

## Sabbath School Lesson #7 – Worshiping the Creator – 6-12 May 2023

**C**hrist would have us know that man was created for the glory of God. Thus, the four and twenty elders before the throne of God worship Him, saying, “Thou art worthy, O Lord, to receive glory and honour and power, for Thou has created all things, and for Thy pleasure they are and were created” (Revelation 4:11). But how is man meant to glorify God? He has no glory in himself; he has nothing about him which is worthy of being offered to God. He has no power to get anything that would be worthy. Only that which comes from God Himself can be worthy of presenting back to Him. God knew this when He created man, and made provision for man to be given that which he did not possess himself for an offering to his Creator. From the Saviour’s words in John 17:1, we learn how it is that man is to glorify God: “Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.” God bestows His love and favour upon His children, and they, in making manifest that love, can glorify Him. As we are told by Peter, we are chosen of God that we should “show forth the praises” of Him who has called us out of darkness into His marvellous light (1 Peter 2:9). Thus, let us praise Him, for He says, “Whoso offereth praise glorifieth Me” (Psalm 50:23).

**Sunday: A Companion in Tribulation** – What is the secret for a Christian going through tribulation and remaining faithful? The secret is the knowledge that one is sharing it with Christ. Says Peter: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy” (1 Peter 4:12-13). Christ is ever present in all our trials and temptations, for Christ “hath said, I will never leave thee nor forsake thee” (Hebrews 13:15). Christ’s very presence is joy; therefore suffering, trial, fierce temptations, are a cause for great rejoicing since they ensure His presence. If in temptations we remember that nothing can come to us apart from Him, every sharp thrust will only cause us joy; at least it will not arouse feelings of bitterness. What a different world it would be, even with all trials, the injustice, if people could but know the value of Christ’s presence, and that in all their affliction He is afflicted; that He Himself bears the sins, the sickness, and the sorrow of the world. Songs and rejoicing would be heard, and all the sorrow and bitterness would indeed flee away. The knowledge of His presence bearing all things has always caused martyrs to sing for very joy in the midst of the flames. But we are told that “every man is tempted when he is drawn away of his own lust, and enticed;” shall we count that joy? Most certainly; for the Lord is with us then as well as at any other time. Mind, that to be tempted, even when drawn of our own lusts, and enticed, is not in itself sin. We need not consent when sinners entice us, even though the enticer be our own sinful flesh; for Christ has power over all flesh; and the joy of the temptation comes in seeing and experiencing Christ’s mastery over sin in the flesh. Ah, what exquisite joy there is in victory! and the fiercer and stronger the foe the keener the joy; and that joy may be ours continually, for Christ has gained the victory for all mankind, and He is with us to the end.

**Monday: Worship the Creator** – What lies at the very foundation of worship and how must we Adventists guard that very foundation? Quoting one of our Adventist pioneers, EG White says: “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. This great fact can never become obsolete, and must never be forgotten.” — 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; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. 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” {GC 437.2}. There is a correlation between worshipping false gods and not keeping the Sabbath. The keeping of the Sabbath is primarily an act of

worship. The Sabbath was given as a memorial of God's creative power. It was given that man might worship the true "God, who created all things by Jesus Christ" (Ephesians 3:9). It was given to guard men against idolatry; for those who keep the Sabbath according to God's appointment, and for the reason for which He appointed it, can never worship false gods.

**Tuesday: A God Who Is Close** – What does Acts 17:27 teach us about the closeness of God? When Paul upon Mars' Hill rebuked the Athenians for their idolatry, he said that God is not far from every one of us, "for in Him we live, and move, and have our being." The men to whom he was speaking were heathen, yet it was just as true of them as it is of us. Then he quoted one of their own poets, who had said, "For we are also His offspring," and placed upon it the stamp of truth, by saying, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:27-29). Every move and breath of man is the working of the power of God. The power and divinity of God are manifest to every man. "Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father: there is a personal Christ, the Son" {RH March 17, 1904, par. 9}.

**Wednesday: Gospel, Judgment, Creation** – What is the relationship between the gospel, judgment, and creation. The gospel puts us into Christ, and in Him we are a new creation, and we fear not the judgment (see Romans 8:1-9). There is no condemnation to them which are in Christ. Why? Because He received the curse of the law, that the blessing might come on us. Nothing can come to us while we are in Him, without first passing through Him; but in Him all curses are turned to blessings, and sin is displaced by righteousness. His endless life triumphs over everything that comes against it. We are made "complete in Him."

**Thursday: The Creator on the Cross** – How is the love of God manifest through letting His Son die for us on the cross? We do well to first appreciate the context of Christ as our Creator. Before the earth was created, "The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him" {SR 13.2}. After creation and fall of man, God gave His Son to die for us. "God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lay hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!" {6LtMs, Lt 36a, 1890}. "Said the angel, "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. "But," said my accompanying angel, "that would avail nothing." The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercession of God's Son would pay the debt and save lost man from hopeless sorrow and misery" {EW 127.1}.