

LESSON 3 April 10-16 PELAJARAN 3 10-16 April

“All Future Generations” “TURUN- TEMURUN, UNTUK SELAMA-LAMANYA.”



SABBATH AFTERNOON SABAT PETANG

Read for This Week's Study: Gen. 3:6; Gen. 6:5, 11; Gen. 6:18; Gen. 9:12-17; Isa. 4:3, Rev. 12:17. **UNTUK PELAJARAN PEKAN INI BACALAH:** Kej. 3: 6; Kej. 6: 5, 11; Kej. 6: 18; Kej. 9: 12-17; Yes. 4: 3, Why. 12: 17.

Memory Text: “But Noah found grace in the eyes of the LORD” (**Genesis 6:8**). **AYAT HAFALAN:** “Tetapi Nuh mendapat kasih karunia di mata TUHAN” (Kejadian 6: 8).

Bacteria are plant organisms too small to see without a microscope. A single, common round bacterium appears no larger than a pencil point, even after being magnified 1,000 times. Given favorable conditions for growth – sufficient warmth, moisture, and food – bacteria multiply at an extremely rapid rate. For example, some bacteria reproduce by simple fission: a mature cell simply splits into two daughter cells. When fission takes place every hour, one bacterium can produce over 16,000,000 new bacteria in 24 hours. At the end of 48 hours, hundreds of billions of bacteria will have appeared. **Bakteri adalah organisme tumbuhan yang terlalu kecil untuk dilihat tanpa sebuah mikroskop. Satu bakteri biasa kelihatan tidak lebih**

besar dari ujung sebuah pensil, meskipun telah dibesarkan 1000 kali. Dengan kondisi yang memungkinkan untuk bertumbuh—kehangatan yang cukup, kelembaban, dan makanan—bakteri akan bertambah banyak dalam satu kecepatan yang sangat ekstrim. Sebagai contoh, beberapa bakteri berkembang biak dengan cara membela diri: satu sel dewasa terbagi dalam dua sel anak. Ketika pembelahan terjadi setiap jam, satu bakteri akan menghasilkan 18.000.000 bakteri baru dalam waktu 24 jam. Pada akhir 48 jam, ratusan miliar bakteri akan muncul.

This microscopic phenomenon in the natural world illustrates the rapid growth of evil after the Fall. Gifted with giant intellects, robust health, and longevity, this virile race forsook God and prostituted their rare powers to the pursuit of iniquity in all forms. While bacteria may be exterminated by sunlight, chemicals, or high temperatures, God chose to check this rampant rebellion by a universal Flood. Fenomena mikroskopik dalam dunia alam ini menggambarkan pertumbuhan kejahatan yang sangat cepat setelah kejatuhan. Dikaruniai dengan kemampuan in telek yang besar, kesehatan yang kuat, dan umur panjang, bangsa yang kuat ini melupakan Tuhan dan menyalahgunakan kekuatan mereka yang langka itu untuk kesalahan dalam segala bentuk. Sebagaimana bakteri dapat dimusnahkan oleh sinar matahari, zat kimia, atau temperatur yang tinggi, Allah memilih untuk menghentikan pemberontakan yang merajalela ini dengan Air Bah universal.

The Week at a Glance: What did sin do to God's creation? What were some of the characteristics of Noah? What elements were involved in the covenant with Noah? In what ways is God's grace revealed in the covenant with Noah before the Flood? What does the covenant God made with humanity after the Flood teach us about His universal love for us?

Sekilas Pelajaran Pekan Ini: Apakah yang dilakukan dosa terhadap ciptaan Allah? Apakah beberapa ciri sifat Nuh? Unsur-unsur apakah yang tercakup dalam perjanjian dengan Nuh? Dalam cara apakah kasih karunia Allah dinyatakan dalam perjanjian dengan Nuh sebelum Air Bah? Apakah perjanjian yang Allah buat dengan manusia setelah Air Bah ajarkan kepada kita tentang kasih-Nya yang universal kepada kita?

Study this week's lesson to prepare for Sabbath, April 17. Pelajari pelajaran minggu ini untuk persiapan Sabat 17 April.

Ellen White Notes:

In every period of this earth's history, God has had His men of opportunity, to whom He has said, "Ye are My witnesses." In every age there have been devout men, who gathered up the rays of light as they flashed upon their pathway, and who spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service.—**Gospel Workers, p. 13.**

The world was in its infancy; yet iniquity had become so deep and widespread that God could no longer bear with it; and He said, "I will destroy man whom I have created from the face of the earth." He declared that His Spirit should not always strive with the guilty race. If they did not cease to pollute with their sins the world and its rich treasures, He would blot them from His creation, and would destroy the things with which He had delighted to bless them. . . .

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews 11:7. While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.—**Patriarchs and Prophets, pp. 92, 95.**

The world is no more favorable today for the development of Christian character than in Noah's day. Then wickedness was so widespread. . . . "But Noah found grace in the eyes of the Lord. Noah was a just man and perfect in his generations, and Noah walked with God" (Genesis 6:7-9). Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator.

We are living in the last days of this earth's history, in an age of sin and corruption, and like Noah we are to so live that we shall be a pleasure to God, showing forth the praises of Him "who hath called you out of darkness into his marvelous light" (1 Peter 2:9). In the prayer which Christ offered to His Father just before His crucifixion, He said, "I pray not that thou shouldst take them

out of the world, but that thou shouldest keep them from the evil” (John 17:15).—**Selected Messages, book 1, p. 90.**

SUNDAY [↑] April 11 MINGGU 11 April

The Sin Principle (*Gen. 6:5*) Prinsip Dosa (*Kej. 6: 5*).

The divine opinion at the end of God’s creation was that all “was very good” (*Gen. 1:31*). Then sin entered, and the paradigm shifted. Things weren’t “very good” anymore. God’s orderly creation was marred by sin and all its loathsome results. Rebellion reached terrible proportions by Noah’s day; evil consumed the race. Though the Bible does not give us many details (see *Ellen G. White, Patriarchs and Prophets, pp. 90-92* for more), the transgressions and rebellion were clearly something that even a loving, patient, and forgiving God couldn’t tolerate. **Penilaian Ilahi pada akhir pekerjaan penciptaan Allah adalah “sungguh amat baik” (Kej. 1: 31). Kemudian dosa masuk, dan paradigma berubah. Segala sesuatu tidak “sungguh amat baik” lagi. Ciptaan Allah yang teratur telah dicemarkan oleh dosa dan semua akibatnya yang menjijikkan. Pemberontakan mencapai tingkatan yang mengerikan pada zaman Nuh; kejahatan telah merasuki seluruh bangsa manusia. Meskipun Kitab Suci tidak memberikan kita rincian yang banyak (lihat lebih lanjut pada Tulisan Ellen G. White, Alfa dan Omega, jld. 1, hlm. 90-92), pelanggaran dan pemberontakan jelaslah merupakan sesuatu bahkan Allah yang pengasih, sabar dan maha mengampuni ini tidak dapat terima lagi.**

How could things get so bad so quickly? The answer is, perhaps, not that hard to find. How many people, today, looking at their own sins, have not asked the same thing: How did things get so bad so quickly? **Bagaimana sehingga hal-hal ini dengan cepat menjadi buruk? Mungkin, jawabannya tidak sukar untuk ditemukan. Berapa banyak orangkah, sekarang ini, yang memandang dosa-dosa mereka sendiri, tidak bertanya tentang hal yang sama: bagaimana hal-hal buruk terjadi begitu cepat?**

Look up the texts listed below. Write down the point they make. Notice the steady progression of sin: Periksa daftar ayat-ayat di bawah ini. Tuliskan poin-poinnya. Perhatikan perkembangan dosa yang terus-menerus.

1. [Gen. 3:6](#) [1. Kej. 3:6](#)

2. [Gen. 3:11-13](#) [2. Kej. 3: 11-13](#)

3. [Gen. 4:5](#) [3. Kej. 4: 5](#)

4. [Gen. 4:8](#) [4. Kej. 4:8](#)

5. [Gen. 4:19](#) [5. Kej. 4: 19](#)

6. [Gen. 4:23](#) [6. Kej. 4: 23](#)

7. [Gen. 6:2](#) [7. Kej. 6:2](#)

8. [Gen. 6:5, 11](#) [8. Kej. 6: 5, 11](#)

[Genesis 6:5](#) and [11](#) did not arise in a vacuum. There was a history before them. This terrible result had a cause. Sin progressively got worse. It tends to do that. Sin is not like a cut or a wound, with some automatic, built-in process that brings healing. On the contrary, sin, if left unchecked, multiplies, never satisfied until it leads to ruin and death. One does not have to imagine life before the Flood to see this principle operating. It exists all around us even now. **Kejadian 6: 5 dan tidak ditulis dalam kehampaan. Ada sejarah sebelumnya. Akibat yang mengerikan ini ada penyebabnya. Secara bertahap dosa menjadi lebih buruk. Dosa cenderung bekerja demikian. Dosa tidak seperti luka atau sayatan, dengan proses otomatis yang memang sudah ada dalam tubuh membawa kesembuhan. Sebaliknya, dosa, jika dibiarkan tidak dimusnahkan, akan bertambah banyak, dan tidak pernah puas sampai itu membawa kehancuran dan**

kematian. Seseorang tidak perlu membayangkan kehidupan sebelum Air Bah untuk melihat cara kerjanya. Dosa itu ada di sekeliling kita bahkan sampai sekarang ini.

No wonder God hates sin; no wonder, sooner or later, sin will be eradicated. A just, loving God could do nothing else with it. **Tidaklah mengherankan Allah membenci dosa; tidak heran, segera atau nanti, dosa akan dimusnahkan. Allah yang adil dan penuh kasih tidak dapat melakukan yang lain atas dosa itu.**

The good news, of course, is that though He wants to get rid of sin, He wants to save sinners. That's what the covenant is all about. **Kabar baik, tentunya, adalah meskipun Dia ingin menghapuskan dosa, Dia ingin menyelamatkan orang-orang berdosa. Itulah maksud utama perjanjian.**

[Ellen G White Notes:](#)

Without the grace of God, men love to do evil. They walk in darkness, and do not possess the power of self-control. They give loose rein to their passions and appetites until all the finer feelings are lost and only the animal passions are manifested. Such men need to feel a higher, controlling power, which will constrain them to obey. If rulers do not exercise a power to terrify the evildoer, he will sink to the level of the brute. The earth is growing more and more corrupt.—**Testimonies for the Church, vol. 1, p. 362.**

It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God; and the earth was filled with violence." God had given men His commandments as a rule of life, but His law was transgressed, and every conceivable sin was the result. The wickedness of men was open and daring, justice was trampled in the dust,

and the cries of the oppressed reached unto heaven.—**Patriarchs and Prophets, p. 91.**

Will God compel your obedience, will He compel your will? Never. The Lord has furnished you with capacities, with intelligence, with reason. He has sent from heaven His only-begotten Son to open the way for you, and to place within your reach immortality. What account can you render to God for your weakness, your disobedience, your impurity, your evil thoughts and evil works? . . .

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, where it will be comparatively easy work, without any special effort, any special fighting, without any crucifixion of self; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy.

If God has made provision for man to have eternal life, He has means to meet the requirement that man shall practice holiness in this life. All who would evidence that they have a hold on the future life will give practical demonstrations in their life, their character, that they are living in newness of life, in purity and holiness here, following that which is revealed.—**Testimonies to Ministers and Gospel Workers, pp. 452, 453.**

MONDAY [↑] April 12 SENIN 12 April

The Man Noah (*Gen. 6:9*) Orang Itu Nuh (*Kej. 6: 9*).

Amid all the texts about the evil of the antediluvian (pre-Flood) world, the man Noah stands out in contrast to those around him. Look at the above text, at the three particular points that the Bible mentions about him. To the best of your ability, write down what you think each of these points mean: **Di tengah-tengah ayat-ayat tentang kejahatan orang-orang di dunia kuno (sebelum Air Bah), Nuh berbeda dengan mereka yang ada di sekitarnya. Lihatlah ayat di atas, pada tiga poin khusus yang Kitab Suci nyatakan tentang dia. Dengan kesanggupan terbaikmu, tuliskan apa yang Anda pikirkan tentang maksud dari poin-poin ini.**

1. He was “a righteous man” 1. Dia adalah "seorang yang benar"

2. He was “blameless” 2. Dia "tidak bercela"

3. He “walked with God” 3. Dia "bergaul dengan Allah."

There is no question, Noah was someone who had a saving relationship with the Lord. He was someone whom God could work with, someone who would listen to Him, obey Him, and trust in Him. That is why the Lord was able to use Noah to fulfill His purposes and why Peter, in the New Testament, called him “a preacher of righteousness” ([2 Pet. 2:5](#)). Tidak ada pertanyaan, Nuh adalah seorang yang memiliki hubungan yang menyelamatkan dengan Tuhan. Dia adalah seorang yang dapat bekerja dengan Allah, seorang yang mendengarkan Dia, menuruti Dia, dan percaya kepada-Nya. Itulah sebabnya Tuhan sanggup menggunakan Nuh untuk memenuhi tujuan-Nya dan mengapa Petrus, dalam Perjanjian Baru, menyebut dia “pemberita kebenaran” (2 Pet. 2: 5).

Read [Genesis 6:8](#). How does this text help us understand the relationship between Noah and the Lord? Bacalah Kejadian 6: 8. Bagaimana ayat ini menolong kita mengerti hubungan Nuh dengan Tuhan?

The word *grace* occurs here for the first time in Scripture and clearly has the same meaning as in the New Testament references, where the merciful, unmerited favor of God, exercised toward undeserving sinners, is described. Thus, we need to understand that however “blameless,” and “righteous” Noah was, he was still a sinner who needed the unmerited favor of his God. In that sense, Noah is no different from any of us who seek earnestly to follow the Lord. Kata kasih karunia di sini untuk pertama kali muncul dalam Kitab Suci dan jelas memiliki arti yang sama seperti dalam ayat-ayat Perjanjian Baru, di mana Allah penyayang, yang menunjukkan kebaikan kepada orang-orang berdosa yang tidak layak menerimanya, digambarkan. Jadi, kita perlu mengerti bahwa meskipun Nuh “tidak bercela,” dan “benar,” dia tetap seorang berdosa yang membutuhkan suatu kebaikan kepada yang tidak layak menerima dari Allahnya. Dalam pengertian itu, Nuh

tidak berbeda dengan satu di antara kita yang berusaha dengan sungguh sungguh untuk mengikuti Tuhan.

Understanding that Noah needed God’s grace, as do the rest of us, look at your own life and ask yourself this question, Could it be said of me that I am, like Noah, “righteous,” “blameless,” and that I “walk with God”? Write down your reasons for whatever position you take and (if you feel comfortable) share it with the class on Sabbath. Memahami bahwa Nuh membutuhkan kasih karunia Allah, sebagaimana kita semuanya, lihatlah kehidupanmu sendiri dan tanyakan pada diri sendiri pertanyaan ini, bisakah hal itu dikatakan untuk saya bahwa, sebagaimana Nuh, "benar," "tidak bercela," agar supaya saya "bergaul dengan Allah"? Tuliskan alasan-alasan Anda atas posisi apa saja yang Anda ambil dan (jika Anda merasa nyaman) bagikan itu dengan teman sekelas Anda pada hari Sabat.

Ellen G White Notes:

Monday, April 12: The Man Noah

Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by His holy integrity and unwavering faithfulness. While the world around him were disregarding God, and were indulging in all manner of extravagant dissipation which led to violence and crimes of every kind, the faithful preacher of righteousness declared to that generation that a flood of water was to deluge the world because of the unsurpassed wickedness of its inhabitants. He warned them to repent and believe, and find refuge in the ark.

The message of Noah was to him a reality. Amid the scoffs and jeers of the world, he was an unbending witness for God. His meekness and righteousness were in bright contrast to the revolting crimes, intrigue, and violence continually practiced around him. A power attended his words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power. . . . How simple and childlike, amid the unbelief of a scoffing world, was the faith of Noah.—**Reflecting Christ, p. 322.**

Noah did not mix the soft, pleasing deceptions of Satan with his message. He did not utter the sentiment of many of his day who declared that God was too merciful to do such a terrible work. Many asserted that God would grant the wicked another season of probation; but Noah did not indulge them in the faintest hope that those who neglected the present opportunity, who rejected the present message, would be favored with another opportunity of salvation. He knew the power of God, and realized that God would fulfill His word. His fear of God did not separate him from God, but served to draw him closer to Him, and to lead him to pour out his soul in earnest supplication.—**Signs of the Times, April 18, 1895.**

The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from the human heart. There before us lie the lives of the believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible they would have been more than human, and our sinful natures would despair of ever reaching such a point of excellence. But seeing where they struggled and fell, where they took heart again and conquered through the grace of God, we are encouraged, and led to press over the obstacles that degenerate nature places in our way.—**Testimonies for the Church, vol. 4, p. 12.**

TUESDAY ↑ April 13 SELASA 13 April

Covenant With Noah Perjanjian dengan Nuh.

“But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.” ([Gen. 6:18](#), RSV). “Tetapi dengan engkau Aku akan mengadakan perjanjian-Ku, dan engkau akan masuk ke dalam bahtera itu: engkau bersama-sama dengan anak-anak mu dan isterimu dan isteri anak-anakmu” (Kej. 6: 18).

In this one verse we have the basics of the biblical covenant that God makes with humanity: God and humankind enter into an agreement. Very simple. **Dalam satu ayat ini kita memiliki dasar perjanjian yang Kitab Suciiah**

yang Allah buat dengan manusia: Allah dan manusia masuk dalam satu kesepakatan. Sangat sederhana.

Yet, there are more elements than first meet the eye. To begin, there is the element of obedience on humanity's part. God says to Noah that he and his family shall go into the ark. They have their part to do, and if they do not do it, the covenant is broken. If the covenant is broken, they are the ultimate losers, for in the end they are the beneficiaries of the covenant. After all, if Noah said No to God and did not want to abide by the covenant or said Yes but then changed his mind, what would have been the results for him and his family? **Tetapi, ada unsur-unsur yang lebih dari pandangan mata yang pertama. Pertama, ada unsur penurutan di pihak manusia. Allah berkata kepada Nuh bahwa dia dan keluarganya harus masuk ke dalam bahtera. Mereka memiliki peran untuk dilakukan, dan jika mereka tidak melakukannya, perjanjian itu rusak. Jika perjanjian itu rusak, merekalah pecundang utamanya, karena pada akhirnya merekalah yang mendapatkan keuntungan dari perjanjian itu. Bagaimana pun, jika Nuh berkata, Tidak kepada Allah dan tidak mau tinggal dalamnya atau berkata, Ya tetapi kemudian mengubah pikirannya, apakah nanti akibat baginya dan keluarganya?**

God says that it is “my covenant.” What does that tell us about the basic nature of the covenant? What difference would there be in our concept of the covenant if the Lord had called it “our covenant”? Allah berkata itulah “perjanjian-Ku.” Apakah yang kalimat ini nyatakan tentang sifat dasar perjanjian itu? Apa perbedaan yang ada dalam konsep kita tentang perjanjian itu jika Allah menyebutnya “perjanjian kita”?

However unique this particular situation, we see here the basic God-human dynamic found in the covenant. By establishing “my covenant” with Noah, God here again displays His grace. He shows that He is willing to take the initiative in order to save human beings from the results of their sins. In short, this covenant must not be seen as some sort of union of equals in which each “partner” in the covenant is dependent upon the other. We could say that God “benefits” from the covenant, but only in a radically different sense from which humans do. He benefits in that those whom He loves will be given eternal life – no small satisfaction for the Lord ([*Isa. 53:11*](#)). But that is not to say that He benefits in the same way we – on the

receiving end of the same covenant – benefit. Betapa pun uniknya situasi ini, kita lihat di sini dasar dinamika Allah dan manusia yang terdapat dalam perjanjian itu. Dengan menetapkan “perjanjian-Ku” dengan Nuh, di sini kembali Allah menunjukkan kasih karunia-Nya. Dia menunjuk kan bahwa Dia rela memulai untuk menyelamatkan manusia dari akibat dosa-dosa mereka. Singkatnya, perjanjian ini tidak boleh dilihat semacam persekutuan yang sederajat di mana setiap “pasangan” dalam perjanjian itu bergantung satu dengan yang lain. Kita dapat mengatakan bahwa Allah “beruntung” dengan perjanjian itu, tetapi hanya dalam satu pengertian yang sangat berbeda dari manusia. Dia beruntung dalam diri mereka yang Dia kasih pasti akan diberikan kehidupan kekal—itu bukan kepuasan kecil bagi Allah (Yes. 53: 11). Tetapi tidaklah mengatakan bahwa Dia beruntung dalam cara yang sama dengan—hasil akhir yang perjanjian yang sama—keuntungan kita.

Try this analogy: a man has fallen overboard from a boat in the midst of a storm. Someone on the deck says that he will throw a life preserver over to haul him in. The one in the water, however, has to agree to his end of the “deal,” and that is, to grab on and to hold on to what has been provided him. That, in many ways is what the covenant between God and humanity is all about. Cobalah analogi ini: seorang telah jatuh keluar dari perahu di tengah-tengah badai. Seorang di atas dek berkata bahwa ia akan melemparkan pelampung dengan tali untuk menarik dia. Tetapi, orang yang ada di dalam air harus setuju akan hasil akhir dari “kesepakatan,” ini, yaitulah menangkap dan berpegang pada apa yang telah disediakan untuknya. Dalam banyak cara begitulah perjanjian antara Allah dan manusia.

How does the above analogy help you understand the concept of grace that exists in the covenant? How does it help you understand what your relationship to God even now needs to be based on?

Bagaimana analogi tersebut menolong Anda mengerti konsep kasih karunia yang ada di dalam perjanjian itu? Bagaimana itu menolong Anda mengerti, harus didasarkan atas apakah hubungan Anda dengan Allah sekarang ini?

[Ellen G. White Notes:](#)

Tuesday, April 13: Covenant With Noah

It was through Noah's consistent faith and works combined that condemned the world. He not only preached the present truth appropriate for that time, but he acted every sermon. Had he never lifted his voice in warning, his works, his holy character among the corrupt and ungodly would have been condemning sermons to the unbelieving and dissolute of that age. He bore himself with a Christlike patience and meekness under the provoking insults, taunts, and mockery. His voice was often heard in prayer to God for His power and help that he might do all the commandments of God. This was a condemning power to the unbelieving.—**This Day With God, p. 235.**

The world has become bold in transgression of God's law. Because of His long forbearance, men have trampled upon His authority. They have strengthened one another in oppression and cruelty toward His heritage. . . . But there is a line beyond which they cannot pass. The time is near when they will have reached the prescribed limit. Even now they have almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The Lord will interpose to vindicate His own honor, to deliver His people, and to repress the swellings of unrighteousness.

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their iniquity reached so great a height that the Lord brought a flood of waters upon the earth, and swept away its wicked inhabitants.

From age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made manifest that there is a God in Israel who will maintain His law and vindicate His people.—**Christ's Object Lessons, pp. 177, 178.**

Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. . . .

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments.—**Patriarchs and Prophets, p. 363.**

WEDNESDAY  April 14 RABU 14 April

Sign of the Rainbow Tanda Pelangi.

“And God said, ‘This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth’ ([Gen. 9:12-13](#), RSV). “Dan Allah berfirman: ‘Inilah tanda perjanjian yang Kuadakan antara Aku dan kamu serta segala makhluk yang hidup, yang bersama-sama dengan kamu, turun-temurun, untuk selama-lamanya: Busur-Ku Kutaruh di awan, supaya itu menjadi tanda perjanjian antara Aku dan bumi’ (Kej. 9: 12, 13, RSV).

Few natural phenomena are more beautiful than the rainbow. Who does not remember as a child one's first fascination and wonder as those amazing bars of light bent across the sky like some sort of beckoning, mystical portal into the heavens (or maybe merely a clown's belt)? Even as adults, our breath can be taken away by the sight of those outrageous colors in the clouds. No wonder that even today the rainbow is used as a symbol for so many things: from political organizations to cults to rock bands to travel agencies (look up the word “rainbow” on the Web and see). Obviously, those beautiful bands of color still touch chords in our hearts and minds. **Sedikit fenomena alam yang lebih indah daripada pelangi. Siapakah yang tidak ingat ketika seorang anak pertama kali terpesona dan heran ketika garis-garis cahaya melengkung di awan sama seperti memberi syarat, sebuah pintu gerbang ajaib masuk ke awan-awan (atau mungkin hanyalah seperti ikat pinggang seorang pelawak)? Bahkan bagi orang dewasa, napas kita akan tertahan karena memandangi warna-warna yang luar biasa di awan. Tidak heran bahkan sampai sekarang ini pelangi digunakan sebagai simbol untuk banyak perkara: mulai dari organisasi politik sampai pada kelompok agama,**

grup musik rok, biro perjalanan (carilah kata “pelangi” pada internet dan lihat). Jelaslah, kumpulan warna yang indah itu masih menyentuh perasaan hati dan pikiran kita.

Of course, that was God’s whole point. Tentu saja, karena itulah poin utama Allah.

Why did the Lord say the rainbow would symbolize? [Gen. 9:12-17](#). Mengapa Allah berkata bahwa pelangi akan menjadi tanda? Kej. 9: 12-17.

The Lord said He would use the rainbow as a sign of “my covenant” ([Gen. 9:15](#)). How interesting that He would use the word *covenant* here, for, in this case, the covenant differs from how it is used elsewhere. In contrast to the covenant with Abraham or the Sinai covenant, there is no specific obligation expressed on the part of those who would benefit from the covenant (even Noah). God’s words here are to all people, to “every living creature of all flesh” ([Gen. 9:15](#), RSV) for “all future generations” ([Gen. 9:12](#), RSV). God’s words are universal, all-encompassing, regardless of whether anyone chooses to obey the Lord or not. In this sense the concept of *covenant* is not used as it is elsewhere in the Bible when talking about the relationship between God and humans. Tuhan berkata Dia akan menggunakan pelangi sebagai tanda “perjanjian-Ku” (Kej. 9: 15). Sungguh menarik karena Dia menggunakan kata perjanjian di sini, karena, dalam kasus ini, perjanjian itu berbeda penggunaannya dengan penggunaan di tempat lain. Berbeda dengan perjanjian dengan Abraham atau perjanjian Sinai, tidak ada tuntutan khusus dari pihak mereka yang akan diuntungkan dari perjanjian itu dinyatakan (bahkan Nuh). Perkataan Allah di sini adalah untuk semua orang, kepada “segala makhluk yang hidup” (Kej. 9: 15) “turun-temurun, untuk selama-lamanya” (Kej. 9: 12). Firman Allah itu bersifat universal, meliputi seluruh, tidak peduli seorang memilih untuk menurut Tuhan atau tidak. Dalam pengertian ini perjanjian tidak digunakan sebagaimana itu digunakan dalam bagian Kitab Suci yang lain manakala berbicara mengenai hubungan antara Allah dan manusia.

In what sense does this covenant also reveal God’s grace? Who initiated this covenant? Who is the ultimate benefactor? Dalam pengertian apa perjanjian ini juga menyatakan kasih karunia Allah? Siapakah yang memulai perjanjian ini? Siapakah yang paling bermurah hati?

Though the covenant, as expressed here, does not come with specific obligations on our part (God's part, of course, is never to destroy the world with a flood), how could our knowledge of what the rainbow symbolizes influence us to live in obedience to the Lord? In short, are there some implied obligations on our part when we look up into the sky and see the rainbow? Think of the whole context in which the rainbow came and the lessons we can learn from that account. **Meskipun perjanjian itu, sebagaimana yang digambarkan di sini, tidak datang dengan kewajiban-kewajiban di pihak kita (bagian Allah, tentu saja, tidak pernah menghancurkan dunia dengan sebuah Air Bah), bagaimana bisa pengetahuan kita akan pelangi menandakan pengaruhnya atas kita untuk hidup dalam penurutan kepada Tuhan. Ringkasnya, apakah ada tersirat kewajiban-kewajiban di pihak kita manakala kita memandang ke langit dan melihat pelangi? Pikirkan konteks keseluruhan waktu pelangi ada dan pelajaran-pelajaran yang kita dapat pelajari dari peristiwa tersebut.**

[Ellen G. White:](#)

Wednesday, April 14: Sign Of The Rainbow

In the joy of their release Noah did not forget Him by whose gracious care they had been preserved. His first act after leaving the ark was to build an altar and offer from every kind of clean beast and fowl a sacrifice, thus manifesting his gratitude to God for deliverance and his faith in Christ, the great sacrifice. This offering was pleasing to the Lord; and a blessing resulted, not only to the patriarch and his family, but to all who should live upon the earth. "The Lord smelled a sweet savor; and the Lord said in His heart, I will not again curse the ground any more for man's sake. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Here was a lesson for all succeeding generations. Noah had come forth upon a desolate earth, but before preparing a house for himself he built an altar to God. His stock of cattle was small, and had been preserved at great expense; yet he cheerfully gave a part to the Lord as an acknowledgment that all was

His. In like manner it should be our first care to render our freewill offerings to God. Every manifestation of His mercy and love toward us should be gratefully acknowledged, both by acts of devotion and by gifts to His cause.—**Patriarchs and Prophets, p. 105.**

What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence the fact to all generations that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was his design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious circle that compasseth the earth, that their parents could explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had bended the bow, and placed it in the clouds, as a token that he would never bring again a flood of waters on the earth.

This symbol in the clouds was to confirm the belief of all, and establish their confidence in God, for it was a token of divine mercy and goodness to man. That although God had been provoked to destroy the earth by the flood, yet his mercy still encompasseth the earth. God says, when he looketh upon the bow in the cloud he will remember. He would not have us understand that he would ever forget; but he speaks to man in his own language, that man may better understand him.—**Spiritual Gifts, vol. 3, p. 74.**

The words and promises of God are the only foundation of our faith. Take the word of God as truth, as a living, speaking voice to you, and obey faithfully every requirement. God is faithful, who hath promised. . . . Our blessings are limited by the weakness of our faith. God is not unwilling to bestow; He is a reservoir of power.—**Counsels on Sabbath School Work, p. 72.**

THURSDAY ↑ April 15 KAMIS 15 April

“Only Noah Was Left” “Hanya Nuh yang Tinggal.”

“He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark” ([Gen. 7:23](#), RSV). “Demikianlah dihapuskan Allah segala yang ada, segala yang di muka bumi, baik manusia maupun hewan dan

binatang melata dan burung-burung di udara, sehingga semuanya itu dihapuskan dari atas bumi; hanya Nuh yang tinggal hidup dan semua yang bersama-sama dengan dia dalam bahtera itu” (Kej. 7: 23).

In this text one finds the first mention of the concept of “the remnant” in the Scriptures. The word translated “was left” comes from another word whose root forms are used many times in the Old Testament where the idea of a *remnant* is conveyed. Dalam ayat ini orang menemukan penyebutan pertama konsep “yang sisa” dalam Kitab Suci. Kata tersebut diterjemahkan “yang tinggal” berasal dari kata yang lain yang bentuk akar katanya banyak kali digunakan dalam Perjanjian Lama di mana ide yang “sisa” disampaikan.

“And God sent me before you to preserve for you a *remnant* on earth, and to keep alive for you many survivors.” (Gen. 45:7, RSV; *emphasis supplied*). “Maka Allah telah menyuruh aku mendahului kamu untuk menjamin kelanjutan keturunanmu di bumi ini dan untuk memelihara hidupmu, sehingga sebagian besar dari padamu tertolong” (Kej. 45: 7).

“And he *who is left* in Zion and *remains* in Jerusalem will be called holy, every one who has been recorded for life in Jerusalem” (Isa. 4:3, RSV; *emphasis supplied*). “Dan orang yang tertinggal di Sion dan yang tersisa di Yerusalem akan disebut kudus, yakni setiap orang di Yerusalem yang tercatat untuk beroleh hidup,” (Yes. 4: 3).

“In that day the Lord will extend his hand yet a second time to recover *the remnant which is left* of his people” (Isa. 11:11, RSV; *emphasis supplied*). “Pada waktu itu Tuhan akan mengangkat pula tangan-Nya untuk menebus sisa-sisa umat-Nya” (Yes. 11: 11).

In all these cases, the italicized words are linked to the similar words “was left” found in Genesis 7:23, (RSV). Pada kasus-kasus ini, kata-kata yang ditulis miring, dihubungkan dengan kata yang sama “terpelihara hidup” yang terdapat dalam Kejadian 7:23.

Look at Genesis 7:23 and the other examples. How do you understand the concept of a remnant here? What are the surrounding conditions that led to a remnant? How does the covenant fit in with the idea of a remnant? Lihat Kejadian 7: 23 dan contoh-contoh yang lain. Bagaimana Anda mengerti konsep satu umat yang sisa di sini? Apakah kondisi di sekitar yang mengarah pada umat yang sisa? Bagaimana perjanjian cocok dengan ide umat yang sisa?

At the time of the Flood, the Creator of the world became the Judge of the world. The nearing worldwide judgment raised the question whether all life on earth – even human life – would be destroyed. If not, who would be the survivors? Who would be the remnant? Pada waktu Air Bah, Pencipta dunia menjadi Hakim dunia ini. Penghakiman yang mendekat atas seluruh dunia memunculkan pertanyaan apakah semua yang hidup di atas dunia—bahkan kehidupan manusia—akan dihancurkan. Jika tidak, siapakah yang akan bertahan? Siapakah yang akan menjadi umat yang sisa?

In this case, it was Noah and his family. Yet Noah's salvation was linked to God's covenant with him ([Gen. 6:18](#)) – a covenant that originated and was executed by a God of mercy and grace. They survived only because of what God did for them, however important their cooperation was. Whatever Noah's covenant obligations were, and no matter how faithfully he executed them, his only hope was in God's mercy. Dalam perkara ini, adalah Nuh dan keluarganya. Tetapi keselamatan Nuh berhubungan dengan perjanjian Allah dengannya (Kej. 6: 18)—sebuah perjanjian yang dimulakan dan dijalankan oleh Allah yang penuh kasih karunia. Mereka bertahan hanya oleh karena apa yang Allah perbuat kepada mereka, bagaimana pun juga penting kerja sama mereka. Apa pun kewajiban Nuh dalam perjanjian itu, tidak peduli betapa setia dia melakukannya, pengharapannya hanyalah pada kasih karunia Allah.

Based upon our understanding of last-day events, which includes a time when God will have a remnant (see [Rev. 12:17](#)), what parallels can we learn from the story of Noah that will help us prepare to be part of the remnant? In what ways are we making decisions every day that could impact just where we finally stand at that time?

Berdasarkan pada pengertian kita tentang peristiwa-peristiwa akhir zaman, yang mencakup waktu ketika Allah memiliki satu umat yang sisa (lihat Why. 12: 17), persamaan apa yang dapat kita pelajari dari cerita Nuh yang akan menolong kita bersedia menjadi bagian dari umat sisa? Dalam cara apakah kita membuat keputusan setiap hari yang berdampak pada di mana nanti kita akan berdiri pada waktu itu?

[Ellen G. White:](#)

Thursday, April 15: “Only Noah Was Left”

The inhabitants of the Noachian world were destroyed because, after being granted a period of one hundred and twenty years in which to choose between the evil and the good, they deliberately chose to follow their own wicked ways. Because they did not avail themselves of the opportunity God gave them to repent and turn to Him, they were destroyed by the flood.

Once again, before the great destruction of the world by fire, there is granted a period of test and trial. Men are given opportunity to show whether or not they will be loyal to God. Satan is seeking to lead men in positions of trust to seek the regeneration of the world by plans of their own devising. These men desire to be reformers, but they fail because they do not work in Christ’s lines. Can they reform others, when they cannot reform themselves?

As God’s witnesses, we have a message to bear to all the world. The Lord has many children who have never heard the truth for this time. God’s servants must give them the final warning.—**The Upward Look, p. 88.**

Of special value to God’s church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel’s call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God’s messengers to His church throughout the centuries that have passed. . . .

Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled.—**Prophets and Kings, p. 22.**

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. . . . The people of God will . . . abide in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts

alike. As living branches of the True Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent His only-begotten Son into the world. —**Selected Messages, book 1, p. 385.**

FRIDAY ↑ April 16 JUMAT 16 April

Further Thought: Read Ellen G. White, ["The Flood," pp. 90-104](#) and ["After the Flood," pp. 105-110, in *Patriarchs and Prophets*](#).

Pendalaman: Bacalah Tulisan Ellen G. White, "Air Bah," hlm. 90-104 dan "Setelah Air Bah," hlm. 105-110, dalam buku Alfa dan Omega, jld. 1.

"The rainbow, a natural physical phenomenon, was a fitting symbol of God's promise never to destroy the earth again by a flood. Inasmuch as the climatic conditions of the earth would be completely different after the Flood, and rains would in most parts of the world take the place of the former beneficent dew to moisten the soil, something was needed to quiet men's fears each time rain began to fall. The spiritual mind can see in natural phenomena God's revelations of Himself (see [Rom. 1:20](#)). Thus the rainbow is evidence to the believer that the rain will bring blessing and not universal destruction." — The SDA Bible Commentary, vol. 1, p. 265.

"Pelangi, satu kejadian alam fisik, adalah lambang yang cocok tentang janji Allah yang tidak akan pernah menghancurkan dunia ini lagi dengan Air Bah. Karena kondisi iklim di bumi berbeda sepenuhnya setelah Air Bah, dan hujan turun dikebanyakan bagian dunia menggantikan embun yang sebelumnya membasahi tanah, sesuatu yang diperlukan untuk menenangkan rasa takut manusia setiap kali hujan mulai jatuh. Pikiran rohani dapat melihat pada gejala alam ini sebagai pernyataan Allah tentang diri-Nya sendiri (lihat Rm. 1: 20). Jadi pelangi adalah bukti bagi orang percaya bahwa hujan pasti memberikan berkat dan bukan kehancuran universal"—The SDA Bible Commentary, jld. 1, hlm. 265.

Discussion Questions: *Pertanyaan-Pertanyaan untuk Diskusi:*

1. **"In those days the world teemed, the people multiplied, the world bellowed like a wild bull, and the great god was aroused by the clamour. Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and**

sleep is no longer possible by reason of the babel.’ So the gods agreed to exterminate man.” — “The Story of the Flood” in *The Epic of Gilgamesh*, trans. N. K. Sanders (London: The Penguin Group, 1972), p. 108. Compare this reason for the Flood to the reason given in the Bible. **“Pada hari-hari itu dunia sudah penuh, orang-orang bertambah banyak, dunia menguak seperti banteng liar, dan dewa besar terbangun oleh keramaian itu. Enlil mendengar keramaian itu dan dia berkata kepada dewa-dewa dalam suatu pertemuan, ‘keributan umat manusia tidak dapat diterima lagi dan tidur tidak mungkin lagi oleh karena babel itu, ‘Jadi dewa-dewa sepakat untuk membinasakan manusia.’ “The story of the Flood” in *The Epic Gilgamesh*, terjemahan N.K. Sanders (London: The Penguin Group, 1972), hal.108. Bandingkan argument ini dengan Kitab Suci sehubungan dengan Air Bah.**

- 2. Noah did more than warn his generation of God’s approaching judgment. The purpose of his warning was to help the people sense their need of salvation. Why are the truths of salvation generally unpopular? List and discuss some things that hinder many persons from accepting God’s plan for their salvation. See [John 3:19](#); [John 7:47-48](#); [John 12:42-43](#); [James 4:4](#). 2. Nuh berbuat lebih dari mengamarkan keturunannya bagi penghukuman Allah yang mendekat. Tujuan dari amarannya adalah untuk menolong manusia merasakan kebutuhan mereka akan keselamatan. Mengapa kebenaran tentang keselamatan secara umum tidak populer? Daftarkan dan diskusikan beberapa hal yang menghindarkan banyak orang dari menerima rencana Allah untuk keselamatan mereka. baca Yoh. 3: 19; Yoh. 7: 47, 48; Yoh. 12: 42, 43; Yakobus 4: 4.**

Summary: In this week’s study, we have noted that the covenants God made with Noah are the first to be discussed explicitly in the Bible. They display His gracious interest in the human family and His desire to enter into a saving relationship with them. God reaffirmed His covenant with Noah, and it was Noah’s commitment to God that shielded him from the prevailing apostasy and eventually saved him and his family from the devastating judgment of the Flood.

Ringkasan: Pada pelajaran pekan ini, kita telah melihat bahwa perjanjian yang dibuat Allah dengan Nuh yang pertama kali didiskusikan secara eksplisit

dalam Kitab Suci. Perjanjian itu memaparkan minat kasih-Nya untuk manusia dan kerinduan-Nya untuk masuk dalam satu hubungan yang menyelamatkan dengan mereka. Allah meneguhkan kembali perjanjian-Nya dengan Nuh, dan komitmen Nuh kepada Allahlah yang melindunginya dari kemurtadan dan menyelamatkan dia dan keluarganya dari penghukuman pembinasaaan Air Bah.

“This symbol [the rainbow] in the clouds is to confirm the belief of all, and establish their confidence in God, for it is a token of divine mercy and goodness to man; that although God has been provoked to destroy the earth by the Flood, yet His mercy still encompasseth the earth.” – Ellen G. White, *The Story of Redemption*, p. 71. “Simbol [pelangi] di awan ini menegaskan kepercayaan dari semua makhluk dan meneguhkan keyakinan mereka dalam Allah, karena itu adalah tanda kasih karunia dan kebaikan Allah kepada manusia; sehingga meskipun Allah telah terbangkitkan untuk menghancurkan dunia dengan Air Bah, tetapi kasih-Nya tetap meliputi bumi”–Ellen G. White, *The Story of Redemption*, hlm. 71.

Ellen G. White Notes:

Friday, April 16: For Further Reading

The Story of Redemption, “Building the Ark,” pp. 63, 64;

Patriarchs and Prophets, “After the Flood,” pp. 105–110.

Building the Ark

God gave Noah the exact dimensions of the ark and explicit directions in regard to the construction of it in every particular. In many respects it was not made like a vessel but prepared like a house, the foundation like a boat which would float upon water. There were no windows in the sides of the ark. It was three stories high, and the light they received was from a window in the top. The door was in the side. The different apartments prepared for the reception of different animals were so made that the window in the top gave light to all. The ark was made of the cypress or gopher wood, which would know nothing of decay for hundreds of years. It was a building of great durability, which no wisdom of man could invent. God was the designer, and Noah His master builder.SR 63.3

After Noah had done all in his power to make every part of the work correct, it was impossible that it could of itself withstand the violence of the storm which God in His

fierce anger was to bring upon the earth. The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet, after all, God alone could preserve the building upon the angry, heaving billows, by His miraculous power.SR 64.1

A multitude at first apparently received the warning of Noah, yet did not fully turn to God with true repentance. There was some time given them before the Flood was to come, in which they were to be placed upon probation—to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others who were corrupt in deriding and scoffing at faithful Noah. They would not leave off their sins but continued in polygamy and in the indulgence of their corrupt passions.SR 64.2

The period of their probation was drawing near its close. The unbelieving, scoffing inhabitants of the world were to have a special sign of God's divine power. Noah had faithfully followed the instructions God had given to him. The ark was finished exactly as God had directed. He had laid in store immense quantities of food for man and beast. And after this was accomplished, God commanded the faithful Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me."SR 64.3

The Story of Redemption, pp. 63, 64.

Chapter 8—After the Flood

The waters rose fifteen cubits above the highest mountains. It often seemed to the family within the ark that they must perish, as for five long months their boat was tossed about, apparently at the mercy of wind and wave. It was a trying ordeal; but Noah's faith did not waver, for he had the assurance that the divine hand was upon the helm.PP 105.1

As the waters began to subside, the Lord caused the ark to drift into a spot protected by a group of mountains that had been preserved by His power. These mountains were but a little distance apart, and the ark moved about in this quiet haven, and was no longer driven upon the boundless ocean. This gave great relief to the weary, tempest-tossed voyagers.PP 105.2

Noah and his family anxiously waited for the decrease of the waters, for they longed to go forth again upon the earth. Forty days after the tops of the mountains became visible, they sent out a raven, a bird of quick scent, to discover whether the earth had become dry. This bird, finding nothing but water, continued to fly to and from the ark. Seven days later a dove was sent forth, which, finding no footing, returned to the ark. Noah waited seven days longer, and again sent forth the dove. When she returned at evening with an olive leaf in her mouth, there was great rejoicing. Later "Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry." Still he waited patiently within the ark. As he had entered at God's command, he waited for special directions to depart. PP 105.3

At last an angel descended from heaven, opened the massive door, and bade the patriarch and his household go forth upon the earth and take with them every living thing. In the joy of their release Noah did not forget Him by whose gracious care they had been preserved. His first act after leaving the ark was to build an altar and offer from every kind of clean beast and fowl a sacrifice, thus manifesting his gratitude to God for deliverance and his faith in Christ, the great sacrifice. This offering was pleasing to the Lord; and a blessing resulted, not only to the patriarch and his family, but to all who should live upon the earth. "The Lord smelled a sweet savor; and the Lord said in His heart, I will not again curse the ground any more for man's sake.... While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Here was a lesson for all succeeding generations. Noah had come forth upon a desolate earth, but before preparing a house for himself he built an altar to God. His stock of cattle was small, and had been preserved at great expense; yet he cheerfully gave a part to the Lord as an acknowledgment that all was His. In like manner it should be our first care to render our freewill offerings to God. Every manifestation of His mercy and love toward us should be gratefully acknowledged, both by acts of devotion and by gifts to His cause. PP 105.4

Lest the gathering clouds and falling rain should fill men with constant terror, from fear of another flood, the Lord encouraged the family of Noah by a promise: "I will establish My covenant with you; ... neither shall there any more be a flood to destroy the earth.... I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.... And I will look upon it, that I may

remember the everlasting covenant between God and every living creature."PP 106.1

How great the condescension of God and His compassion for His erring creatures in thus placing the beautiful rainbow in the clouds as a token of His covenant with men! The Lord declares that when He looks upon the bow, He will remember His covenant. This does not imply that He would ever forget; but He speaks to us in our own language, that we may better understand Him. It was God's purpose that as the children of after generations should ask the meaning of the glorious arch which spans the heavens, their parents should repeat the story of the Flood, and tell them that the Most High had bended the bow and placed it in the clouds as an assurance that the waters should never again overflow the earth. Thus from generation to generation it would testify of divine love to man and would strengthen his confidence in God.PP 106.2

In heaven the semblance of a rainbow encircles the throne and overarches the head of Christ. The prophet says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah." Ezekiel 1:28. The revelator declares, "Behold, a throne was set in heaven, and one sat on the throne.... There was a rainbow round about the throne, in sight like unto an emerald." Revelation 4:2, 3. When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner.PP 107.1

With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace: "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee." Isaiah 54:9, 10.PP 107.2

As Noah looked upon the powerful beasts of prey that came forth with him from the ark, he feared that his family, numbering only eight persons, would be destroyed by them. But the Lord sent an angel to His servant with the assuring message: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the

sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark.PP 107.3

The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in consequence of sin. As the water began to subside, the hills and mountains were surrounded by a vast, turbid sea, Everywhere were strewn the dead bodies of men and beasts. The Lord would not permit these to remain to decompose and pollute the air, therefore He made of the earth a vast burial ground. A violent wind which was caused to blow for the purpose of drying up the waters, moved them with great force, in some instances even carrying away the tops of the mountains and heaping up trees, rocks, and earth above the bodies of the dead. By the same means the silver and gold, the choice wood and precious stones, which had enriched and adorned the world before the Flood, and which the inhabitants had idolized, were concealed from the sight and search of men, the violent action of the waters piling earth and rocks upon these treasures, and in some cases even forming mountains above them. God saw that the more He enriched and prospered sinful men, the more they would corrupt their ways before Him. The treasures that should have led them to glorify the bountiful Giver had been worshiped, while God had been dishonored and despised.PP 107.4

The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth. In many places hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries that were not inhabited, and those where there had been the least crime, the curse rested more lightly.PP 108.1

At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water

upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction. PP 108.2

The depths of the earth are the Lord's arsenal, whence were drawn weapons to be employed in the destruction of the old world. Waters gushing from the earth united with the waters from heaven to accomplish the work of desolation. Since the Flood, fire as well as water has been God's agent to destroy very wicked cities. These judgments are sent that those who lightly regard God's law and trample upon His authority may be led to tremble before His power and to confess His just sovereignty. As men have beheld burning mountains pouring forth fire and flames and torrents of melted ore, drying up rivers, overwhelming populous cities, and everywhere spreading ruin and desolation, the stoutest heart has been filled with terror and infidels and blasphemers have been constrained to acknowledge the infinite power of God. PP 109.1

Said the prophets of old, referring to scenes like these: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence." Isaiah 64:1-3. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers." Nahum 1:3, 4. PP 109.2

More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. "The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger?" Nahum 1:5, 6. "Bow Thy heavens, O Lord, and come down: touch the mountains, and

they shall smoke. Cast forth lightning, and scatter them: shoot out Thine arrows, and destroy them.” Psalm 144:5, 6.PP 109.3

“I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.” Acts 2:19. “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” “And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent.” Revelation 16:18, 20, 21.PP 110.1

As lightnings from heaven unite with the fire in the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions.PP 110.2

Thus God will destroy the wicked from off the earth. But the righteous will be preserved in the midst of these commotions, as Noah was preserved in the ark. God will be their refuge, and under His wings shall they trust. Says the psalmist: “Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee.” Psalm 91:9, 10. “In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.” Psalm 27:5. God's promise is, “Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name.” Psalm 91:14.PP 110.3

—**Patriarchs and Prophets, pp. 105–110.**