

Crucified *and* Risen



SABBATH AFTERNOON

Read for This Week’s Study: *Matt. 27:11–26; John 3:19; Isa. 59:2; Matt. 27:45, 46, 49–54; Heb. 8:1–6; Matt. 28:1–20.*

Memory Text: “‘All authority has been given to Me in heaven and on earth’” (*Matthew 28:18, NKJV*).

An ad in a British magazine asked if someone would donate his or her body to science. It said that scientists had been studying Egyptian mummification and were looking for a volunteer with a terminal illness who was prepared to donate his or her body after death. These scientists believed, the ad claimed, that they had cracked the secret of how the Egyptians did it, and that the body “would be preserved—potentially for hundreds or even thousands of years”—(<http://www.independent.co.uk/news/science/now-you-can-be-mummified-just-like-the-egyptians-1863896.html>).

As Christians, we don’t need to worry about having our corpses preserved. God has promised us something so much better than that. The death of Jesus, where He paid in Himself the penalty for our sins, and then His resurrection, when He was the “firstfruits of those who have fallen asleep” (*1 Cor. 15:20, NKJV*)—have paved the way for our corpses, not to be “preserved” like some ancient pharaoh (besides, if you have ever seen some of those corpses, they aren’t too pretty, anyway) but to be transformed into incorruptible bodies that will live forever.

This week in the final chapters of Matthew, we study the inexhaustible truths regarding our Lord’s death and resurrection and the hope that these two events offer us.

* Study this week’s lesson to prepare for Sabbath, June 25.

Jesus or Barabbas

Read Matthew 27:11–26. What are some of the deeper implications of the choice given to the people and the choice that they made?

It was Barabbas the murderer who was supposed to be crucified on the middle cross. The criminals on either side were possibly his associates. Barabbas was not a first name but a last one. Bar means “son of,” just as Simon bar Jonah meant “son of Jonah” or Bartholomew meant “son of Tolomeo.” Barabbas meant “son of abbas”—meaning “son of the father.” Many early manuscripts record Barabbas’s first name as Yeshua (Jesus). Yeshua was a common name at the time, meaning “Yahweh saves.” So, Barabbas’s name was along the lines of “Yahweh saves, son of the father.”

Talk about a farce!

“This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers.”—Ellen G. White, *The Desire of Ages*, p. 733.

Pilate was wrong. Unless under the conviction of the Holy Spirit, people will inevitably make the wrong spiritual choice, as did the mob here. In the end, we all have to choose between Christ or Barabbas, Christ or the fallen corrupted world, between life or death. “‘And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil’ ” (*John 3:19, NKJV*).

Why do people tend to prefer darkness over light? How can you see even in yourself this inherent tendency? What should that tell you about the reality of our fallen nature and, even more important, about our need to surrender ourselves totally to the Lord?

Our Crucified Substitute

“Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ that is, ‘My God, My God, why have You forsaken Me?’ ” (Matt. 27:45, 46, NKJV). What is the meaning of this cry? How do we understand its implications in terms of the plan of salvation?

Matthew records what has been called by theologians “the cry of dereliction.” Dereliction brings in the idea of abandonment, of something to be left alone and in need. In this case we can see Jesus’ sense of abandonment by the Father. The darkness that surrounded the land at that time symbolized divine judgment (*Isa. 13:9–16, Amos 5:18–20, Jer. 13:16*); Jesus was experiencing in Himself the horrific consequences of sin, of the complete separation from the Father. In our behalf, He was bearing, in Himself, the divine judgment against sin that should have been ours. “So Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation” (*Heb. 9:28, NKJV; see also 2 Cor. 5:21*). On the cross Jesus appropriates the language of Psalm 22:1 because in a unique way He was experiencing what humans experience, the separation from God due to sin. “But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear” (*Isa. 59:2, NKJV*).

This wasn’t pretend. Jesus truly bore the wrath of God against sin; the penalty for our transgressions fell upon Him, and thus filled His soul with consternation and dread as He bore the weight of guilt, our guilt, upon Himself. How bad sin must be in the sight of God that it took one member of the Godhead to suffer the guilt and punishment of sin in order for us to be forgiven it!

And yet, even amid this horror, Jesus could cry out, “My God, My God!” Despite all that was happening to Him, His faith remained intact. He would stay faithful to the end, regardless of the suffering, regardless of the sense of being forsaken by the Father.

What is it like to feel separation from God due to sin? Why is claiming the righteousness of Christ our only way back, a claim accompanied by repentance, confession, and a resolve to forsake that sin?

Torn Veil and Rent Rocks

Each Gospel writer told the story of Jesus from various perspectives, but all focused on His death. Matthew alone, though, records the opening of graves after the temple veil was torn.

Read Matthew 27:49–54. What is the meaning of these events? What hope do they point to for us?

Jesus died right after the mob, in ignorance of Jesus' real words, mocked Him about having Elijah come to save Him. Their mockery was another powerful but sad example of how Jesus has been misunderstood by many of His own people.

Matthew then records that the curtain in the temple was torn from top to bottom. The symbolism is unmistakable: a new era in salvation history had begun. The sacrificial services, for so long pointing to Jesus, were no longer necessary. The old earthly type was now replaced by something so much better.

Read Hebrews 8:1–6. What do these texts say that help us to understand what happened to the earthly sanctuary system and what has replaced it?

Matthew records not only the tearing of the veil but the rocks splitting, the graves opening, and some of the dead being raised—events that could happen only because of what Jesus had accomplished by dying as our Substitute for sin. So here in Matthew, we can see things happening that the old system itself could never have caused. “For it is not possible that the blood of bulls and goats could take away sins” (*Heb. 10:4, NKJV*). Of course, only Jesus could take away sins, and for us the great result, the great promise, of Jesus' taking away our sins is the resurrection from death. Without that promise, we have nothing (*see 1 Cor. 15:13, 14, 19*). In these early resurrections (we don't know how many), we can see the hope and promise of our resurrection at the end of this age.

The Risen Christ

The Christian faith centers not only on the cross but on the empty tomb. The truth is, the majority of people in the world, including non-Christians, believe that a man named Jesus of Nazareth died on a cross. Not long after Jesus lived we find historical references such as this one from Tacitus, a Roman historian: “Nero . . . inflicted the most exquisite tortures on a class hated for their abominations, called Christians . . . by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus.”—Tacitus, A.D. 57–117 (<http://www.causeofjesusdeath.com/jesus-in-secular-history>).

There’s little debate, then or now, about whether a historical figure named Jesus was condemned and crucified.

The hard part is the Resurrection: the idea that Jesus of Nazareth, who was dead on a Friday afternoon, became alive again on a Sunday morning. That is what many people struggle with. After all, a Jew crucified by the Romans in Judea was a fairly common occurrence. *But a Jew raised from the dead after being crucified?* That’s another matter entirely.

Yet, without this belief in a risen Jesus, we simply do not have a Christian faith. Paul wrote: “If Christ has not been raised, our preaching is useless and so is your faith. . . . If only for this life we have hope in Christ, we are of all people most to be pitied” (*1 Cor. 15:14, 19, NIV*). Jesus’ death itself had to be followed by His resurrection, because in His resurrection we have the surety of our own.

When we come to the story of the resurrection of Jesus, we have two options. The first option is to view this story as sentimental propaganda written by a few lonely followers of Jesus to keep His memory alive, the way we try to keep the memory alive when a well-known figure dies today. The second option when we come to the story of the Resurrection is to take it literally, a firsthand account of an extraordinary event, an event later interpreted to have implications for every human being who ever lived.

Read Matthew 28:1–15. Why does Jesus tell the women (in verse 9) to “rejoice” (NKJV)? Of course, they can be glad that He was resurrected, that their Master came back. But what is the real reason to rejoice at the resurrection of Jesus?

The Great Commission

For many people, one of the most hard-to-understand things Jesus did was to return to heaven and entrust the gospel ministry to humans. How often we disappoint Him and ourselves, and as the Gospels show, His early followers were no exception. Yet, it’s by entrusting us with ministry that Christ shows His love for us and our need of Him.

Read Matthew 28:16–18. Compare Jesus’ words, “ ‘All authority has been given to Me in heaven and on earth’ ” (*Matt. 28:18, NKJV*), with Daniel 7:13, 14. How do these texts relate to each other?

Read Matthew 28:19, 20—the final verses of this Gospel. What does Jesus say, and what is the relevance of His words to us?

Ellen G. White suggests that nearly 500 believers assembled on a mountain in Galilee after the Resurrection. (*See 1 Cor. 15:6.*) His gospel commission was not just for the disciples but for all believers. “It is a fatal mistake,” she writes, “to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.”—*The Desire of Ages*, p. 822.

Have you often thought of yourself as a coworker with Christ? In what specific ways can you be more active in taking the gospel to your world?

Further Thought: As did all the other Gospel writers, Matthew wrote about the resurrection of Jesus. Also, as did his fellow writers, he wrote next to nothing about what the meaning of the Resurrection itself was. Though they depicted the story of the Resurrection, Matthew, Mark, Luke, and John gave us no real theological explanation of it, even though it's so central to the Christian faith. It's in Paul's writings that we get the most detailed explanation about the meaning of the Cross. "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive" (*1 Cor. 15:20–22, NKJV*). Paul also wrote that we have been "buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead" (*Col. 2:12, NKJV*). Peter, too, has something to say on this crucial topic: "There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ" (*1 Pet. 3:21, NKJV*). Though we don't know why the Gospel writers didn't go into any detailed explanation, some scholars have seen this as more evidence of the truthfulness of their accounts. After all, writing many years after the events, why didn't they use this opportunity to give a detailed explanation of what they wanted people to believe about the Resurrection? If it were a fraud or a con, why not take the opportunity to make it mean whatever they wanted it to mean? Instead, they simply tell the story, making no attempt to embellish it with any theological explanations as to what it all was supposed to mean.

Discussion Questions:

- 1 At the moment of Jesus' death, the temple curtain from the old covenant was torn from top to bottom, and a new covenant was ushered in, presided over by a new High Priest, Jesus Christ. "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God" (*Heb. 10:19–21, NKJV*). How does it make you feel to realize that Christ Himself now serves as our High Priest?
- 2 Matthew's Gospel covered so many subjects, so many topics. What things in particular struck you regarding how Jesus was presented here? How can studying this Gospel help you better to understand what it means to be a Christian and to follow the teachings of Jesus?

Try Jesus: Part 3

When Gayle saw how interested Neal and I were in what the children were learning, she gave us a video series to watch. The videos presented Bible truths such as the Sabbath in such a way that we did not feel threatened. As we watched the videos we realized that for the first time Christianity was making sense to us. Neal had never wanted to go to church before, but suddenly he was spending all his free time learning more about God. On the other hand, I had been trying for years to figure out what really happens to people when they die. Little by little we realized that Christianity held far more for us than we had ever thought. It was definitely not a dull religion filled with meaningless traditions. We found it to be a vibrant, living faith, a faith we could really hold on to!

Our new friends invited us to a series of Bible studies on the book of Revelation. We invited another family with whom we had become friends, and they enjoyed the studies as much as we did. Then Gayle invited us to an evangelistic series at her church. Our friends went with us to every meeting. Even our children found plenty to hold their attention. Every night after the meetings, we discussed what we had seen and heard. Some of our discussions lasted far into the night. When the speaker asked for those to stand who wanted to dedicate their lives to God, our whole family—and our friends—stood up together.

As I look back on what happened, I realize that God did, indeed, have a plan for our lives when we moved from South Africa to a new home in Australia. In just one year, we had moved from one continent to another, received an invitation to “Try Jesus,” and made the decision to follow Him and be baptized. What a life-changing year that was!

One day at church, we were introduced to two young boys, cousins, who, the pastor told us, had been responsible for putting the “Try Jesus” card into our letter box. We are so grateful to those two young people—as well as to Gayle—for the part they all played in leading us to the Lord. We are forever changed, and I continue to be overwhelmed when I think of how much God loves us—so much that He will bring together a series of miracles to lead us to Him.

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The Lesson in Brief

► **Key Text:** *Matthew 28:18*

► **The Student Will:**

Know: Understand more completely the necessity for Christ’s substitutionary sacrifice and subsequent bodily resurrection.

Feel: Internalize greater appreciation for Christ’s ransom and hunger intensely for His resurrection power.

Do: Accept the gospel commission as a personal mandate to evangelize and disciple the nations.

► **Learning Outline:**

I. Know: God’s Eternal Son Willingly Sacrifices Himself for Humankind.

A Comparing Jesus the Messiah with Jesus Barabbas, isolate their prominent characteristics and ask yourself, *What prompted various groups to support either, and what does that reveal about those contrasting groups?*

B What does the rending of the temple’s veil, Christ’s cry of forsakenness, and tombstones opening signify?

C Contrasting Matthew’s narrative with Paul’s exposition in 1 Corinthians 15:1–26, list reasons for the necessity of Christ’s resurrection.

D How does Christ’s resurrection qualify Him for “all authority,” and why is that authority directed at spreading the gospel to nations everywhere?

II. Feel: Christ’s Mistreatment and Sacrifice Draw Humanity Toward Himself.

A How does Christ’s mistreatment make you feel about Jesus and about those who mistreated or abandoned Him?

B Which is the *greater* motivator for fulfilling the Great Commission: (1) the pitiable spiritual condition of unsaved souls or (2) overflowing love for the Redeemer, who purchased our redemption?

III. Do: The Gospel Story Demands Action.

A What are the actions that believers must take when responding to the gospel?

B What subsequent actions will believers take on behalf of others?

► **Summary:** Calvary breaks the heart but strengthens the will.

Learning Cycle

►STEP 1—Motivate

Spotlight on Scripture: *Matthew 28:18*

Key Concept for Spiritual Growth: The spiritual authority accorded Christ through His unjustified execution and subsequent resurrection is directed toward converting the nations in order that He may be eternally glorified.

Just for Teachers: Humankind exists for one purpose: glorifying the eternal Three-in-One. The human alternative is self-glorification, which results in personal nonfulfillment, a competitive chaotic society, and ultimately death. Christ replaces this emptiness with personal significance rooted in complete spiritual surrender.

Surrender implies battlefronts and conflicts. This cosmic great controversy is reflected by our personal controversies. Satan battles Christ for human mastery. That warfare within our souls is oftentimes painful beyond description, for this battle with personal selfishness constitutes the ultimate confrontation.

Prayerfully considering Calvary and Christ's final earthly movements has supplied the spiritual knowledge, the heavenly undergirding, and the dynamic resolve for many saintly giants. The common thread that unites these virtuous examples is regularly spending time with God, especially contemplating the closing narratives within each Gospel. The transformational power contained within those pages equips us for authentic worship, satisfying fellowship, and effective ministry.

Opening Activity: Invite participants to share the hymns and songs that are most meaningful to them. Should hymnals or songbooks be available, distribute them as a way of jump-starting the discussion. Let each participant recite those stanzas that inspire the most, explaining why he or she finds them inspirational. Bridge this discussion to the key text by opening with the following question: How did these earlier experiences prepare and qualify Christ to become all-powerful?

Consider This: What would your world look like if Christ had not sacrificed His life? What hope would Calvary bring without the Resurrection?

►STEP 2—Explore

Bible Commentary

I. The Crucifixion: Part 1 (*Review Matthew 27:11–54 with the class.*)

Which Jesus do you want?

There was Barabbas versus Jesus the Messiah. The Latin name “Jesus” derives from the Hebrew, “Joshua,” signifying, “Yahweh is salvation” or “Yahweh the deliverer.” Barabbas offered political deliverance through human means: armed conflict, political uprisings, civil disobedience. The Messiah tendered spiritual deliverance through spiritual channels: sincere repentance, heartfelt conversion, transformed lifestyles. Barabbas’s objective was overthrowing Roman armies and reestablishing Jewish self-government. Christ’s objective was overthrowing sinful rebellion and reestablishing God’s kingship.

Modern Christians encounter similar choices. Some believers think establishing God’s kingdom involves party politics, lobbying efforts, and partisan maneuvering. Sometimes their objectives are laudable. Their methodology, however, is forever flawed, because Christ seeks willingly obedient hearts rather than legally coerced compliance. The “Jesus” of these political Christians is Barabbas. Jesus, the Nazarene, guides the Christians who are authentic believers. Their mission supersedes political change and challenges humankind to experience spiritual transformation. Only this internally motivated conversion can raise humanity above legalistic self-righteousness to experience genuine liberation. Christ’s kingdom, He declared, is otherworldly. *This* Messiah should be our choice.

Consider This: Compare and contrast Jesus with Barabbas. How do methods of deliverance by the world’s “messiahs” compare with Christ’s?

II. The Crucifixion: Part 2 (Review Matthew 27:11–54 with the class.)

Forsaken—how horrible the sound. The identical Greek expression, *egkatalaipo*, is employed by the Septuagint (Old Testament, Greek version) in translating Deuteronomy 31:6, in which Moses promises, “He [God] will neither fail you nor abandon you” (NLT). *Egkatalaipo* can mean “left behind,” which allows for an accidental “leaving,” but translators almost universally utilize phrases that convey intentionality. But the use of “forsaken” in Matthew 27 signifies *deliberate* abandonment.

Christ doesn’t suggest that God accidentally forgot Him but that His desertion was deliberate abandonment into the hands of murderous conspirators. Christ’s identification with sinful humanity was so complete that His *loving* Father must temporarily abandon Him because the *righteous* heavenly Father cannot countenance sin.

Our sinfulness murdered Christ. Jesus’ crucifixion demonstrates the seriousness with which Heaven treats wrongdoing. God’s holiness is intolerant of human sinfulness, and when Christ assumed *our* sinfulness, His Father deliberately turned away. Then Christ experienced our forsakenness with the Father, that we might experience His acceptance with Him. If Jesus’

crucifixion cannot elicit an acknowledgment of our innate brokenness, engender genuine feelings of repentance, and facilitate sincere conversion, what can?

Consider This: What is the sinner’s role in Christ’s crucifixion? How does this knowledge influence one’s understanding of salvation?

III. Resurrection and Commission *(Review Matthew 27:57–28:20 with the class.)*

A University of California at Los Angeles football coach once proclaimed, “Winning isn’t everything. It’s the only thing!” His misplaced values might more appropriately be applied to something less trivial. To modify the quote to fit our lesson’s focus: “Resurrection isn’t everything. It’s the only thing!” Paul’s Corinthian correspondence exhibits this sentiment. “If Christ has not been raised, then all our preaching is useless” (*1 Cor. 15:14, NLT*). He subsequently confesses that Christian hope is meaningless when it merely affects our current existence, failing to reach beyond death (*1 Cor. 15:19*). Contrarily, Christ’s resurrection means eternal life today that reaches past forever. Clothed with Heaven’s majestic power, Jesus dynamited death’s dungeon, thus liberating everyone who accepts His salvation. Because Christ alone conquered death, Heaven uniquely invested Him with unparalleled authority. This power creates the basis for the “therefore” component in the Great Commission.

“Therefore, go and make disciples . . .” (*Matt. 28:19, NLT*). Certified by His resurrection, Christ holds unlimited spiritual power; therefore, He exhorts us to invite everyone, everywhere, to follow Him. Christ’s enemies are ultimately defeated. Occasional setbacks may happen. Temporary losses may transpire; but the eventual outcome is guaranteed. This Great Commission centers on gathering disciples who respond, because nothing this world offers compares with what Christ purchased at Golgotha and demonstrated at Joseph’s gravesite. Peace throughout life’s changing seasons, confidence whenever facing death, and warranted eternal reward—who could desire anything further? *Therefore* communicate the incomparable news to others, teaching them the disciplines of Jesus. *Therefore* form friendships that span eternity. *Therefore* proclaim the captives’ release. *Therefore* “Go.”

Consider This: How will a daily experience of Christ’s resurrection empower me to boldly make disciples for Jesus?

►STEP 3—Apply

Application Questions:

- ❶ How did reviewing the closing scenes of Christ’s earthly life personally affect me?
- ❷ How does understanding Jesus’ resurrection affect my motivation

regarding the Great Commission?

- ③ How does my involvement with the Great Commission manifest a proportional relationship to my gratitude for Christ's crucifixion?
- ④ How might studying Christ's maltreatment prepare me to persevere through upcoming persecution?
- ⑤ What does the torn sanctuary veil signify regarding my communication with God?
- ⑥ How can members participate in worldwide evangelization without moving and resigning from their employment?
- ⑦ Which indicators demonstrate whether I personally follow Barabbas or Jesus?

►STEP 4—Create

Just for Teachers: Teachers are called to present opportunities for spiritual decision making. Ensure that your presentation has provided fresh opportunities for your listeners to accept Christ's invitation to salvation. Motivate participants to share that invitation with others through the following activities.

Activities:

- ① Invite members to develop a dramatic script based upon Christ's final nine days, concluding with resurrection Sunday. Challenge them to limit themselves to using Scripture's words. Perhaps they can present an enactment for children's divisions within your church.
- ② Encourage your students to "play teacher." Make lesson plans for class members to use to present the thoughts of this lesson to nonbelievers.
- ③ Identify hymns that express the experience of salvation, but personalize them with additional lyrics composed by class members.
- ④ Encourage members to do self-examination, ascertaining whether their lifestyles indicate complete surrender to Christ. This reflection might be facilitated by silence or an invitation to silent prayer.
- ⑤ Create a collage of religious paintings and sketches found through the Internet that focus on Christ's final weeks on earth. Organize them from the earliest to the most recent.
- ⑥ Discuss strategies whereby your class can individually and corporately participate in the Great Commission within your communities.

Jesus' mission and ministry depicted in Luke 4:16–21 portrays the whole “everlasting gospel” (*Rev. 14:6*) as more than preaching the truth of salvation by faith. Jesus shows us that preaching the gospel also means tangible expressions of love and compassion for the poor, hungry, sick, brokenhearted, oppressed, outcast, and imprisoned.

The third quarter 2016 guide, entitled *The Role of the Church in the Community* by Gaspar and May-Ellen Colón, will explore this wholistic version of the “everlasting gospel,” and will examine the role of the church in impacting its communities with this gospel. All ministries of the church exist to work together for serving the community as well as church members. The church is a community of people who do not exist for themselves but who are called out to live and to preach the everlasting gospel as expressed in the ministry of Jesus. This means not only preaching the gospel but living it in our lives by ministering to the needs of those in our local communities.

Lesson 1—“The Restoration of All Things”

The Week at a Glance:

SUNDAY: **The Image of God** (*Gen. 1:26, 27*)

MONDAY: **The Fall and Its Aftermath** (*Gen. 3:7*)

TUESDAY: **Enmity and Atonement** (*Gen. 3:14, 15*)

WEDNESDAY: **Restoration in Jesus** (*Gal. 4:19*)

THURSDAY: **The Restoring Role of the Church** (*Mark 2:1–12*)

Memory Text—*Genesis 1:27*

Sabbath Gem: Those who are in Christ are a new creation now (*2 Cor. 5:17*), and we are predestined to be conformed to the likeness of Jesus now (*Rom. 8:29*). He also calls and empowers His church so that we can work toward the restoration of others as well.

Lesson 2—Restoring Dominion

The Week at a Glance:

SUNDAY: **Created for Dominion** (*Ps. 8:3–8*)

MONDAY: **The Privilege of Dominion** (*Gen. 1:26–28*)

TUESDAY: **Boundaries** (*Gen. 2:16, 17; Exod. 20:1–17*)

WEDNESDAY: **Care of the Earth** (*Gen. 2:15*)

THURSDAY: **Restoring Dominion** (*James 1:27, Isa. 58:7*)

Memory Text—*Genesis 1:26*

Sabbath Gem: After Creation, God gave man dominion over the earth. Sadly, this was lost after the Fall. The church has a role to play in helping people regain some of what was lost after the tragic fall of our first parents in Eden.

Lessons for the Visually Impaired The regular *Adult Sabbath School Bible Study Guide* is available free each month in braille and on audio CD to sight-impaired and physically handicapped persons who cannot read normal ink print. This includes individuals who, because of arthritis, multiple sclerosis, paralysis, accident, and so forth, cannot hold or focus on normal ink-print publications. Contact Christian Record Services for the Blind, Box 6097, Lincoln, NE 68506-0097. Phone: 402-488-0981; e-mail: info@christianrecord.org; Web site: www.christianrecord.org.