

# The Gospel *According to John*

**MEMORY VERSE:** “*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*” (John 1:14).

“From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God.”—*Selected Messages, bk. 1, p. 228.*

**Suggested Reading:** *Patriarchs and Prophets*, pp. 44–51, 111–116. (At the bottom of this page)

## 1. JESUS, ONE WITH THE FATHER

Sunday, Dec 29

**a. What does God’s Word say about Jesus before His incarnation? John 1:1, 2.**

### John 1:1, 2

In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

“From the days of eternity the Lord Jesus Christ was one with the Father; He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love—to be ‘God with us.’ ”—*The Desire of Ages*, p. 19.

“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.”—*Patriarchs and Prophets*, p. 34.

**b. How was Jesus regarded by the Father and the angels? Psalm 45:6; Isaiah 9:6; Hebrews 1:3, 6–8.**

### Psalm 45:6

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

### Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

### Hebrews 1:3

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

## Hebrews 1:6–8

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. **7** And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. **8** But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

“Angels are God’s ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the ‘express image of His person,’ ‘the brightness of His glory,’ ‘upholding all things by the word of His power,’ holds supremacy over them all.”—*Ibid.*

## 2. THE PROCESS OF CREATION

Monday, Dec 30

**a. Who created all things? John 1:3, 10; Colossians 1:15–17; Hebrews 1:2.**

### John 1:3

All things were made by him; and without him was not any thing made that was made.

### John 1:10

He was in the world, and the world was made by him, and the world knew him not.

### Colossians 1:15–17

Who is the image of the invisible God, the firstborn of every creature: **16** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **17** And he is before all things, and by him all things consist.

### Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

“It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. ‘His strength setteth fast the mountains.’ ‘The sea is His, and He made it.’ Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father’s love.”—*The Desire of Ages*, p. 20.

**b. Describe the way in which the worlds and the universe were created. Psalms 33:6, 9; 104:1–6.**

### Psalms 33:6

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

### Psalms 33:9

For he spake, and it was done; he commanded, and it stood fast.

### Psalms 104:1–6

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. **2** Who coverest thyself with light as with a garment: who stretchest

out the heavens like a curtain: **3** Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: **4** Who maketh his angels spirits; his ministers a flaming fire: **5** Who laid the foundations of the earth, that it should not be removed for ever. **6** Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

“God spoke, and His words created His works in the natural world. God’s creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure.”—*The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1081.*

“As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth’s rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.”—*Patriarchs and Prophets, p. 44.*

“The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator’s work.”—*Ibid., p. 112.*

### 3. THE LIGHT OF THE UNIVERSE

Tuesday, Dec 31

**a. Who is the Author of all life and light—and how does this benefit us? John 1:4–9; Acts 17:28.**

#### John 1:4–9

In him was life; and the life was the light of men. **5** ¶ And the light shineth in darkness; and the darkness comprehended it not. **6** There was a man sent from God, whose name was John. **7** The same came for a witness, to bear witness of the Light, that all men through him might believe. **8** He was not that Light, but was sent to bear witness of that Light. **9** That was the true Light, which lighteth every man that cometh into the world.

#### Acts 17:28

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

“It was [Christ] who had spoken through everyone that throughout the ages had declared God’s word to man. Of Him all the excellences manifest in the earth’s greatest and noblest souls were reflections.”—*Education, p. 73.*

“Christ is the ‘Light, which lighteth every man that cometh into the world.’ John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light.”—*Ibid., p. 29.*

“The power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From

the smallest insect to man, every living creature is daily dependent upon His providence. . . .

“The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.”—*Ibid.*, p. 131.

**b. What does Jesus say concerning Himself? John 9:5; 8:12; 3:19; 12:46.**

**John 9:5**

As long as I am in the world, I am the light of the world.

**John 8:12**

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

**John 3:19**

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

**John 12:46**

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

“In the words, ‘I am the light of the world,’ Jesus declared Himself the Messiah. The aged Simeon . . . had spoken of Him as ‘a light to lighten the Gentiles, and the glory of Thy people Israel.’ Luke 2:32. In these words he was applying to Him a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared, ‘It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.’ Isaiah 49:6, R.V. This prophecy was generally understood as spoken of the Messiah, and when Jesus said, ‘I am the light of the world,’ the people could not fail to recognize His claim to be the Promised One.”—*The Desire of Ages*, p. 465.

**4. GOD WITH US**

*Wednesday, Jan 1*

**a. What did Isaiah prophesy about Christ’s name? Isaiah 7:14. When was this prophecy fulfilled? Matthew 1:22, 23.**

**Isaiah 7:14**

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

**Matthew 1:22, 23**

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

“Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand

that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.'—*The Desire of Ages*, p. 24.

**b. What did Jesus do to reach us in our fallen state? John 1:14; Philippians 2:5–8; Hebrews 2:14–18.**

**John 1:14**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**Philippians 2:5–8**

Let this mind be in you, which was also in Christ Jesus: **6** Who, being in the form of God, thought it not robbery to be equal with God: **7** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

**Hebrews 2:14–18**

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; **15** And deliver them who through fear of death were all their lifetime subject to bondage. **16** For verily he took not on him the nature of angels; but he took on him the seed of Abraham. **17** Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. **18** For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

“That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men.”—*Christ's Object Lessons*, p. 17.

“The Son of God was assaulted at every step by the powers of darkness. After His baptism He was driven of the Spirit into the wilderness, and suffered temptation for forty days. . . . If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1082.

“To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony.”—*Ibid.*, pp. 1081, 1082.

**a. What did Jesus come to do for humanity? John 3:16, 17; 1:12; Luke 19:10.**

**John 3:16, 17**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**John 1:12**

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

**Luke 19:10**

For the Son of man is come to seek and to save that which was lost.

“Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. ‘With His stripes we are healed.’ ”—*The Desire of Ages*, p. 25.

**b. How are we restored by Christ’s sacrifice? Galatians 4:5–7; Hebrews 2:10.**

**Galatians 4:5–7**

To redeem them that were under the law, that we might receive the adoption of sons. **6** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. **7** Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**Hebrews 2:10**

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

“Christ made a full and complete sacrifice, a sacrifice sufficient to save every son and daughter of Adam who should show repentance toward God for having transgressed His law, and manifest faith in our Lord Jesus Christ. . . . Christ is the Captain of our salvation, and by His own sufferings and sacrifice He has given an example to all His followers that watchfulness and prayer, and persevering effort, were necessary on their part if they would rightly represent the love which dwelt in His bosom for the fallen race.”—*Testimonies for the Church*, vol. 2, p. 664.

“God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of relationship with God. ‘If children,’ He says, ‘then heirs’ to an immortal inheritance. . . . Christ and His people are one.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1077.

**PERSONAL REVIEW QUESTIONS**

*Friday, Jan 3*

- 1. What nature has Jesus possessed since eternity?**
- 2. Who spread the heavens and laid the foundations of the earth?**
- 3. From whom does all true light emanate?**
- 4. What is Jesus called in Isaiah 7:14?**

## 5. What did Jesus become upon assuming our human nature?

*Suggested Reading: Patriarchs and Prophets, pp. 44–51, 111–116.*

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was;” “He commanded, and it stood fast.” Psalm 33:6, 9. He “laid the foundations of the earth, that it should not be removed forever.” Psalm 104:5. **(PP 44.1)**

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth’s rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God. **(PP 44.2)**

After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for “God said, Let Us make man in Our image, after Our likeness: and let them have dominion over ...all the earth.... So God created man in His own image; ...male and female created He them.” Genesis 1:26, 27. Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man’s narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was “the son of God.” **(PP 44.3)**

He was placed, as God’s representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, “Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: ... the beasts of the field; the fowl of the air, ... and whatsoever passeth through the paths of the seas.” Psalm 8:6-8. **(PP 45.1)**

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will. **(PP 45.2)**

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. **(PP 45.3)**

After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them "there was not found an help meet for him." Among all the creatures that God had made on the earth, there was not one equal to man. And God said, "It is not good that the man should be alone; I will make him an help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved. **(PP 46.1)**

God Himself gave Adam a companion. He provided "an help meet for him" (Genesis 2:18)—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one." Genesis 2:24. **(PP 46.2)**

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. **(PP 46.3)**

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator



gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life. **(PP 46.4)**

The creation was now complete. “The heavens and the earth were finished, and all the host of them.” “And God saw everything that He had made, and, behold, it was very good.” Genesis 2:1~3, 1:31. Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin or shadow of death marred the fair creation. “The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. **(PP 47.1)**

The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God “rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Genesis 2:2, 3. God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory. **(PP 47.2)**

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker. **(PP 47.3)**

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people. **(PP 48.1)**

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. **(PP 48.2)**

God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.” Psalm 19:1, 2. The beauty that clothes the earth is a token of God’s love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature and trace therein the wisdom, the power, and the love of the Creator. **(PP 48.3)**

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man’s existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan’s fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God. **(PP 48.4)**

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. 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. **(PP 49.1)**

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. **(PP 49.2)**

The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings—the handiwork of the great

Master Artist. In the surroundings of the holy pair was a lesson for all time—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works. If men would give less attention to the artificial, and would cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation. Pride and ambition are never satisfied, but those who are truly wise will find substantial and elevating pleasure in the sources of enjoyment that God has placed within the reach of all. **(PP 49.3)**

To the dwellers in Eden was committed the care of the garden, “to dress it and to keep it.” Genesis 2:15. Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation and a source of happiness. Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes, but this is wholly at variance with God’s purpose in creating man. What are the possessions of even the most wealthy in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our Creator, who understands what is for man’s happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence. **(PP 50.1)**

While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son. **(PP 50.2)**

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—“the wondrous works of Him which is perfect in knowledge” (Job 37:16)—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men’s study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancings of the clouds,” the mysteries of light and sound, of day and night—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God’s name was written. The order and harmony of

creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude. **(PP 50.3)**

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. **(PP 51.1)**

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man. **(PP 111.1)**

In the law given from Sinai, God recognized the week, and the facts upon which it is based. After giving the command, “Remember the Sabbath day, to keep it holy,” and specifying what shall be done on the six days, and what shall not be done on the seventh, He states the reason for thus observing the week, by pointing back to His own example: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator’s rest. **(PP 111.2)**

But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible. **(PP 111.3)**

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was done; He commanded, and it stood fast.” Psalm 33:6, 9. The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator’s work. The statement is made at the close of the first week’s record, “These are the generations of the heavens and of the earth when they were created.” Genesis 2:4. But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of His work. **(PP 112.1)**

Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. Bones of men and animals, as well as instruments of warfare, petrified trees, et cetera, much larger than any that now exist, or that have existed for thousands of years, have been discovered, and from this it is inferred that the earth was populated long before the time brought to view in the record of creation, and by a race of beings vastly superior in size to any men now living. Such reasoning has led many professed Bible believers to adopt the position that the days of creation were vast, indefinite periods. **(PP 112.2)**

But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present, but the time when these conditions existed can be learned only from the Inspired Record. In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them. **(PP 112.3)**

It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth. **(PP 113.1)**

There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. There are many who oppose the investigation of the prophecies, especially those of Daniel and the Revelation, declaring them to be so obscure that we cannot understand them; yet these very persons eagerly receive the suppositions of geologists, in contradiction of the Mosaic record. But if that which God has revealed is so difficult to understand, how inconsistent it is to accept mere suppositions in regard to that which He has not revealed! **(PP 113.2)**

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.” Deuteronomy 29:29. Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence. **(PP 113.3)**

God has permitted a flood of light to be poured upon the world in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the

Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity. **(PP 113.4)**

These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations. **(PP 114.1)**

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of everyday life, that finite minds, with all their boasted wisdom, can never fully understand. **(PP 114.2)**

Yet men of science think that they can comprehend the wisdom of God, that which He has done or can do. The idea largely prevails that He is restricted by His own laws. Men either deny or ignore His existence, or think to explain everything, even the operation of His Spirit upon the human heart; and they no longer reverence His name or fear His power. They do not believe in the supernatural, not understanding God's laws or His infinite power to work His will through them. As commonly used, the term "laws of nature" comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work in harmony with His own laws and yet wholly beyond the comprehension of finite beings! **(PP 114.3)**

Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work." John 5:17. **(PP 114.4)**

The Levites, in their hymn recorded by Nehemiah, sang, “Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, ... and Thou *preservest* them all.” Nehemiah 9:6. As regards this world, God’s work of creation is completed. For “the works were finished from the foundation of the world.” Hebrews 4:3. But His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom “we live, and move, and have our being.” Acts 17:28. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets and keeps them in position in their orderly march through the heavens. He “bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isaiah 40:26. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. He “maketh grass to grow upon the mountains” (Psalm 147:8), and by Him the valleys are made fruitful. “All the beasts of the forest ... seek their meat from God,” and every living creature, from the smallest insect up to man, is daily dependent upon His providential care. In the beautiful words of the psalmist, “These wait all upon Thee.... That Thou givest them they gather: Thou openest Thine hand, they are filled with good.” Psalm 104:20, 21, 27, 28. His word controls the elements; He covers the heavens with clouds and prepares rain for the earth. “He giveth snow like wool: He scattereth the hoarfrost like ashes.” Psalm 147:16. “When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures.” Jeremiah 10:13. **(PP 115.1)**

God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His word. **(PP 115.2)**

No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. Says the sacred writer: “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.” Job 11:7-9. The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond. **(PP 116.1)**

Yet the works of creation testify of God’s power and greatness. “The heavens declare the glory of God; and the firmament showeth His handiwork.” Psalm 19:1. Those who take the written word as their counselor will find in science an aid to understand God. “The invisible things of Him from the creation of the world are clearly seen, being understood

by the things that are made, even His eternal power and Godhead.” Romans 1:20. **(PP 116.2)**