-Belgian	61,260,000	122	6,918	4,377
German Dem. Rep.	17,050,000	327	11,706	13,417
Hungarian	10,350,000	144	5,541	5,541
Indian Ocean	8,993,000	152	9,049	12,412
Mozambique	7,360,000	44	14,395	27,026
Romanian	20,470,000	520	40,864	52,857
South German	29,808,200	222	13,188	15,047
Southern European	109,020,000	143	12,532	12,497
Swiss	6,320,000	56	4,005	3,543
West German	31,494,615	199	12,731	15,121
Yugoslavian	20,550,000	270	10,460	10,010
No. African Mission	35,140,000	6	93	—
Senegal Mission	18,500,000	2	90	150
Division Totals	427,745,815	2,578	199,129	266,059

(Figures as of 4th quarter, 1973)

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- North African Mission
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