

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2020: *How to Interpret Scripture*

### Lesson 9 “Creation: Genesis as Foundation, Part 2”

#### Read for this week’s study

Job 26:7–10; Genesis 1–2; Genesis 5; Genesis 11; 1 Chron. 1:18–27; Matt. 19:4, 5; John 1:1–3.

#### Memory Text

“The heavens declare the glory of God; And the firmament shows His handiwork” (Psalm 19:1, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Flat Earth?
- III. Creation in Ancient Literature
- IV. Genesis vs. Paganism
- V. Creation and Time
- VI. Creation in Scripture
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “Does the Bible teach an antiquated, unscientific view of cosmology? Was the biblical account simply borrowed from the surrounding pagan nations? Was the Bible culturally conditioned by its place and time, or does its inspired nature elevate us to a view of origins that is complete in its divine framework? These are some of the issues we will touch on in this week’s lesson.” (Sabbath afternoon)
2. What do you consider to be the relationship between the Bible and science? How can you believe the Bible and science at the same time?
3. The role of scientists is to faithfully consider the data that is in front of them. The role of Christians is to faithfully consider the evidence of faith that is in front of them. Do you see these two responsibilities as compatible or irreconcilable?
4. Are there ways to address theories such as a flat earth (Sunday’s lesson) or the creation story being borrowed from ancient literature (Monday’s lesson) while being respectful of others?

5. The biblical creation story was at odds with the prevailing culture of the day thousands of years ago. How does our understanding of the world compare with the prevailing culture today? (Tuesday’s lesson)
6. What is the purpose of biblical “chronogenealogies”? Do they have a theological or chronological message, or both? If they are an inspired part of our Bible, why does Paul say to “avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless” (Titus 3:9)? “Command certain people not to teach false doctrines any longer or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith.” (1 Timothy 1:4)
7. God’s government is based on truth and freedom. He does not forbid questions, but instead he encourages us to follow the truth wherever it leads. How can we, as Christians, humbly model following the truth in every sphere of life?
8. After Jesus was resurrected he appeared to the disciples. “They worshiped him, but some doubted.” (Matthew 28:17) Jesus did not reject those who doubted, but treated them with sensitivity, honesty, and respect. How can we be a community that relates to others in the same ways?
9. Jesus associated with everyone—those who were deemed “acceptable” by society as well as the “outcasts”. He never made anyone feel “less than”. Ultimately, Christianity is not about being right. In fact, there are times when being “right” can be hurtful to others. Jesus always spoke the truth in loving, healing and uplifting ways. How can we do the same?

### Further Study with Ellen White

From the stars that in their trackless courses through space follow from age to age their appointed path, down to the minutest atom, the things of nature obey the Creator’s will. And God cares for everything and sustains everything that He has created. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark. {SC 85.4}

God has given us these precious things as an expression of His love. The Lord is a lover of the beautiful, and to please and gratify us He has spread before us the beauties of nature, even as an earthly parent seeks to place beautiful things before the children that he loves. The Lord is always pleased to see us happy. Sinful as it is with all its imperfections, the Lord has lavished

upon this earth the useful and the beautiful. The beautiful tinted flowers tell of His tenderness and love. They have a language of their own, reminding us of the Giver. {TDG 241.3}

But man was not abandoned to the results of the evil he had chosen. In the sentence pronounced upon Satan was given an intimation of redemption. "I will put enmity between thee and the woman," God said, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and sorrow that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ. {Ed 27.1}

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted. {CCh 74.3}

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind—all began their work, and all were placed under law. Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power. {CCh 74.4}

Christ came into the world to represent the Father to man; for Satan had presented Him before the world in a false light. Because God is a God of justice, of terrible majesty, who has power to destroy as well as to preserve man, Satan caused men to regard Him with fear, to look upon Him as a tyrant. Jesus had been with the Father from the everlasting ages, before the creation of man, and He came to reveal the Father, declaring, "God is love." Jesus represented God as a kind Father, who careth for the subjects of His kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in His sight than many sparrows, that the very hairs of their head are all numbered. {LHU 36.2}