

Pine Knoll Sabbath School Study Notes

Second Quarter 2022: *Genesis*

Lesson 4 “The Flood”

Read for this week’s study

Genesis 6:13–7:10; 2 Peter 2:5–9; Genesis 7; Romans 6:1–6; Psalm 106:4; Genesis 8; Genesis 9:1–17.

Memory Text

“ ‘But as the days of Noah were, so also will the coming of the Son of Man be’ ”
(Matthew 24:37, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Preparation for the Flood
- III. The Event of the Flood
- IV. The End of the Flood
- V. The Covenant: Part One
- VI. The Covenant: Part Two
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Genesis 6:5. How does this build on the story of creation (compare with Genesis 1:31 and 5:29)? How does the definition of God’s people change from Genesis 4 through 6? (Sabbath Afternoon’s Lesson)
2. Read Genesis 6:13 – 7:10 to refresh the basic narrative of the Flood in your mind. How does the Flood story relate to both creation and the Exodus within the narrative of the Pentateuch? Read Genesis 6:8. How does Noah respond to the grace of God? Additional inspired commentary on the Flood story can be found in 2 Peter 2:4-9. What lessons does Peter draw from the Flood story and other Old Testament narratives? What does Matthew 24:36-39 add to our understanding? (Sunday’s Lesson)
3. Read Genesis 7:1 – 8:1. What parallels do you see between the Flood story and the Creation account? What do these parallels tell us about God? In your understanding,

was the Flood an active judgment by God on the human race or was it somehow the natural consequence of human sin? (Monday's Lesson)

4. Coming in the context of Genesis 7:22-24, what does it mean that God "remembered" Noah in Genesis 8:1? Read Genesis 8:2-19. What happens when God remembers? How do you understand Noah's actions in verses 6-14? Since the biblical text offers no direct comment one way or the other, do you see these actions as based on faith or doubt in God's "remembrance"? Does Hebrews 11:7 help to answer this question? In spite of all the testing, what does Noah do? How do we hear God's voice today? (Tuesday's Lesson)
5. Read Genesis 8:20-22. What is the first thing Noah did upon leaving the ark? How does God respond? In light of Genesis 6:18, why is there no covenant language in Genesis 8? Read Genesis 9:1-4, 9. How did the Flood affect the human diet? What is the principle behind God's restrictions? How to these restrictions compare with the Tree of Knowledge restriction (Genesis 2:17)? (Wednesday's Lesson)
6. Read Genesis 9:1 again. What is the relationship between God's blessing and the command to be fruitful and multiply (compare with Genesis 1:22, 28; 2:3)? Read Genesis 9:8-17 and Exodus 31:12-17. What is the purpose of the rainbow? What relationship do you see between the rainbow, as a sign of the covenant, and the Sabbath? (Thursday's Lesson)
7. In *Patriarchs and Prophets*, (pages 101-102) Ellen White offers a scathing comparison of the generation that preceded the Flood with our own time. What shall we make of this comparison? Is it as true today as it was 125 years ago? (Friday's Lesson)
8. Some would argue that Noah's flood was only a local event, not a worldwide catastrophe. If this were true, would it mean that God lied when He said He would never destroy the entire world by a flood again, since regional floods continue? (Friday's Lesson)

Thoughts from Graham Maxwell

Lou: This came in about the Flood: "On the subject of the Flood, it is apparent that God didn't do things right the first time. So he had to send a Flood and start all over again." What would you do with that? Is that possible?

Graham: Especially since it says, "It repented him. . . ." Or some versions say, "He was sorry that he had made man." And as you go through the sixty-six, you run into this several times where God is pictured as not being too aware of what is going on and certainly not having much foreknowledge and even not being as observant as we think. For example, when he comes to the Garden of Eden, he says "Where are you? Where are you?" And Adam says, "We're over here." "Oh, thank you. I couldn't see." And then when he came to Abraham (before the burning

of Sodom and Gomorrah) he said, "Abraham, I've come down to check out the reports I've received, to see if they are correct or not." Now we've all lived assuming that God is getting very good reporting. Apparently not; he had to come down and say, "I'm checking this out myself."

And there are many places in the Bible like that, where God talks in very human language. And we can understand why he does it, I believe. And so in this case with the Flood, "God was sorry." "It grieved him that he had made man." My understanding would be, he foreknew all of this, and he had now come to the time when there were only eight people left on this planet with whom he could communicate. And the answers to the questions in the Great Controversy had not yet been given. And God, as it were, turns to the universe and says, "I'm really going to test your faith in me. The next thing you see will stun you." And he drowned all but eight to preserve one little point of contact with the human race that he might go on unfolding his plan. I'm sure the devil cried, "Foul! I told you he's that kind of a God. You either love him, or if you don't love him, he'll drown you, or he'll burn you or have you stoned or swallow you up." The risk he ran in bringing the Flood suggests just how important it was to do what he did. The risk was that great. Had he not done that, everything would have ended at that time. And the answers had not yet been given. So again, the Flood has to be put in the total setting here with the angels watching. God ran a great risk of being misunderstood at that time. But I would understand it was all in his plan.

Lou: You say that everything would have ended at that point. Do you mean by that, that the whole thing was so evil that it would self-destruct?

Graham: Well those eight that got on the boat weren't that good, you remember. Ham wasn't too virtuous, and his father hadn't taken the temperance pledge yet. Those eight weren't saved because they were good. I believe they were saved because they got on the boat.

Lou: All right. Good point.

Graham: Which can't be compared with the salvation at the end. It's not quite the same. That was an emergency measure. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6 with Lou Venden, "Evaluating the Evidence" recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

Well, what do you think of a God who doesn't just discipline; he drowns all but eight? Why did he do that? Well, supposing he hadn't? Hadn't God almost lost contact there with the human race? He was down to eight, and they weren't outstanding. Ham had problems. Even Noah had not taken the temperance pledge yet, remember?

God must have had to say to his family, "Bear with me; I'm about to do something very terrible." And they watched. But when it was all over, Noah was willing to listen. And who was descended from Noah, but Abraham, and Abraham was one of the best friends God ever had, and God worked through Abraham. But that wasn't the end; there were others yet to come. There was much yet to happen.

In the foresight of God, he knew there was much yet to be done, and the questions about him and his government could not be answered until what the Bible calls "the fullness of time." Jesus came when the time was ripe for the answers to be given. Before the Flood the world was wicked enough, but that wasn't enough. When Jesus came, there was something on this earth the universe had never seen before. At last, God had a group of people who seemed to be willing to obey, believe the Bible, keep the Ten Commandments, everything else, and now God could show that if people obey him for the wrong reason, they can actually be his enemies. That's the "fullness of time." Before the Flood, every man's thoughts were wicked. And I think God moved, I think in that terrible way, to maintain contact with the human race. He even changed the whole nature of life here; the surface of our planet, the age of our lives. It's a better thing that we don't live a thousand years now. Seventy is long enough under the circumstances. Eternal life comes yet. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/1MMPOGIA66> (Part 1) <http://pkp.cc/2MMPOGIA66> (Part 2)

What about this repentance of God? Now we have worked on that before. At the flood, it repented God that he had made man; several times we have had reference to that. What would you understand this to mean "It repented God"? How do you explain that to your satisfaction? How do you understand that; "He repents"? Well, we have worked on that before, haven't we? These many pictures of God described in language that is familiar to us. What I would have to do is to put as many cases like this together as I can find in scripture. Do you remember when God came down to the Garden of Eden, after Adam and Eve had sinned, and God said to Adam, "Where are you?" You mean he didn't know? I thought in the Psalm it says, "I can't hide from him anywhere. He knows exactly where we are. But he says, "Where are you?"

You remember, at the time of the flood, that God came down to see what the sons of men were doing. Or, after the flood, when they built the tower. Do you remember when he came to Abraham and said, "I've come down to check on the reports I've been receiving, to see if they're true or not." Do you mean he doesn't know? And we have many pictures like this in the

Bible, where God is described almost like one of us. Now, we have to be careful that we don't push that too far, but are there many pictures given in very human terms, in human language?

But then, is there enough other evidence for balancing and correcting this? Does this suggest that God is caught by surprise, times without number? "Oh dear, that hasn't worked. Let me try something else. Now I'll try this. Or that hasn't worked. I wish I hadn't created man, but I'll try again." Do you see him leading out in this manner? {Graham Maxwell. Excerpt from audio series, "Picture of God in All 66", Hosea, Joel, Amos, recorded March 1982, Riverside CA}

{Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Hosea, Joel, & Amos, recorded March 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/41MMPOGIA66> (Part 1 Hosea) <http://pkp.cc/42MMPOGIA66> (Part 2 Hosea)

<http://pkp.cc/43MMPOGIA66> (Part 1 Joel & Amos) <http://pkp.cc/44MMPOGIA66> (Part 2 Joel & Amos)

Further Study with Ellen White

In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. {TM 247.1}

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. {7BC 908.11}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds

stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {CG 43.1}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. {5T 219.4}

Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {GW 261.1}

The faith that works by love and purifies the soul produces the fruit of humility, patience, forbearance, long-suffering, peace, joy, and willing obedience. {HP 109.6}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

All heaven has been looking on with interest, and ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for His children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. {RC 296.3}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

Our Saviour's words, "Come unto Me, . . . and I will give you rest" (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21), is His message to mankind. {AA 126.1}

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. {MH 93.1}

God has enriched the world in these last days proportionately with the increase of ungodliness, if His people will only lay hold of His priceless gift and bind up their every interest with Him. There should be no cherished idols, and we need not dread what will come, but commit the keeping of our souls to God, as unto our faithful Creator. He will keep that which is committed to His trust.—Letter 74a, 1897. {3SM 339.2}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

When self is hid in Jesus, we are shielded from the darts of the enemy (Letter 16a, 1895). {7BC 908.1}

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {OHC 157.5}

Never feel that Christ is far away. He is always near. His loving presence surrounds you. {FLB 62.8}

He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there. {MH 249.3}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy's power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. {4BC 1161.1}

He finds His faithful ones, and holds communion with them, encouraging and strengthening them. And angels of God, that excel in strength, are sent forth by God to minister to His human workers who are speaking the truth to those who know it not. {8T 17.3}

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with heaven. {1BC 1091.6}