

Lessons 11–20

God Is Creator

Unit

2

Adult
Student Guide



Answers
BIBLE CURRICULUM

Answers Bible Curriculum

Unit 2 • Adult Student

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Introduction to Answers Bible Curriculum

The creation vs. evolution and young-earth vs. old-earth wars were being fought even before Darwin popularized evolution in the late 1800s. And today in the church, the battle continues.

Over the next 10 weeks, we will be looking at what the Bible says about creation and the fall. Can we trust God's Word when he tells us that he created everything in six days? Were those days long ages or normal-length days? Is Genesis 1–2 written as a historical account or an allegory? Did God simply use language that shepherds thousands of years ago could understand, or did he give us a true account of the creation of everything? Can we fit evolution into the Bible? Should we try?

These are the kinds of questions we will be answering as we look at the text of the Bible as well as the findings of science. As we saw in our last unit of lessons, God's Word is true, and we must never elevate man's word above God's Word.

We encourage you to read the Prepare to Learn section before class each week. This will provide important background information so that you will get more from each lesson.



The Seven C's of History

Lesson Focus

The Bible provides a complete history of the universe. The Seven C's of History reveal the major events of history that are foundational to the Bible's important messages.

Key Passages

Genesis 1:1, 1:31, 3:6–7, 7:11–12, 7:18–21, 11:1–9;
Matthew 1:18–23; Colossians 1:19–22; Revelation 21:1–4

What You Will Learn

- The order and dates for the Seven C's of History.
- How the biblical view of creation compares to the secular view.

Memory Verse

Psalm 8:3–4 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?

Prepare to Learn

Scriptural Background

Most people look at the Bible as a book that contains interesting stories and theological teaching. They don't understand that the Bible is a history book. Christianity is not based on myths and fables—it is based on real history revealing major events that are foundational to the Bible's important messages. We like to call it the history book of the universe!

The accounts are actual historical accounts—Adam was real; he was created on day six of creation; his sin cast the whole human race into sin; the flood was a real, global catastrophic event; Jesus Christ really lived, died, and rose again for the payment of the sins of his people—the Bible is true and can be trusted (1 Corinthians 15:1–4).

When we don't see the Bible as a history book, we are often left unprepared to answer questions accurately and biblically—questions presented to us by our children, family, neighbors, and friends about things such as dinosaurs, fossils, Noah's ark, Cain's wife, the races, and why there is death and suffering. We need to know how to answer these questions. We need to realize that God's Word cannot be compartmentalized into the “spiritual” area of our lives. It must be integrated into our every waking moment; we must live, answer questions, and make decisions based on a biblical worldview—based on God's truth, not man's.

The Seven C's of History in this curriculum represent major biblical events

that have affected (and will affect) our world history. We start at the beginning—Creation—and follow a timeline of history to its end—Consummation. The Seven C's are the following:

Creation: In the beginning—about 6,000 years ago—in six 24-hour days, God made a perfect creation (Genesis 1).

Corruption: The first man, Adam, disobeyed the Creator. His sin brought death and Corruption into God's very good creation (Genesis 2:17).

Catastrophe: Adam's race became so wicked that God judged the world with a great Catastrophe—a global flood—saving only those on the ark built by Noah (Genesis 7:23).

Confusion: When Noah's descendants disobeyed God's command to fill the earth, God brought Confusion on their language, forcing them to spread over the earth (Genesis 11:7–8).

Christ: The Creator became a man, Jesus Christ, who obeyed God in everything, unlike the first man, Adam (Matthew 1:21–23).

Cross: Jesus, the Messiah, died on the cross to pay the penalty for mankind's sin against God. He rose from the dead, providing life for all who trust in him as Savior (1 Corinthians 15:3–4).

Consummation: One day, at the Consummation, the Creator will remake his creation. He will cast out death and the disobedient, create a new heaven and new earth, and dwell eternally with those who trust in him (Revelation 21:4).

When we start with the Bible, the history book of the universe, we can develop a worldview that trusts God's Word over man's word—and we will

learn to confidently answer the questions we are asked based on the foundation of the truth of God.

Historical/Apologetics Background

There are basically two views of history: the biblical view, which we outline using the Seven C's of History, and the secular view, which relies on man's ideas from outside the Bible to try and determine the events of the past. These secular ideas are opposed to the Bible's true history. They are prevalent in our culture and often found even in the church today.

Below are some of the erroneous views that stand in opposition to the Seven C's as presented above. It is important to be aware of them and be prepared to give a defense to anyone who questions God's Word (1 Peter 3:15).

Creation: The universe was created from a big bang about 13 billion years ago; the earth formed about 4.5 billion years ago. Animals and man have evolved to their present state.

Corruption: The world has always had disease, struggle, and death. Sin and guilt are just psychological conditions that must be overcome.

Catastrophe: If there was a flood, it was a local flood that affected only the Mesopotamian region.

Confusion: There are different races of mankind, and these races reflect different levels of evolutionary development.

Christ: If Jesus even lived, then he was a good man, a prophet, or perhaps even our "savior," but he is not the Creator.

Cross: Jesus' death on the cross shows that he identified with us in our suffering, but it has no significance for salvation.

Consummation: Either all men will be saved because God is loving and would never send anyone to hell, or there is no afterlife, and people return to the dust when they die.

The Word of God can be trusted not only when it speaks of spiritual and moral principles, but also when it speaks on history and science. As Jesus told Nicodemus, "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (John 3:12). In other words, if we can't believe the Bible's history, starting in Genesis, why should we believe its gospel message? If we can't trust the Bible's history in the first several chapters, then when can we start trusting it?

Unfortunately, there are many who don't trust the Bible's history in Genesis. These people hold to an old-earth, evolutionary view of history. They have a naturalistic (no God) view that promotes autonomous human reason, ignoring God's written revelation. This is a completely different worldview from those who hold to the biblical creation view—the Seven C's of History. There hasn't always been a divide regarding this biblical authority. Before the 1700s, it was the general consensus of the

church that God created the world, as described in the book of Genesis, around 4,000 to 6,000 years ago.

The following chart indicates some past scholars and historians who calculated the age of the earth based on their study and trust in God’s Word.

Note that most of these chronologists lived before or not too long after the 1700s when the “old-earth” world-view started to take root.

Chronologist	When Lived	Calculated Date of Creation (BC)
Julius Africanus	c. 250	5501
George Syncellus	c. 800	5492
John Jackson	c. 1750	5426
William Hales	c. 1850	5411
Eusebius	c. 350	5199
Marianus Scotus	c. 1050	4192
Thomas Lydiat	c. 1600	4103
M. Michael Maestlinus	c. 1600	4079
Jacob Salianus	c. 1600	4053
H. Spondanus	c. 1600	4051
J. Cappellus	c. 1600	4005

Chronologist	When Lived	Calculated Date of Creation (BC)
J. Ussher	c. 1650	4004
E. Greswell	c. 1830	4004
D. Petavius	c. 1630	3983
C. Longomontanus	c. 1600	3966
P. Melanchthon	c. 1550	3964
A. Salmeron	c. 1600	3958
J. Scaliger	c. 1600	3949
M. Beroaldus	c. 1550	3927
A. Helwigius	c. 1650	3836

Note: *c* means *circa*=approximately.

Again, many theologians and church leaders jumped on the “old-earth bandwagon” and have accepted the fallible geological dating methods of man, which disregard the clear teachings of Scripture about a young earth. They have pursued old-earth tenets that undermine the Bible’s gospel message.

As Bible-believing Christians, we must resolve to stand firm on God’s Word as we contend for the faith (Jude 1:3).

Studying God’s Word

Place these in chronological order: Moses, Abraham, battle of Jericho, Christ’s birth, tower of Babel, Adam, the flood

Seven C’s of History

Fill out the Seven C’s Comparison chart as you progress through the lesson.

Label each passage with the corresponding C of the Seven C's of History.

Genesis 1:1, 1:31 — C _____

Genesis 3:6-7 — C _____

Genesis 7:11-12, 7:18-21 — C _____

Genesis 11:1-9 — C _____

Matthew 1:21-23 — C _____

Colossians 1:19-22 — C _____

Revelation 21:1-4 — C _____

Application

1. How do you see this framework being helpful as you interact with the people in your life?
2. What things in popular culture (movies, music, television, sports, etc.) can you think of that relate to Scripture and the gospel?
3. How do you see this biblical framework of history being challenged in our society?

4. What do we do when we encounter someone who has merged secular and biblical (or other religious) thinking and teaching?
5. Can you name the Seven C's of History in order?



Prayer Requests



God Creates the Universe

Lesson Focus

The account of God's creation—by the Word of his mouth—reveals that he is the omnipotent Creator. The evolution model of creation conflicts dramatically with the biblical creation account of Genesis 1. We must rely on God's Word alone for the truth.

Key Passages

Genesis 1:1; Jeremiah 23:24, 33:25–26; Psalm 69:34; Nehemiah 9:6

What You Will Learn

- How God's omnipotence is demonstrated in the creation account.
- How the biblical account of creation compares with the evolutionary model of the origin of the universe and life on earth.

Memory Verse

Psalm 8:3–4 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?

Prepare to Learn

Scriptural Background

What scriptural background can we possibly give here? Before Genesis nothing but God in eternity past existed. Genesis 1 is the beginning of the universe, time, space, history, and all of life as we know it. In addition, Genesis is foundational to the rest of Scripture. It sets the tone for God's eternal plan of redemption.

From the very first verse, Scripture assumes God's existence without trying to prove it in any way. We must avoid using arguments that attempt to prove God by demanding evidence in the natural world. Man's need to

prove God implies his intention to elevate his own autonomous reason above God's Word.

Though obviously presented with very little "background," the information given to us in the early chapters of Genesis is foundational to many important doctrines, including the Trinity (Genesis 1:26), death (2:17), marriage (2:24), sin (3:6), the gospel (3:15), and clothing (3:21). The book of Genesis is to be taken as literal history provided by God to give us a glimpse of his majesty, wonder, creativity, and eternal purpose.

Historical/Apologetics Background

"In the beginning, God created the heavens and the earth." This first verse in the Bible answers many questions for us, such as "Where did everything come from?" "Is there a God?" "When did time begin?" These are questions Christians often have trouble answering—not because they lack faith, but because they don't realize that answers to questions like these can be found in Scripture.

When did time begin? Time itself began when God began to create the universe—"In the beginning." He created time for man, but he himself is not bound by time. He is eternal—the Alpha and the Omega—the beginning and the end (Revelation 1:8). God confirms this concept when he tells us that to him a day is like a thousand years, and a thousand years is like a day (2 Peter 3:8).

There are many opposing views of the Genesis account of creation that manipulate God's Word to include millions of years (the old-earth view). Many will try to persuade us that the creation account must be "proven" before being believed. Realistically, however, no account of origins can be proven—it must be accepted by faith. Christians must stand firm on biblical authority—God told us in his Word what happened and how he created: "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible" (Hebrews 11:3).

Over the past 200 years, because of "scientific" developments, many Christians have attempted to merge millions of years into the Bible's account of creation. Some of the biblically

compromised views that evangelical Christians hold to are listed below:

- The day-age view: a compromise belief that the days of Genesis 1 are actually vast ages of different lengths; based on secular dating methods.
- The gap theory: a compromise belief that a vast period of time exists between Genesis 1:1 and 1:2 into which the geologic eras can be fit.
- The framework hypothesis: a compromise belief that Genesis 1 is written in a non-literal, non-chronological way; based on secular dating methods.
- Theistic evolution: a compromise belief that suggests God used evolutionary processes to create the universe and life on earth over billions of years.
- Progressive creation: a compromise belief suggesting that God has created organisms in a progressive manner over billions of years to accommodate secular dating methods.

These are all ideas that attempt to fit evolution and/or millions of years into the Bible rather than believing the Genesis account of the six days of creation.

Does the creation account matter? Is the order important? Why should we care what God created on each day? Well, if God specifically and systematically presents the order of his creation over a six-day period in his Word, we can safely say yes, it does matter.

It matters because we must be aware that evolution is prominent in our

culture today—even indoctrinating our youngest children. We must beware. This idea is in direct opposition to what God’s Word tells us about his amazing work of creation.

Creationists believe God’s Word as recorded. Evolutionists believe in millions of years of slow change, from non-life to simple cells, to more complex plants and animals, and eventually to the organisms that exist today, including man. Those who embrace this position must reject God’s Word because evolution does not harmonize with God’s account of creation. Here are a few examples of the more obvious differences:

Evolutionary Ideas—Not True	Creation in Genesis—True	Reference
Sun before earth	Earth (day 1) before sun (day 4)	Genesis 1:1
Sun before light on earth	Light (day 1) before sun (day 4)	Genesis 1:3
Earth at same time as planets	Earth (day 1) before other planets (day 4)	Genesis 1:1, 1:14–15
Sea creatures before land plants	Land plants (day 3) before sea creatures (day 5)	Genesis 1:12–13, 1:20–23
Reptiles before birds	Birds (day 5) before reptiles (day 6)	Genesis 1:20, 1:23–24, 1:31
Creation took billions of years	God created in six normal 24-hour days.	Genesis 2:1–2

It is very sad to consider that many Christians feel that the age of the earth is an unimportant side issue and that discussing it detracts from

the gospel message. Christians must understand that all of Scripture is foundational to our faith. If we can set aside a literal six-day creation because it is considered “unscientific” or unpopular, then what will be our basis for determining the truth of the rest of Scripture? Can we teach a virgin birth or a literal resurrection? When we read the genealogy of Christ, which goes back to Adam, can it be taken literally? Believing the historical account of Genesis 1–11 is foundational to believing the rest of the Bible and essential for understanding the gospel message.

Studying God’s Word

Can evolution fit into the biblical account of creation?

Take notes as you study the following passages.

God Created the Heavens and the Earth

Genesis 1

Jeremiah 23:24

Psalms 69:34

The Order Matters Activity

Working in small groups, complete The Order Matters worksheet.

Application

1. Many people claim that the Bible doesn't tell us *how* God created; it just tells us that he *did* create. Is this an accurate statement based on the text of Genesis 1?
2. As we approach the topic of creation vs. evolution in conversations with fellow believers, what should be our attitude?
3. Should our approach to supporting the biblical view of the creation week look different when discussing it with those who are not Christians? Why or why not?

4. If we suggest that the account of creation in Genesis is a myth or an allegory, what other doctrines would become mythical or allegorical—what doctrines find their basis in the first few chapters of Genesis?

5. How can understanding that God created the entire universe in six days by simply speaking it into existence help you to trust him?



Prayer Requests



Creation: Days and Kinds

Lesson Focus

The Hebrew word *yom*, used in context, points to the days of creation being regular 24-hour days. God created plants to reproduce according to their kinds.

Key Passages

Genesis 1:1–19; Exodus 20:11

What You Will Learn

- The meaning of the word *day* (*yom*) as used in Genesis 1.
- How the phrase “according to its kind” relates to the limits of biological change.

Memory Verse

Psalms 8:3–4 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?

Prepare to Learn

Scriptural Background

Through the book of Genesis, God intended for us to know specifically what he created and how long it took him to create. The creation account allows us just a small glimpse of the power—the omnipotence—of our mighty God as he speaks, by the power of his Word, the entire universe into existence. Our lesson this week will include days 1–4 (Genesis 1:1–19).

Day one includes the creation of the heavens, the formless earth, the waters covering the earth, and the light, which was separated from darkness. In addition, time itself began on the first day (Genesis 1:3–5).

On day two, God created the “firmament” or “expanse.” The Hebrew word is *raqiya*, and it has the idea of something spread out. This expanse was called “heaven.” Part of that was the atmosphere and the air. This expanse separated the waters below from the waters above (Genesis 1:6–8).

God caused the dry land to appear and gathered the seas together to one place on the earth. He then spoke the plants, grass, herbs, and trees into existence. This was day three (Genesis 1:9–13).

God again spoke and created lights in the expanse of the heavens—the sun, moon, stars, and other heavenly bodies appeared on day four (Genesis 1:14–19).

God created all the living things according to their “kinds,” including the plants, grass, herbs, and trees. It is important to be aware that the concept of kinds refutes the process of evolution in that one plant, for instance, could never change into another plant. So, as we read Genesis 1, we must be aware that reproducing according to “kinds” is a repeated, creative directive presented by the holy God.

Another biblical truth that clearly refutes evolution comes as we study the Hebrew word for “created.” This word (*bara*) depicts the making of something from nothing. God created our world *ex nihilo*—out of nothing that had previously existed (see Hebrews 11:3). The Bible confirms God as the omnipotent Creator in several other passages: Psalm 148:4–6, Isaiah 40:25–26, Colossians 1:15–16, and Revelation 4:11. We know that he spoke, and all of creation came to be. This is impossible for us to comprehend. But it should leave us awed at the power of God.

Historical/Apologetics Background

Prior to the 1700s, few people believed in an old earth. Most people accepted the biblical account of Genesis and believed that the earth was approximately 6,000 years old. The subjective concepts of old age and

uniformitarian geology—the view that slow and gradual processes, rather than a global catastrophe, created the earth’s rock layers—started in the mid-1700s and 1800s. This began the surrender of the truth of

Genesis and the belief in millions of years of earth's history.

These concepts have weakened the culture of the western world and have affected the church because they attack the veracity of the Word of God. Genesis 1 tells us exactly how God created the universe and exactly how long it took him. To deny the very beginning verses of God's Word is to open the door of compromise to many other Scriptural truths. The church is rushing down that road of compromise and must realize the urgent need to ignite a new reformation—calling believers back to the absolute authority of the Bible.

Those who want to fit millions of years and evolution into the creation account often reinterpret the 24-hour days in Genesis to be millions of years. As Christians who stand firmly on the authority of God's Word, we believe that a day is a day—24 hours—just as the Bible says.

We can understand the length of the days of creation by exploring the Hebrew word for “day” in Genesis 1, which is *yom* (rhymes with *home*). First, almost any word can have more than one meaning, depending on context. *Yom* can have several meanings. It can mean a day (an ordinary 24-hour day), the daylight portion of an ordinary 24-hour day (i.e., day as distinct from night), or an indefinite period of time describing an era (e.g., in the day of the judges, in the day of the Lord, or in my grandfather's day).

When determining the meaning of the word *yom* in the context of Scripture, theologians have relied on Hebrew dictionaries like the

Brown-Driver-Briggs Hebrew Lexicon. This respected Hebrew resource actually gives Genesis 1 as an example in Scripture where the word *yom* refers specifically to a 24-hour day.

We also know that the Hebrew word *yom* always refers to an ordinary day when associated with a number and the words “evening” or “morning.” In fact, whenever the word *yom* is used in the Old Testament in this way, it clearly refers to a 24-hour day. This simple study of the Hebrew language confirms the Genesis account of creation as occurring in six 24-hour days.

The study of Genesis and its accuracy regarding the age of the earth is never far from a discussion of fossils. Fossils are the remains, traces, or imprints of dead plants or animals that have been preserved in the earth's near-surface rock layers. Secular scientists view fossils as evidence for a long prehistory for the earth and life on it—spanning millions of years.

Creationists view the same fossil deposits around the world and understand that these had to be formed by the rapid burial of countless billions of plants and animals. This rapid burial, when looked at through the lens of Scripture, is consistent with a global, catastrophic, year-long Genesis flood that occurred, according to the biblical time frame, about 4,300 years ago.

Why is this an important issue? Because millions of years of history create an insurmountable problem regarding the gospel. The fossil record consists of the death of billions of creatures. It is a record of death, disease, suffering, cruelty, and brutality.

The Bible makes it clear that God’s creation was “very good” (Genesis 1:31) and that it was the sin of Adam that brought death, disease, and suffering into the world (Genesis 2:17; Romans 5:12). Death is the penalty for man’s sin; Jesus Christ is the remedy.

When Christians allow that death, suffering, and disease happened before Adam’s sin, they are ignoring the exclusive message of the cross and Christ’s atoning work there, and they doubt the character of God who called his creation “very good.”



Studying God’s Word

The Meaning of “Day”

Why is context such an important thing to understand when reading Scripture?

What Is a Day? Video Notes

Take notes as you watch the What Is a Day? Video.

Take notes as you study the following passage.

Exodus 20:8–11

Take notes as you study the following passage.

Days 1–4 of Creation

Genesis 1:1–19

Under the following headings, make a list or write descriptions of what was created on each day of the creation week.

Day One (Genesis 1:3–5)

Day Two (Genesis 1:6–8)

Day Three (Genesis 1:9–13)

Day Four (Genesis 1:14–19)

Application

1. What objections might you hear from others (or that you may have yourself) regarding the days in Genesis 1 being normal 24-hour days?

2. How can we answer those objections, explaining that Genesis 1 is talking about a normal week?
3. 1 Peter 3:15 calls Christians to give an answer for the hope within them, but it also tells us that we should do it with gentleness and respect, not with arrogance. Why is this important when considering an issue like the origin of the creation?
4. Some people suggest that the days of Genesis 1 could not be actual days since there wasn't even a sun to provide light for the earth—that there can't be day and night or evening and morning without a sun. How could you use the text of Genesis 1 to explain this apparent problem?
5. What is the danger of suggesting that the days in Genesis 1 should be interpreted as long ages or as a myth that contains truth?



Prayer Requests



Creation: Animals and Man

Lesson Focus

On days five and six of creation week, God created flying animals, sea creatures, and land animals. God created these animals “according to their kinds.” Man was created in God’s image—unlike the animals. Because of this, God has provided a way for us to have a relationship with him.

Key Passages

Genesis 1:20–31; Leviticus 11:13–19

What You Will Learn

- What was created on days five and six of creation week.
- The qualities of man that set him apart from the animals.

Memory Verse

Psalm 8:3–4 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?

Prepare to Learn

Scriptural Background

“And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day” (Genesis 1:31). As we come to the end of creation week, we see that God looked at his creation and acknowledged it as very good. God provided very specific information in this account—and we need to take notice of all he said.

So, let’s take a closer look at the text and see the details God intended for us to grasp. “Let the waters swarm with swarms of living creatures, and let birds fly above the earth . . . God created the great sea creatures and every living thing that moves . . . according to their kinds, and every winged bird according to its kind. . . . living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds. . . . the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind” (Genesis 1:20–25).

When God repeats something, he expects us to listen. In the creation

account, God repeats 10 times that the living things he created were created according to their kinds. Here we see the Word of God plainly and simply providing the truth about creation. There is no room for man’s idea of evolution. There is no way that all forms of life share a common ancestor because God’s Word flatly denies that possibility.

As his final act of creation, God created man—in his image—to have dominion over all the animals and over all the earth (Genesis 1:26–27). Again, note that this account of creation challenges the very core of evolution. And that challenge is presented by the holy, omnipotent, omniscient God—we dare not deny his truth.

What does it mean that man is created in God’s image? We are completely different from anything else created during the creation week. We have the capability to reason, to create, to intelligently communicate, and most importantly, to have a saving relationship with the Creator through our Lord and Savior Jesus Christ (John 3:16)—no animal could ever do that!

Historical/Apologetics Background

From the early days of the church, the Genesis account of creation was taken literally—God created everything in six days about 6,000 years ago. It was not until the 18th century that some men began to cast doubt

on the biblical time frame of creation and began to discuss millions of years of earth history. It was then that the idea of uniformitarianism was developed. This idea holds that present geological processes are the

key to understanding the past. For example, secular geologists contend that because canyons today erode at slow rates by rivers cutting through them, they must have eroded just as slowly in the past. While there were a few in the church who held onto the Bible as authoritative, many influential clergy and scientists adopted this idea of uniformitarianism and the millions of years of earth history that accompanied it.

But how would that affect the biblical view of creation? It gave rise to many false views, including the day-age theory and the gap theory. The belief that the earth was millions of years old paved the way for the evolutionary ideas of Charles Darwin in the late 1800s. Evolution fit nicely into the idea of millions of years and further discounted God's holy Word.

Our culture today is immersed in the idea of evolution. From TV, Hollywood movies, museums, billboards, cereal boxes, children's books, textbooks, and even our churches and Christian schools, the idea of life evolving from lower forms is taught as a better alternative to creation. We need to be diligent to teach that this is not true. God created all things according to their kinds to reproduce according to their kinds (see Scriptural Background above).

What is a kind? The created kinds can be most closely described as *families* of animals. Each *family* is totally different from any other family. We've seen that the Bible's first use of the word *kind* is found in Genesis 1 when God created plants and animals according to their kinds. God used the

term again when he instructed Noah to take two of every kind of animal onto the ark (Genesis 6:20). After the flood, God commanded that Noah bring out every living thing on the ark (all the kinds) so that they could multiply on the earth (Genesis 8:17). By reading and comparing the language in these texts, we see that God intended all he created to reproduce within the boundaries of their created kinds—or families (Genesis 8:19).

This truth found in Genesis completely contradicts the basis of evolution. Since the beginning of earth's history, there have been many different kinds (families) of animals. They are each distinct from one another. An animal or plant from one family has never turned into an animal or plant from another family.

And, the same principle holds true for humans! No animal has ever turned into a human being. God's Word tells us we are created in God's image (Genesis 1:26). We are not animals. Evolution is not true! Unfortunately, as society and many in the church accept the evolutionary worldview, doubt in God's Word as a true history of the world increases. Evolutionary ideas lead to the belief that man is just an animal—more highly evolved, for sure—but still just an animal. This view has led to such social atrocities as abortion, slavery, euthanasia, and genocide. If man is just an animal, then why not kill him the way one would squash a mosquito?

Evolution erodes the respect and honor we should allow God and his prized creation—people. As more people discount the truth of Genesis

and lean on man’s understanding of “science,” the compromise toward biblical truth increases. And in many cases, the entire Bible is being disregarded as insignificant and irrelevant. This worldview is causing chaos in our society—and promises to create a generation that will not know God,

Jesus Christ, or the need for salvation. For those of us who love Jesus Christ and believe what the Bible says about him, this situation is heartbreaking because it will lead to the eternal damnation of many. It is time to get back to the authority of the Bible—beginning in Genesis.



Studying God’s Word

What makes man distinct from the animals?

Days 5–6 of Creation

Under the following headings, make a list or write descriptions of what was created on the last two days of the creation week. (This is a continuation of what you started last week.)

Day Five (Genesis 1:20–23)

Day Six (Genesis 1:24–31)

Take notes as you study the following passages.

Genesis 1:20–31

Leviticus 11:13–19

Kinds of Critters Activity

After viewing the “Kinds” video, complete the Kinds of Critters worksheet.

Application

1. How would you explain to someone that the idea of man being just a highly evolved ape is absolutely incompatible with the Bible?
2. What social implications does an evolutionary view of mankind have?
3. How could you use Scripture to sit down with someone who does not believe there is a conflict in the biblical and evolutionary accounts of the origin of life and show them the conflicts?
4. How could this discussion, the biblical explanation of the creation, lead to presenting the gospel to this person?
5. How does knowing that Jesus is both the Creator and the Savior of the world help you to love him more?



Prayer Requests



God Creates Adam and Eve

Lesson Focus

Chapter 2 of Genesis details the creation of Adam and Eve. The biblical account of the creation of man is very different from the evolutionary view. God's design for marriage is one man and one woman for life.

Key Passages

Genesis 2:4–25; 1 Corinthians 11:7–9, 15:47–49;
1 Timothy 2:13; Mark 10:1–9

What You Will Learn

- How the biblical view of the origin of man compares to the evolutionary view.
- The biblical view of marriage.
- The connection between the accounts of creation in Genesis 1 and 2.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Learn

Scriptural Background

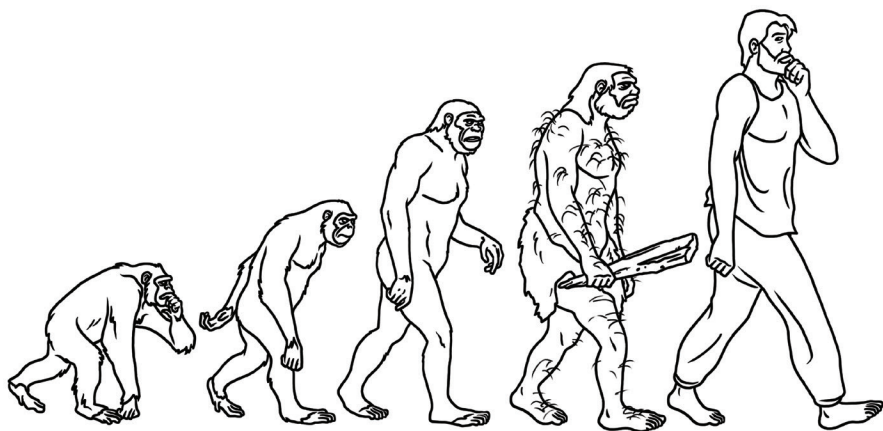
Genesis 1:26 records the creation of the first living human—the crowning point and finishing touch of God’s creation. Man, both male and female, are brought to life in the midst of all the good things God had created. Imagine the awesomeness and comfort in the beauty Adam and Eve saw. And Adam would soon know that God’s intention was for him to have dominion over it all.

The creation of Adam and Eve was much different from anything else God created. We know that God commanded everything into existence: “Let there be light” (Genesis 1:3), “Let there be an expanse” (Genesis 1:6), “Let the dry land appear” (Genesis 1:9), “Let the earth sprout vegetation” (Genesis 1:11), and so on. But Scripture tells us that man is unique. This part of God’s creation was not commanded into existence like all the others were, but was lovingly overseen by the Triune God: “Let us make man in our image, after our likeness” (Genesis 1:26). God’s sovereign plan demanded that this part of his creation be comprised of soul and spirit—created in his image. This creature of God’s would walk with him, talk with him, and one day be redeemed by him.

As we move to Genesis 2, we are introduced to more of the history of the creation week: “These are the generations [history] of the heavens and the earth when they were created . . .” (Genesis 2:4). People may suggest that

Genesis 2 contradicts Genesis 1. However, this is not a different creation account, but a detailed account of the sixth day. In Genesis 2, God recounts for us the specific circumstances surrounding the creation of Adam and Eve. We learn that he formed Adam from the dust of the ground and breathed life into him—making him a living being (Genesis 2:7). God wisely decreed that man should not be alone (Genesis 2:18). This led to Adam naming the animals—the beasts of the field and the birds of the air (Genesis 2:19). After Adam named the various animals, it was clear there was no helper comparable to him (Genesis 2:20). But God had a solution. He formed Eve from Adam’s side, bone of his bone and flesh of his flesh, to walk with him as a suitable, comparable helper (Genesis 2:21–23). In creating Eve for Adam, God instituted the sacred covenant of marriage, establishing that a man shall leave his father and mother and be joined to his wife so that the two shall become one flesh (Genesis 2:24). One man for one woman was God’s plan for marriage from the beginning (Mark 10:6–9).

This exclusive revelation, given to Moses through the inspiration of the Holy Spirit, was provided for our edification so that we would know him and his omnipotence. What a privilege that he would share with us such details! But in order to appreciate the blessing of God’s Word, we must have



faith and believe it is our final authority, our only foundation, and our starting point to discern truth from error. He tells us, “By faith we understand

that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (Hebrews 11:3).

Historical/Apologetics Background

We know that the truth of God’s creation and the unique way he made Adam and Eve is in direct opposition to the idea of evolution. The image on the next page is one used quite frequently to illustrate the “science” behind evolution—presenting as fact the story of human evolution from ape-like creatures over the past several million years. But we can’t believe everything we see. Despite its iconic status and widespread use, this image is not based on evidence, but on imagination. Actually, there are very few fossil remains of men or apes (about 95% of the known fossils are marine invertebrates like clams, snails, squid, starfish, worms, corals, etc.).

In fact, many of the fossils of so-called human ancestors consist of little more than fragments of bone, yet they are touted by the science journals and media as “proof” of human evolution. Upon closer examination,

all of these finds are either true apes or true humans—not something in between. The chart below presents alleged human relatives and how creation scientists might classify them:

Alleged Human Relative	Creationist Classification
<i>Australopithecus afarensis</i> (such as “Lucy”)	extinct ape
<i>Australopithecus africanus</i>	extinct ape
<i>Australopithecus boisei</i>	extinct ape
<i>Australopithecus robustus</i>	extinct ape
<i>Pan troglodytes</i> and <i>Pan paniscus</i> (chimpanzee)	living ape
<i>Gorilla gorilla</i> and <i>Gorilla beringei</i> (gorilla)	living ape
<i>Pongo pygmaeus</i> and <i>Pongo abelii</i> (orangutan)	living ape
<i>Ramapithecus</i>	extinct ape (extinct orangutan)

Alleged Human Relative	Creationist Classification
<i>Homo habilis</i>	false category that mixes some human and some ape fossils
<i>Homo floresiensis</i> (the “hobbit”)	human (dwarf, pygmy)
<i>Homo ergaster</i>	human
<i>Homo erectus</i> (e.g., “Peking man” and “Java man”)	human
<i>Homo neanderthalensis</i> (Neanderthals)	human
<i>Archaic Homo sapiens</i>	human
<i>Modern Homo sapiens</i>	human

In spite of the truth, our culture is flooded with evolutionary propaganda. The moral implications of the evolutionary view that man is merely an animal who evolved from an ape are increasingly evident. For example, many contend that because man is an ape, the ape-like or “primal” urges that we have for violence and sexuality can be excused because of our evolutionary history. Permeating every part of our culture, the idea of evolution has made many in our society calloused to social issues like abortion, racism, euthanasia, and genetic engineering. After all, if man is just an animal, a product of random, cosmic accidents, can an absolute moral code

even exist? If an absolute moral code does exist, where did it come from? In an evolutionary society, morality is what the majority decides it to be or whatever makes you feel good. Consequently, each person determines his or her own idea of right and wrong. But this thinking is inconsistent, and absolute morality cannot be the result of subjective personal choices. We can’t all be right and all be wrong. This line of thinking promotes the “might makes right” attitude. The one with the most strength or power will eventually overcome the others in the struggle for survival.

As our society drifts further and further from the authority of God’s Word, we will continue to see a decline in moral integrity. If we discount the words of God in the very first book—Genesis, how can we stand on any of it? If we accept that man is an animal and not a created, living being made in the image of God, we won’t consider God or his Word worthy of our respect and love. On the other hand, as believers preach the gospel and stand firmly on God’s Word, boldly proclaiming it as our foundation for understanding right and wrong, we can effect a change in individuals that just may bring our society back to a Christian worldview.

Studying God’s Word

How does evolution undermine the doctrine of marriage?

Take notes as you study the following passages.

Adam & Eve

Genesis 2:4–25

1 Corinthians 11:7–9

1 Corinthians 15:47–49

1 Timothy 2:13

Marriage

Mark 10:1–9

Two Creation Accounts? Activity

Skeptics of the authority of the Bible have suggested that the accounts of the creation week given in Genesis 1 and 2 contradict one another. Using the challenges below, develop responses to the skeptics using God's Word, especially Genesis 1 and 2, to support your explanations.

CHALLENGE: Genesis 1 says that the land animals were created before mankind, but Genesis 2:19 says God formed the animals and brought them to Adam, who had already been created, and then formed Eve later. (Hint: note that the ESV, NIV, and Tyndale translate the passage "God had formed every beast," while some other translations such as NASB and NKJV say, "the Lord God formed every beast.")

CHALLENGE: Adam could not have named millions of species of animals in just part of one day.

Application

1. What forms of “marriage” do we see in society today, and what is the biblical error in those forms of relationships?
2. How should we relate to people we know who are living in relationships that are sinful (e.g., adultery, fornication, homosexuality)?
3. Many people, Christians included, seek to make an argument for biblical marriage based on statistics of “healthy and happy” families. Is this an adequate argument to make? Why or why not?
4. When discussing the state of marriage in the West, should we say that we desire a return to traditional marriage or biblical marriage? Why or why not?
5. How can you help Christians who believe in the evolution of mankind to see the error of thinking that Adam and Eve evolved from animal precursors?

6. Abortion and euthanasia are important topics in the world we live in. How does the truth from Genesis 1 and 2 help us to have an answer for how to deal with these situations?

7. If you ever hear from a skeptic that Genesis 1 and 2 contradict one another, how can you respond to that claim?



Prayer Requests



Dinosaurs and Dragons

Lesson Focus

Dinosaurs and dragons are described in the Bible. And there are many historical confirmations that dinosaurs lived alongside man. As we look through the lens of the Bible, the world of dinosaurs makes sense!

Key Passages

Job 40:15–24, 41:1–34

What You Will Learn

- The identity of the two dinosaur-like creatures described in the book of Job.
- The support, biblical and other, for man living alongside dinosaurs.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Learn

Scriptural Background

We know that dinosaurs are perhaps used more than anything else to indoctrinate people into believing in millions of years of earth history. As we continue to explore creation week, we're going to take a more in-depth look at this very controversial subject—dinosaurs and dragons.

Let's begin in Genesis 1:1, "In the beginning, God created the heavens and the earth." This was the beginning of time as we know it. Before this moment in history, nothing existed except God. And then God created the universe in six days, about 6,000 years ago!

As we look at day six of the creation week, we learn that God created all the beasts of the earth, everything that creeps on the earth, and man (Genesis 1:24–27). This reveals some very critical information. We know dinosaurs are land animals; we know land animals were created on day six; we know man was created on day six; so man and dinosaurs lived together at the same time only 6,000 years ago!

God references dinosaurs again in the book of Job. As God is describing his greatness to Job, he reminds Job of the largest animal he created—the Behemoth (Job 40:15–24). The biblical description of this animal does not fit any living animal we know of today. It does, in fact, fit the description of a dinosaur—a sauropod—one of the largest dinosaurs, created by God on day six.

And to give us even more confirmation, God describes the Leviathan in the next chapter (Job 41:1–34). What an amazing creature that must have been! This creature is mentioned four other times in Scripture (Job 3:8; Psalm 74:14, 104:26; Isaiah 27:1). It is believed that this was some sort of mighty dinosaur-like sea monster able to overwhelm the hunter (Job 41:9), but not too fierce for God. And what about the light and flame that flashed from his mouth (Job 41:18–21)? It may have been a fire-breathing creature, a creature unheard of today yet repeatedly mentioned by God.

Historical/Apologetics Background

The book of Job describes a fire-breathing "dragon." Most scholars agree that Job lived *after* the flood of Noah's day (Job 22:16 makes an obvious reference to the global flood). Based on the text, biblical researchers have determined that Job lived to be over 200 years old. His life span fits with the life spans of the early

descendants of Noah recorded in Genesis 11.

This is important to note because it reveals that Job (and other men) lived with dinosaurs (Behemoth and Leviathan) *after* the flood. Not only do we see this truth revealed in Scripture, but also in extra-biblical accounts of dinosaurs living with man.

Legends from around the world tell of heroes who killed large reptilian creatures. The ancient Europeans, for example, called these monsters dragons. Dragons appear in art, literature, and folklore. There are also many Native American legends of flying reptiles.

Then we have petroglyphs—rock paintings of dinosaur-like creatures. Similar images have been found on old pottery.

Other known historical accounts and legends of dinosaurs and/or dragons include the following:

- A Sumerian story dating back to 2000 BC or earlier that tells of a hero named Gilgamesh, who, when he went to fell cedars in a remote forest, encountered a huge, vicious dragon. He slew it, cutting off its head as a trophy.
- When Alexander the Great (c. 330 BC) and his soldiers marched into India, they found that the local people worshipped huge hissing reptiles that they kept in caves.
- China is renowned for its dragon stories, and dragons are prominent on Chinese pottery, embroidery, and carvings.
- The story of St. George, popular in England, tells of the hero who slew the dragon that lived in a cave.
- In the 1500s, a European scientific book, *Historia Animalium*, listed several living animals that we would call dinosaurs.
- Ulysses Aldrovandus, a well-known naturalist in the 16th century, recorded an encounter on May 13, 1572, near Bologna, Italy, between a peasant named Baptista and a

dragon whose description fits that of the small dinosaur *Tanystropheus*. The peasant killed the dragon.

Keep in mind that none of the above references use the word *dinosaur*. We wouldn't expect to find the word in these accounts or in certain Bibles like the Authorized Version that was published in 1611. That's because the term dinosaur wasn't coined until 1841, not long after bones of these great creatures were unearthed and studied. Before that, they were called *dragons*. You may notice that the Hebrew word *tannyn* is translated as dragon a number of times in the Old Testament. If you look at a King James Version translation, you'll see the word is still used in several places (Nehemiah 2:13; Psalm 91:13; Isaiah 27:1; Ezekiel 29:3).

None of the evidence that dinosaur-like creatures lived with man is deemed valid by evolutionists. Why? Because their worldview is based on their own presuppositions—that dinosaurs lived millions of years ago. This prevents them from even considering the evidence, whether historical or biblical.

What is the big deal? Why is this important? Because the belief that dinosaurs lived and died millions of years before man attacks the very foundation not only of the Bible, but also of the gospel. The Bible makes it clear that God's original creation was "very good" (Genesis 1:31). Yet, the fossils of dinosaurs reflect death, disease, suffering, cruelty, and brutality—all evidences of sin according to God's Word. If we accept that these fossils represent millions of years of

earth history, then we are accepting death in the world before Adam's sin.

The Bible tells us there was no death in the garden. Everything was very good. It was Adam and Eve's sin against a holy God that brought judgment on the whole creation. The wages of sin is death. Because of Adam's sin, the entire human race would inherit his sin nature at birth. Because of sin, all people would die—both spiritually and physically (Genesis 2:17, 3:19). In fact, it was Adam's sin that provoked the very first killing of any animal in God's very good creation—the animal (or animals) God killed to provide Adam and Eve with skins to cover their nakedness (Genesis 3:21).

This first shed blood in the garden of Eden was a foreshadowing of the

Savior and the redemptive plan that God had set in place. Jesus' perfect death is the only sacrifice that could provide payment for the consequence of sin—death—and offer eternal life (Romans 6:23). The notion of millions of years of animal death before the creation and fall of man contradicts what the Bible says about sin bringing death.

How we respond to millions of years, death before sin, and the truth about dinosaurs ultimately comes down to whether we trust God's Word or man's word. There can be no compromise. Where does your allegiance lie? What is your worldview? For Christians, the only thing that makes sense is the truth of God's Word. We must not compromise any of it! It must be our final authority.

Studying God's Word

Did man and dinosaurs live together?

Take notes as you study the following passages.

Behemoth

Job 40:15–24

Leviathan

Job 41:1–34

Application

1. What is the importance, in our world today, of having an explanation for the existence of dinosaurs on a young earth?
2. How can you help children and others understand this issue from a biblical perspective?
3. How can dinosaurs be used as an opportunity to share the gospel?
4. How do we balance the scientific explanation of the fossils of dinosaurs and other extinct creatures with what the Bible tells us about such creatures?

5. Christians know that they will face ridicule from those who reject the Bible as the authority concerning issues like dinosaurs. How do we deal with such criticisms?



Prayer Requests



The Age of the Earth

Lesson Focus

The genealogies in the Bible provide a clear date for creation, showing that God created about 6,000 years ago. Some people use a process called radiometric dating to determine that the earth is billions of years old. This method is flawed and contradicts the clear teaching of God's Word.

Key Passages

Genesis 5:1–32, 11:10–26; 1 Chronicles 1:17–27;
Luke 3:34–38

What You Will Learn

- Sources of the biblical and secular ages of the earth.
- The connection between the age of the earth and the authority of Scripture.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Learn

Scriptural Background

So, now that you've read the key passages for this lesson, is your head spinning? We often rush through the genealogies of the Bible, laughing at our inability to pronounce the difficult names. But this time, take note of the details given in these two chapters. Genesis 5 recounts the 10 generations before the flood; Genesis 11 lists the 10 generations after the flood. When God includes such specific details, he intends for us to take notice.

Unlike a genealogy that simply lists the order of lineage, these passages contain ages and enough detail for the reader to determine the time span. They serve as "birth certificates" and allow us to calculate the time from Adam to Abraham. Each generation builds on the one before it, so we can add the years together to determine when Adam was created and the approximate age of the earth.

As we add up the years from Adam to Abraham, we get approximately 2,000 years. Historically, Christian and non-Christian historians alike agree that Abraham lived about 2,000 years before Christ. If we add the 2,000 years that have passed since Jesus' birth, we get an accurate age of roughly 6,000 years.

Were there billions of years that passed *before* Adam was created? No! The Bible says that Adam was created on the sixth day of creation (Genesis 1:26, 31) and that God created at the "beginning" (Genesis 1:1). Jesus himself confirmed his belief in the creation account when he acknowledged that Adam and Eve were created at "the beginning of creation" (Mark 10:6).

In an attempt to make the universe older than it is, many Christians and non-Christians will say there are gaps in the genealogies recorded in Genesis. They argue that the word *fathered* (or *begat* in some translations) allows for generation skipping. However, the Hebrew word for begat (*yalad*) means a literal father/son relationship. Nowhere in the Old Testament is *yalad* used in any other way than to mean a single-generation (father/son or mother/daughter) relationship.

The genealogies are important to our history and should be read just as they are written. They are given to us to verify that the Bible is real history and that we are all descendants of a real man, Adam. We can trust these genealogies to give us accurate information because they are a part of the infallible, inerrant Word of God.

Historical/Apologetics Background

The belief that scientists have "proved" the earth to be billions of years old is a major reason many in the church have abandoned the

biblical account of creation. However, contrary to popular belief, radiometric dating does not prove the earth is old.

All radiometric dating methods are based on the rate that radioactive elements decay in the rocks. Geologists refer to “parent” elements in rock decaying to “daughter” elements in the rock. By measuring how much “parent” and “daughter” elements are in a specimen, scientists try to calculate how old it is.

However, these methods are based on assumptions that are neither testable nor provable. These old-earth geologists come up with faulty dates because they are relying on the faulty assumptions below.

- The assumption that we know the starting conditions of these rocks—particularly the ratio of parent atoms to daughter atoms in the rocks to begin with. No one can definitively explain the starting conditions because no one was there when they were formed. It is impossible to know the ratio when the rock was formed, so secular scientists assume there was 100% parent and no daughter.
- The assumption that all of the daughter atoms found in a rock were formed from the parent atoms in the same rock. We have no way of knowing for sure that all of the daughter atoms in a rock came from parent atoms in the same rock. Contamination of some sort, from ground water, for example, could add or eliminate parent and/or daughter atoms to the rock, making any dating of this type unreliable.
- The assumption that the rate of decay has always been constant. This is a dangerous assumption

because we weren't there when the rock formed, and we don't know if the rate of decay has been the same over thousands of years.

In addition to these assumptions, there are documented examples of inaccurate radiometric dating. The following are just a few examples.

- A sample of the lava dome in the Mount St. Helens crater (that had been observed to form and cool in 1986) was analyzed in 1996. It contained so much argon-40 (daughter atoms) that it had a calculated “age” of 350,000 years!
- Lava flows on the sides of Mt. Ngauruhoe, New Zealand, known to be less than 50 years old, yielded radiometric “ages” of up to 3.5 million years.
- The same basalt flows on the top of Grand Canyon were tested using three different dating methods. The “ages” calculated were 916 million years, 1.143 billion years, and 2.6 billion years!

For centuries Christians have believed that God created the world in six literal days roughly 4,000 years before Jesus' birth and that he judged the world by destroying it in the flood of Noah's day. It is only over the last 250 years that questions about the Bible's record of time have arisen. Why? Christians and non-Christians swayed by the words of men began to try to fit billions of years of earth history into the Bible. The anti-biblical, philosophical assumptions that were used to interpret rocks and fossils threw the door wide open for

doubting, manipulating, and questioning God’s Word.

Even before the technology of radiometric dating was available, the shift in belief from the young earth to the faulty old-earth theories invented by man was leading to the idea of Darwinian evolution. Consequently, an avalanche of anti-biblical science appeared on the scene. It wasn’t long before many church leaders began to embrace the old-age theories and made efforts to fit the ages into the Bible. Today, placing man’s knowledge above what Scripture says has become commonplace. Sadly, interpretations of science and tradition often influence Christians more than Scripture itself.

If we are unable to take the book of Genesis—which includes God’s detailed genealogy account—as documented history, then how are we to believe the rest of the Bible? God’s Word unmistakably teaches a young earth and universe. God has ensured the accurate recording and preservation of his eyewitness account of the earth’s history, which Jesus endorsed repeatedly during his earthly ministry. We must have confidence in what God has revealed to us in his Word and not allow man’s ideas to cause us to reinterpret it or compromise it in any way. We dare not presume to know more than the Creator God.



Studying God’s Word

Does the age of the earth matter?

Take notes as you study the following passages.

Chronogenealogies

Genesis 5:1–11

Genesis 11:10–26

1 Chronicles 1:17–27

Luke 3:34–38

Calculating Earth's Age Activity

Complete the Calculating Earth's Age worksheet.

Long Life Spans

Genesis 5

Application

1. In what areas of our culture do the questions about the age of the earth typically get asked?

2. As we think about the vast difference in the descriptions of the age of the earth—6,000 versus 4.5 billion—how is this debate primarily a debate about the authority of Scripture?
3. What should our goal be in a conversation with an unbeliever about the age of the earth?
4. How could you use the passages we looked at today to help answer the questions of those who doubt the Bible's authority on the issue of the age of the earth?
5. Because you are standing on God's Word, how might you expect to suffer for Christ's sake when this issue is raised?



Prayer Requests



Stewards of God's Creation

Lesson Focus

At creation God gave man the responsibility to provide good stewardship over his creation. But it is God who ultimately sustains and upholds all things by his power. We can turn to biblical principles in order to carry out this God-given responsibility properly.

Key Passages

Genesis 1:26–31, 2:15, 2:19–20, 8:20–9:3

What You Will Learn

- The role of mankind in God's creation.
- God's faithfulness in sustaining his creation.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Learn

Scriptural Background

Our God is the Creator and Sustainer of all the universe—everything we have comes from him, and it all belongs to him. “In the beginning, God created the heavens and the earth” (Genesis 1:1). “The sea is his, for he made it; and his hands formed the dry land” (Psalm 95:5). “The earth is the LORD’s and the fullness thereof” (Psalm 24:1). “For every beast of the forest is mine, the cattle on a thousand hills” (Psalm 50:10). “Your faithfulness endures to all generations; you have established the earth, and it stands fast” (Psalm 119:90). God’s creation clearly brings him glory, and he rejoices in his works (Psalm 104:31). We can rejoice, too, in God’s graciousness to us each day as we appreciate the beauty and wonder around us. However, we must be diligent to respect this world because it does not belong to us.

When God created the world, it was perfect—it was all very good (Genesis 1:31). Man and all of creation lived together without any stress in a harmonious environment. But God did provide a hierarchy of authority. He intended that Adam and Eve be the ones to tend the garden and keep it (Genesis 2:15). He instructed them to multiply and fill the earth and to have dominion over it and all of its creatures (Genesis 1:28). This “Dominion Mandate” ordained by God gives all of us, as the heirs of Adam, a special responsibility—to care for God’s earth with diligence and concern from a biblical perspective.

What this means, however, is not always easily determined. Because of the high profile of this issue, you will come across many strong opinions. God did create resources for man to use to sustain life. But we find today those who want to abuse the resources out of greed and selfishness, causing needless loss and destruction in other areas. We see also the overly enthusiastic conservationists who appear to worship the creation more than the Creator—clearly a position not ordained by God (Romans 1:25). What we need to remember is to consult the full counsel of God’s Word in these matters. Because this is a sin-cursed world, we must weigh each specific decision in this area based on the circumstances and the expected results of that decision while asking the question, “How does this line up with biblical principles?”

As you consider this issue, remember that Solomon in all his wisdom reminds us that there is a time to plant and a time to pluck what is planted, a time to kill and a time to heal, a time to break down and a time to build up, a time to keep and a time to cast away (Ecclesiastes 3:1–8).

Ultimately, this is an area that must be covered in prayer and balanced carefully between abuse of God’s creation and environmental idolatry. It is God’s creation. He made it, and he will destroy it by the Word of his mouth at his appointed time (2 Peter 3:7). Meanwhile, he has promised to

preserve it: “While the earth remains, seedtime and harvest, cold and heat,

winter and summer, day and night, shall not cease” (Genesis 8:22).

Historical/Apologetics Background

Today the big issue surrounding the earth’s environment is global warming, or climate change.

We are barraged with claims and facts that may leave us more confused than ever. There appear to be five recurring claims. We’ll take a quick look at those here.

Claim #1: Global warming is really happening. Yes, this is true. According to the National Climatic Data Center, the average global surface temperature has risen approximately 1.2°F (0.7°C) since 1880. We do not know exactly what has caused this warming.

Claim #2: Humans are causing global warming. Again, it seems to be true that the addition of carbon dioxide to the atmosphere by man’s activities has increased the global temperature. However, the carbon dioxide (CO₂) in the atmosphere is not the sole cause of this warming. And it has been determined that the warmer climate itself can actually produce more CO₂—giving a distorted measure of the cause and effect of CO₂ in the atmosphere.

It has also been determined that the changes in atmospheric CO₂ do not always correlate well with changes in the earth’s temperature. For example, between the years 1910 and 1940, the temperature of the earth rose at a higher rate than did the levels of CO₂ found in the atmosphere.

Claim #3: Global warming will cause the extinction of animals. First of all, many animals became extinct

long before the issue of global warming was considered, and species continue to go extinct. The woolly mammoth and the Miohippus (a small, three-toed, woodland horse) are examples of animals found in the fossil record that are extinct today. Although there are predictions that many animals will become extinct by 2050 due to climate change, currently there are no documented extinctions resulting from global warming.

Claim #4: The oceans will rise dramatically in the next century. There is no hard scientific evidence currently available to back up this prediction.

Claim #5: Global warming will cause more weather catastrophes than normal. Again, there is not sufficient evidence to make this claim. In fact, there are conflicting reports. Some blame global warming for an increase in hurricanes, tornadoes, floods, droughts, and extreme temperatures, while other studies have determined that global warming is not to blame.

From a biblical perspective, we know that we live in a world that is far from perfect and is groaning from the effects of sin (Romans 8:22). We also know that the earth has been established by God, its future lies in his hands, and he has made us its caretakers. We have no idea how long the earth will last. But because of the credibility of God’s Word, we can be sure that the earth will be purged by fire in the future (2 Peter 3:10–12)—not destroyed because of CO₂ emissions.



Studying God's Word

Can recycling become idolatry?

Take notes as you study the following passages.

Dominion

Genesis 1:26–31

Genesis 2:15

Genesis 2:19–20

Stewards of God's Creation Activity

Complete the Stewards of God's Creation worksheet.

Take notes as you study the following passage.

Climate Change

Genesis 8:20–9:3

Application

1. How can we reach out with the hope of Christ to people who honor Mother Nature as some sort of deity?
2. How can we make the biblical case for using the earth's resources for our benefit?
3. What are the dangers of becoming too involved as a church in environmental causes?
4. How can we use Scripture to share the truth of global warming with those who have genuine fears about it?

5. The media is constantly presenting messages that promote worship of the creation rather than the Creator. How do we guard ourselves against these false influences?



Prayer Requests



Corruption: Sin Enters the World

Lesson Focus

Sin and death entered the world through Adam. The first death occurred in the garden of Eden when God killed an animal to clothe Adam and Eve after they disobeyed him. This first blood sacrifice pointed to the coming perfect, complete, one-time sacrifice of Jesus Christ for remission of sins.

Key Passages

Genesis 3; Revelation 12:9; Hebrews 9:22

What You Will Learn

- The purpose of the first animal death recorded in Scripture.
- God's provision for salvation from sin through the Savior.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Learn

Scriptural Background

God created a perfect universe—one that he himself called very good (Genesis 1:31). So when and how did sin enter the world? Because the creation was perfect, we know there was no sin at that time. We can thus conclude that Satan sinned against God and was cast out of heaven sometime after the seventh day of creation and before he tempted Eve. Satan's temptation of Eve and the disobedience of the first couple marked the point that changed God's perfect creation to a world filled with death, disease, and decay—all a result of sin.

In the account of the temptation and fall into sin from Genesis 3, Satan challenged the authority of God and deceived Eve into eating the forbidden fruit (Genesis 3:4–5). Adam, who was with her, also ate of the fruit (Genesis 3:6). This first sin was not just the eating of some fruit; it was disobedience toward a holy God. God now had to punish the sin and disobedience of Adam, Eve, and Satan (Genesis 3:14–19).

As they ate, their eyes were opened, and they knew they were naked (Genesis 3:7). They felt shame for their nakedness and tried to fashion clothing from leaves to cover their shame. These coverings were not adequate to conceal their sin from God. Nor were they able to hide from him when he came to the garden (Genesis 3:9). This is when they quickly and easily fell into the “blame game.” Eve

quickly blamed the serpent (Genesis 3:13). Adam, in turn, blamed Eve then ultimately cast the responsibility of his sin onto God (Genesis 3:12).

God's justice requires that he punish any disobedience of his commands, but his mercy allows many to avoid that punishment. The sin that plagues every human entered the world through Adam and was consequently passed to all of his descendants. The doctrine of original sin (demanding God's justice) and redemption (displaying his mercy) is present throughout the Bible and is presented concisely in Romans 5:17–21. It seems unfair that all of us would pay the consequence of one man's sin—but the Bible tells us that our hearts are deceitful and desperately sick (Jeremiah 17:9). If we honestly examine our hearts, we know this to be true. We would have sinned just as Adam and Eve did had we been faced with that same temptation. And that is why we praise God for his immeasurable grace through Jesus Christ (Ephesians 2:7). For it is only by his grace that we can be freed from the wages of our sin—death and eternal punishment (Romans 6:22–23).

There is hope in this account of the very first sin. Adam and Eve's rebellion did not take God by surprise. God is omniscient—he knows all things. And he did not leave Adam and Eve in despair but offered them

the promise of a Savior who would bruise the head of the serpent (Genesis 3:15). Some Bible translations use the word “Seed” or “offspring” to refer to the coming Savior, Jesus, who would bear the sins of the world on

the cross. This preordained plan for redemption was in place before the foundation of the world and would perfectly exhibit God’s mercy to sinners who, through Jesus Christ, would believe in God (1 Peter 1:20–21).

Historical/Apologetics Background

Sin entered the world shortly after the creation of Adam and Eve. Although Scripture does not specifically tell us how long Adam and Eve lived in the perfect creation before sinning, we can determine that very little time passed before the fall. Scripture tells us that God commanded Adam and Eve to “be fruitful and multiply” (Genesis 1:28), and, because of their perfect bodies, conception would have occurred quickly. We also know that Cain, their firstborn, was not conceived until after they had sinned and were sent out from the garden (Genesis 4:1).

How sad that they would sin so soon and that they would disobey the God who had created them and everything good around them. God had given them freedom to enjoy every good gift (Genesis 1:28–29). However, God did prohibit them from eating the fruit of one tree—the tree of the knowledge of good and evil. Eating from this tree would bring death (Genesis 2:16–17).

The very thing God told them they couldn’t have was what they wanted. Their sin led to the first death—the death of an animal that provided skins to cover their shame. This very first death was a foreshadowing of the sacrificial system revealed to Moses for the atonement of sin and

further pointed to the death of Jesus Christ on the cross for the complete forgiveness of sins. Scripture tells us that “without the shedding of blood there is no remission” of sin (Hebrews 9:22). The first blood had been shed—it pointed toward the perfect, redeeming blood of the coming Savior.

This glorious account of God’s intervention in covering the sins of Adam and Eve gives us solid scriptural grounds to refute evolutionary thinking. Since we understand from Scripture that there was no animal death before sin entered the world, any fossilized remains of dead animals cannot be dated before Adam and Eve. Evolutionary thinking cannot be partnered with a biblical worldview. Anyone who says the rock layers and fossils are billions of years old are accepting death, disease, and suffering before sin when, in fact, they are a consequence of the first sin in the garden (Romans 5:21; 1 Corinthians 15:21–22). Animals could not have been dying millions of years before sin entered the world since, according to God’s Word, they started dying after Adam’s sin about 6,000 years ago. When we maintain our biblical worldview by the plain reading of Scripture, we can confidently answer the questions the world presents.



Studying God's Word

How did death come into God's perfect creation?

Take notes as you study the following passages.

The Fall of Man into Sin

Genesis 3:1–7

Revelation 12:9

God's Curse and Mercy

Genesis 3:8–24

Hebrews 9:22

The Plan Activity

In Genesis 3:15 we see the first glimpse of a remedy for the sin that Adam and Eve brought into the world. God promised to send a Seed that would bruise the head of the serpent. This is often referred to as the *protoevangelium* as it is the first hint of the gospel—God would send a Savior through Eve’s descendants.

Read the following passages and identify when this plan to send a Savior was put into place. Next to each passage, write the phrase that gives the time frame of the origin of God’s plan to redeem a people for himself.

1 Peter 1:20–21

Acts 2:22–24

Ephesians 1:3–6

Revelation 13:8

Did God react to the sin and come up with a plan to remedy the situation?

What comfort do you find in knowing that God has a full knowledge of the future?

Application

1. How is the question that Satan asked Eve in Genesis 3:1 still found in our world today?
2. How could you use the Bible to demonstrate the flaw in the idea that God did not know Adam and Eve would sin when he created them?
3. If you were discussing the gospel with someone and they said that God was too harsh in cursing Adam and Eve for eating a piece of fruit, how would you respond to help them understand the gravity of the situation?
4. In what ways do we try to cover our own sins today like Adam and Eve tried to cover their sin by sewing leaves together?



Prayer Requests
