

# Creation: Genesis as Foundation, Part 1



## Creation:

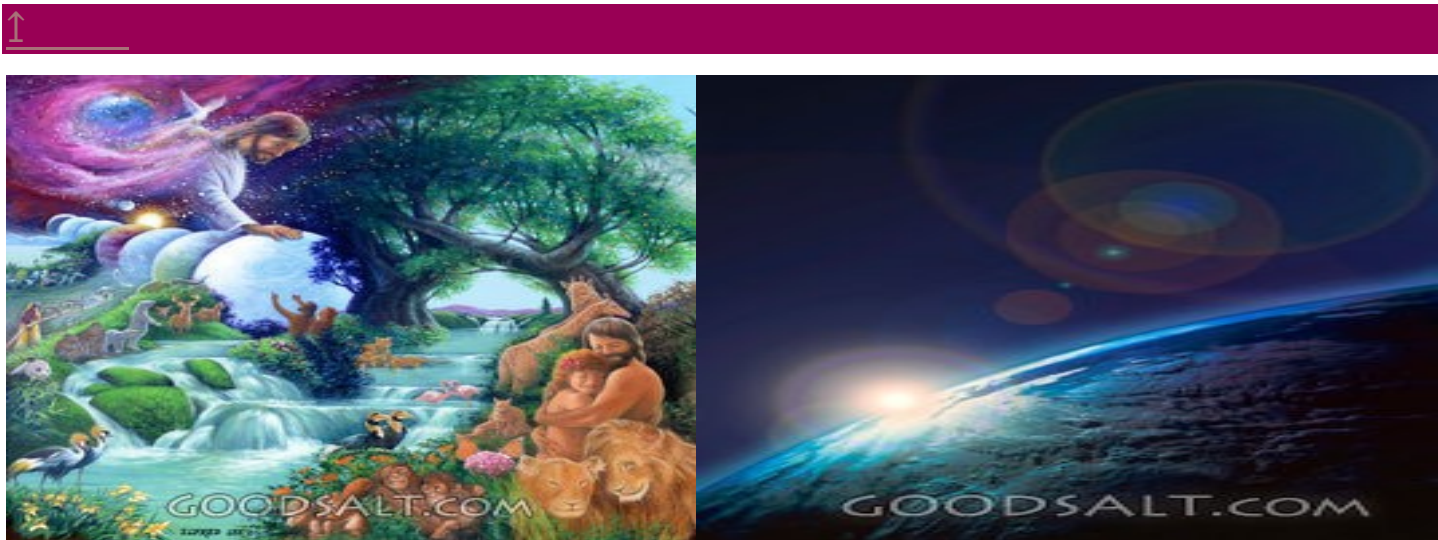
## Genesis as Foundation, Part 1

**Read for This Week's Study:** [John 1:1-3](#), [Gen. 1:3-5](#), [Exod. 20:8-11](#), [Rev. 14:7](#), [Matt. 19:3-6](#), [Rom. 5:12](#).

**Memory Text:** “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men” ([John 1:1-4, NKJV](#)).

The first chapters of Genesis are foundational for the rest of Scripture. The major teachings or doctrines of the Bible have their source in these chapters. Here we find the nature of the Godhead working in harmony as the Father, Son ([John 1:1-3](#), [Heb. 1:1, 2](#)), and the Spirit ([Gen. 1:2](#)) to create the world and all that is in it, culminating in humanity ([Gen. 1:26-28](#)). Genesis also introduces us to the Sabbath ([Gen. 2:1-3](#)), the origin of evil (Genesis 3), the Messiah and the plan of redemption ([Gen. 3:15](#)), the worldwide, universal flood (Genesis 6-9), the covenant ([Gen. 1:28](#); [2:2, 3, 15-17](#); [9:9-17](#); [Genesis 15](#)), the dispersal of languages and people ([Genesis 10, 11](#)), and the genealogies that provide the framework for biblical chronology from Creation to Abraham ([Genesis 5 and 11](#)). Finally, the power of God's spoken Word ([Gen. 1:3](#), [2 Tim. 3:16](#), [John 17:17](#)), the nature of humanity ([Gen. 1:26-28](#)), God's character ([Matt. 10:29, 30](#)), marriage between a man and a woman ([Gen. 1:27, 28](#); [Gen. 2:18, 21-25](#)), stewardship of the earth and its resources ([Gen. 1:26](#); [2:15, 19](#)), and the promised hope of a new creation ([Isa. 65:17, 66:22](#), [Rev. 21:1](#)) are all based on these first chapters, which will be our study this week and next.

Study this week's lesson to prepare for Sabbath, May 23.



## In the Beginning ...

**Read Genesis 1:1.** *What deep truths are revealed here?*

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The Bible opens with the most sublime and profound words, words that are simple but that simultaneously contain a measureless depth when carefully studied. In fact, the greatest questions of philosophy regarding who we are, why we are here, and how we got here are answered by the first sentence of the Bible.

We exist because God created us at a definite time in the past. We did not evolve out of nothing; nor did we come into existence by chance, for no ultimate purpose, and with no planned direction, as much of the contemporary scientific model of origins now teaches. Darwinian evolution is contradictory to Scripture in every way, and attempts by some to harmonize it with the Bible make Christians look silly.

We also were created by God at an absolute point in time: “in the beginning”. This must mean that God existed prior to this beginning. That is, God existed before time was created and expressed in the daily cycle of “evening and morning” and in the months and in the years, all marked by the relationship of the world to the sun and moon. This absolute beginning is echoed and supported by other passages of Scripture, which continually reaffirm the nature and means of God’s creative work (John 1:1-3).

**Read John 1:1-3 and Hebrews 1:1, 2.** *Who was the agent of creation? Think about what it means that He also died on the cross.*

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The Bible teaches that Jesus was the agent of creation. The Bible says that “all things were made through Him, and without Him nothing was made that was made” ([John 1:3, NKJV](#)). Through Jesus “He made the worlds” ([Heb. 1:1, 2, NKJV](#)). Because all things have their origin in Jesus in the beginning, we can have hope that in the end He will complete what He has begun, because He is the “Alpha and the Omega”, “the First and the Last” ([Rev. 1:8, Rev. 22:13, NKJV](#)).

**What difference does it make to know that you were created by God? Imagine if you didn't believe that. How differently would you view yourself and others, and why?**

## The Days of Creation



In recent years there has been a trend to view the Creation week as non-literal, as a metaphor, a parable, or even a myth. This has arisen in the wake of the theory of evolution, which assumes long ages of time to account for the development of life on planet Earth.

What does the Bible teach on this subject? Why are the “days” of Creation in Genesis 1 to be understood as literal, and not figurative, days?

***Read [Genesis 1:3-5](#) and [Exodus 20:8-11](#). How is the term “day” used in these contexts?***

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The Hebrew word *yôm*, or “day”, is used consistently throughout the Creation narrative for a literal day. Nothing in the Genesis Creation narrative indicates that anything other than a literal day was meant, as we understand a single day today. In fact, some scholars who don't believe the days were literal will, nevertheless, admit that the author's intention was to depict literal days.



It is interesting that God Himself designates this name for the first unit of time ([Gen. 1:5](#)). *Yôm*, or day, is defined with the phrase “and there was evening and there was morning” ([Gen. 1:5, 8, etc.](#), *NASB*). The term is used in the singular, not the plural, meaning a single day.

Thus, the seven days of Creation are to be understood as a complete unit of time, introduced by the cardinal number *'echad* (“one”) followed by ordinal numbers (second, third, fourth, etc.). This pattern indicates a consecutive sequence of days, culminating in the seventh day. There is no indication in the use of terms or in the narrative form itself that there should be any gaps between these days. The seven days of Creation are, indeed, seven days as we delineate days today.

Also, the literal nature of the day is taken for granted when God wrote with His own finger the fourth commandment, indicating that the basis for the seventh-day Sabbath rests on the sequence of a literal seven-day, Creation week.

**The Genesis Creation isn't the only creation in the Bible. There is also the re-creation, at the Second Coming, when God will transform mortality into immortality “in a moment, in the twinkling of an eye, at the last trumpet” ([1 Cor. 15:52, NKJV](#)). If, however, God can do this instantly at the re-creation, why would He use billions of years for the first creation, as theistic evolution teaches?**



## The Sabbath and Creation

Today the seventh-day Sabbath is heavily under attack in secular society and in religious communities. This fact can be seen in the work schedules of global corporations; in the attempted change of the calendar in many European countries designating Monday as the first day of the week and Sunday as the seventh day; and by the recent papal encyclical on climate change that calls the seventh-day Sabbath “the

Jewish Sabbath” and encourages the world to observe a day of rest to alleviate global warming (Pope Francis, *Laudato Si'*, Vatican City: Vatican Press, 2015, pp. 172, 173).

***Read [Genesis 2:1-3](#), [Exodus 20:8-11](#), [Mark 2:27](#), and [Revelation 14:7](#). How is the understanding of the Creation week tied to the fourth commandment? How is this tied to the Three Angels' Messages?***

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The Bible says, “And on the seventh day God ended His work which He had done” ([Gen. 2:2, NKJV](#)). “After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man”. – Ellen G. White, *Patriarchs and Prophets*, p. 47. This is why Jesus can say, “The Sabbath was made for man, and not man for the Sabbath” ([Mark 2:27, NKJV](#)). Jesus could make this authoritative statement because He made or created the Sabbath as the eternal sign and seal of God’s covenant with His people. The Sabbath was not for the Hebrew people only, but for all humanity.

Genesis indicates three things that Jesus did after He created the Sabbath day. First, He “rested” ([Gen. 2:2](#)), giving us a divine example of His desire to rest with us. Second, He “blessed” the seventh day ([Gen. 2:3](#)). In the Creation narrative, animals are blessed ([Gen. 1:22](#)), and Adam and Eve are blessed ([Gen. 1:28](#)), but the only day specifically blessed is the seventh day. Third, God “sanctified it” ([Gen. 2:3](#)) or “made it holy”.

No other day in the Bible receives these three designations. These three actions are repeated in the fourth commandment, though, when God writes with His own finger and points back to Creation as the foundation for the Sabbath ([Exod. 20:11](#)).

**A comparison of [Revelation 14:7](#) and [Exodus 20:11](#) reveals the Sabbath commandment to be the basis for worshiping the Creator. How does this direct link to the Sabbath tie into last day events?**



## Creation and Marriage

The last decade has witnessed enormous changes in the way society and governments define marriage. Many nations of the world have approved same-sex marriages, overturning previous laws that have protected the family structure that comprises at its center one man and one woman. This is an unprecedented development in many respects, and it raises new questions about the institution of marriage, the relationship of church and state, and also the sanctity of marriage and the family as defined in Scripture.

***Read [Genesis 1:26-28](#); and [Genesis 2:18, 21-24](#). What do these texts teach us about God's ideal for marriage?***

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On the sixth day, God comes to the climax of the Creation, the Creation of humanity. It is fascinating that the plural is used for God in [Genesis 1:26](#): “Let us make man in our image”. All persons of the triune Godhead in loving relationship with each other now create the divinely instituted human relationship of marriage here on earth.

“In the image of God He created him; male and female He created them” ([Gen. 1:27, NKJV](#)). Adam declares, “This is now bone of my bones, and flesh of my flesh” ([Gen. 2:23, NKJV](#)) and Adam names her “Woman”. Marriage requires that “a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” ([Gen. 2:24, NKJV](#)).

Scripture is unequivocal that this relationship is to take place between a man and a woman, who themselves originate from their father and mother, also a man and woman. This concept is further clarified in the instruction given to the earth's first parents: “Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it' ” ([Gen. 1:28, NKJV](#)). In the fifth commandment, children (offspring) are to honor their father and their mother ([Exod. 20:12](#)). This interrelationship cannot be fulfilled within anything but a heterosexual partnership.

**Read Jesus' words in [Matthew 19:3-6](#). What do they teach us about the nature and sanctity of marriage? In light of Jesus' words, and while never forgetting God's love for all humanity and that all of us are sinners, how should we take a firm and faithful stand on the biblical principles of marriage?**



## Creation, the Fall, and the Cross

The Bible provides an unbroken link between the perfect Creation, the Fall, the promised Messiah, and final redemption. These major events become the basis of the theme of salvation history for the human race.

**Read [Genesis 1:31](#), [Genesis 2:15-17](#), and [Genesis 3:1-7](#). What happened to God's perfect creation?**

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God declared His creation "very good" ([Gen. 1:31](#)). "The creation was now complete. ... Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin or shadow of death marred the fair creation". — Ellen G. White, [Patriarchs and Prophets](#), p. 47. God had warned Adam and Eve that if they ate of the forbidden tree, they would surely die ([Gen. 2:15-17](#)). The serpent began his discourse with a question and then completely contradicted what God had said: "You will not surely die" ([Gen. 3:4, NKJV](#)). Satan promised Eve great knowledge and that she would be like God. Obviously, she believed him.

**How does Paul confirm God's statement in [Genesis 2:15-17](#)? Read [Romans 5:12](#) and [Romans 6:23](#). How do these teachings relate to theistic evolution?**

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In Scripture, we can see where later biblical writers confirmed earlier biblical statements and provided additional insights. In Romans 5-8, Paul writes about sin and the beauty of salvation: "Sin entered the world through one man, and death through sin, and in this way death came to all people" ([Rom. 5:12, NIV](#)). But an evolutionary perspective would have death present for millions of years prior to humanity. This idea has serious implications for the biblical teaching of the origin of sin, Christ's substitutionary death on the cross, and the plan of salvation. If death is not related to sin, then the wages of sin is not death ([Rom. 6:23](#)), and Christ would have had no reason to die for our sins. Thus, Creation, the Fall, and the Cross are inextricably linked. The first Adam is tied to the last Adam ([1 Cor. 15:45, 47](#)). A belief in Darwinian evolution,

even if some concept of God is inserted into the process, would destroy the very basis of Christianity.

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**Further Thought:** Read Ellen G. White, [“The Creation”, pp. 44-51](#); [“The Literal Week”, pp. 111-116](#), in *Patriarchs and Prophets*.

“The cumulative evidence, based on comparative, literary, linguistic and other considerations, converges on every level, leading to the singular conclusion that the designation *yáʼm*, 'day', in Genesis 1 means consistently a literal 24-hour day.

The author of Genesis 1 could not have produced more comprehensive and all-inclusive ways to express the idea of a literal 'day' than the ones that were chosen”. – Gerhard F. Hasel, “The 'Days' of Creation in Genesis 1: Literal 'Days' or Figurative 'Periods/EPOCHS' of Time?” *Origins* 21/1 [1994], pp. 30, 31.

“The greatest minds, if not guided by the word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable”. – Ellen G. White, [Testimonies for the Church, vol. 8, p. 258](#).

### **Discussion Questions:**

- 1. Look at the Ellen G. White quote above. How often, even today, do we see exactly what she wrote, even among professed Christians who, in face of the claims of science, will automatically take the claims of science over the biblical account, which would, as she wrote, imply that biblical history “is unreliable”?**
- 2. Why is it impossible to take the Bible seriously while accepting theistic evolution? If you know a theistic evolutionist who claims to be a Christian, why not ask him or her to explain the Cross in light of what Paul wrote (see Romans 5) about the direct link between Adam’s fall and death and the cross of Jesus? What explanation does he or she give?**
- 3. If the Bible is God’s revelation, then are not the believer’s faith and eyes opened to the greater reality as expressed in Scripture? How can Christians then be called “closed-minded” when they are opening their minds to the Scriptural truths revealed by an infinite God? In fact, an atheistic, materialistic view of the world is much narrower than the Christian worldview is.**
- 4. As believers staying faithful to the Word of God, how can we minister to those who are struggling with questions of sexual identity? Why must we not be those who cast stones, even with people who, like the woman in adultery, are guilty of sin?**





## Creation: Genesis as Foundation, Part 2

**Read for This Week's Study:** [Job 26:7-10](#); [Genesis 1-2](#); [Genesis 5](#); [Genesis 11](#); [1 Chron. 1:18-27](#); [Matt. 19:4, 5](#); [John 1:1-3](#).

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

Many great thinkers were inspired by Scripture to explore God's created world; as a result, modern science was born. Johannes Kepler, Isaac Newton, John Ray, Robert Boyle, and other early great scientists believed that their work revealed even more about the handiwork of God's creation.

After the French Revolution, however, nineteenth-century science began to move from a theistic worldview to one based on naturalism and materialism, often with no place at all for the supernatural. These philosophical ideas were popularized by Charles Darwin's *On the Origin of Species* (1859). Since that time, science has increasingly distanced itself from its biblical foundation, resulting in a radical reinterpretation of the Genesis story.

Does the Bible teach an antiquated, unscientific view of cosmology? Was the biblical account simply borrowed from the surrounding pagan nations? Was the Bible culturally conditioned by its place and time, or does its inspired nature elevate us to a view of origins that is complete in its divine framework?

These are some of the issues we will touch on in this week's lesson.

*Study this week's lesson to prepare for Sabbath, May 30.*



## A Flat Earth?

It is commonly believed that many in the ancient world thought the earth was flat. Most people, however, for a variety of good reasons, understood that the earth was round. Even to this day, though, some claim that the Bible itself taught that the earth was flat.

***Read [Revelation 7:1](#) and [20:7, 8](#). What is the context of these verses? More importantly, do they teach a flat earth?***

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John, the author of these texts, is writing end-time prophecy describing the four angels of heaven “standing at the four corners of the earth, holding back the four winds” ([Rev. 7:1, NASB](#)). He repeated the word “four” three times to tie the angels to the four compass points.

In short, he’s just using figurative language, as we do today when we say, for example, that “the sun is setting” or that the wind “rose from the east”. To insist on a literal interpretation of these prophetic texts when the context indicates a figurative idea of north, south, east, and west, is to take these passages out of context and make them teach something that they are not teaching. After all, when Jesus said, “For out of *the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” ([Matt. 15:19, NKJV](#)), He was not talking about human physiology, or the literal human heart. He was using a figure of speech to make a moral point.

***Read [Job 26:7-10](#); and [Isaiah 40:21, 22](#). What do they teach us about the nature of the earth?***

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In [Job 26:7](#) the earth is depicted as being suspended in space: “He stretches out the north over empty space and hangs the earth on nothing” ([NASB](#)). The earth is a “circle” or sphere ([Job 26:10, NASB](#)). [Isaiah 40:22](#) states, “It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain” ([NKJV](#)).

Put yourself in the position of someone who lived thousands of years ago. What evidence would you have that the earth moved? Or would you find the evidence that it stood still more convincing? Or what evidence would you find that it is flat, or round?

MONDAY ↑



## Creation in Ancient Literature

Archaeologists have discovered texts from ancient Egypt and the Near East that contain primeval histories of the creation and the flood. This has caused some to wonder whether the Genesis account was borrowed from these cultures or was dependent in some way on them. But is such a thing really the case?

**Read** Genesis 1-2:4, and then read these excerpts from the *Atra-Ḫasis Epic*: “When the gods instead of man/ Did the work, bore the loads,/ The gods’ load was too great,/ The work too hard, the trouble too much/ ... ‘Let the womb-goddess create offspring,/ And let man bear the load of the gods!’ ... Geshtu-e, a god who had intelligence,/ They slaughtered in their assembly./ Nintu mixed clay/ With his flesh and blood ... ”. — Stephanie Dalley, *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others* (New York: Oxford University Press, 1989), pp. 9, 14, 15. What differences can you see?

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Although there are similarities between the stories (e.g., the first humans are made of clay), the differences are much more definite.

**1.** In *Atra-Ḫasis* man works for the gods so that the gods can rest. In Genesis, God creates the earth and everything in it *for* humans as the apex of Creation, and then He rests with them. In Genesis, humans also are placed in a garden and invited to commune with God and care for His creation — a concept not found in *Atra-Ḫasis*.

**2.** In *Atra-Ḫasis*, a minor god is killed and his blood is mixed with clay to form seven males and females. In Genesis, first Adam is “formed” intimately by God, who breathes

life into him, and woman is “made” later to be his “helper” (NKJV). God didn’t create Adam and Eve from the blood of a slain god.

**3.** There is no sign of conflict or violence in the Genesis account, as found in the *Atrahasis* story.

The biblical account is sublime in depicting an omnipotent God who provides humanity with dignified purpose in a perfect world. This radical difference has caused scholars to conclude that, in the end, these are very different creation accounts.

**Some have argued that, through the ages, creation and flood stories were handed down, loosely based on what really had happened (hence some of the similarities) but distorted over time. In contrast, Moses, under the inspiration of the Holy Spirit, revealed what had really taken place. Why does this explanation work better in accounting for the few similarities than does the idea that Moses borrowed from these pagan stories?**

TUESDAY ↑



## Genesis Versus Paganism

Far from being dependent upon ancient pagan creation myths, Genesis seems to have been written in a way that refutes those myths and distances God as Creator from them.

**Read [Genesis 1:14-19](#).** *How are the entities that appear on the fourth day described, and what are their functions?*

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The terms “sun” and “moon” were surely avoided because their names in Hebrew were the names of (or closely related to the names) the sun and moon gods of the ancient Near East and Egypt. The use of the terms “greater light” and “lesser light” showed that they were created for specific functions, “for signs and seasons, and for days and years” and to “give light on the earth” ([Gen. 1:14, 15](#), NKJV). That is, the text shows very clearly that the sun and moon were not gods but created objects with specific natural functions, much as we understand them today.

**Read [Genesis 2:7, 18-24](#).** *How is God intimately involved in the creation of Adam and Eve?*

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The ancient Near Eastern myths unanimously depict man's creation as an afterthought, resulting from an attempt to relieve the gods of hard labor. This mythical notion is contradicted by the biblical idea that man is to rule the world as God's vice regent. Nothing in the creation of humans was an afterthought. If anything, the text points to them as the climax of the creation account, showing even more starkly how different the pagan and biblical accounts really are.

Genesis, thus, presents a corrective against the myths of the ancient world. Moses used certain terms and ideas incompatible with pagan concepts. And he did this by simply expressing the biblical understanding of reality, and of God's role and purpose in Creation.

**Thousands of years ago, the biblical creation story was at odds with the prevailing culture. Today, the biblical creation story is at odds with the prevailing culture. Why shouldn't we be surprised?**

WEDNESDAY ↑



## Creation and Time

**Read** *Genesis 5 and 11*. How does the Bible trace the history of humanity from Adam to Noah, and from Noah to Abraham?

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There is one element that makes these genealogies unique in the Bible: they contain the element of time, causing some scholars to correctly call them “chronogenealogies”. They contain an interlocking mechanism of descent information coupled with spans of time, so that “when *Person One* had lived  $x$  years, he fathered *Person Two*. And *Person One*, after he fathered *Person Two*, lived  $y$  years, and he fathered other sons and daughters”. Genesis 5 adds the formula phrase, “And all the days of *Person One* were  $z$  years”. This interlocking system would have precluded deleting certain generations or adding them. Genesis 5 and 11 contain a continuous line of descent, as corroborated by [1 Chronicles 1:18-27](#), in which there are no added or missing generations. In this way the Bible interprets itself.

For nearly 2,000 years, Jewish and Christian expositors have interpreted these texts to represent history and an accurate way to determine the date of the Flood and the age of the earth, at least from the seven days of Creation as depicted in Genesis 1-2.

In recent decades, there have been attempts to reinterpret Genesis 5 and 11 to accommodate longer ages, as some archaeological and historical data are interpreted (by fallible human beings) to suggest. This raises serious questions about the reliability of the Bible record.

But if we are to understand God's concept of time and its progression through history, we must recognize that these two chapters are "both historical and theological, linking Adam with the rest of humankind and God with man in the realm of the reaches of space and time. Genesis 5 and 11:10-26 provide the time framework and human chain that link God's people with the man whom God created as the climax of the six-day creation event of this planet". – Gerhard F. Hasel, "The Meaning of the Chronogenealogies of Genesis 5 and 11", *Origins* 7/2 [1980], p. 69.

**Though these texts in the Old Testament are there for good and important reasons, what does Paul say in [1 Timothy 1:4](#) and [Titus 3:9](#) that we need to heed when talking about such texts?**

THURSDAY↑



## Creation in Scripture

**Read** the following scriptural passages and write down how each of these writers referenced Genesis 1-11:

[Matt. 19:4](#), [5](#)

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[Mark 10:6-9](#)

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Luke 11:50, 51

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John 1:1-3

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Acts 14:15

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Rom. 1:20

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2 Cor. 4:6

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Eph. 3:9

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1 Tim. 2:12-15

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James 3:9

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1 Pet. 3:20

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Jude 11, 14

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Rev. 2:7; 3:14; 22:2, 3

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Jesus and *all* of the New Testament writers refer to Genesis 1-11 as reliable history. Jesus refers to the writings of Moses and the creation of male and female (Matt. 19:4). Paul repeatedly uses the creation account to substantiate the theological points that he makes in his epistles. He declared to the learned men of Athens, “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands” (Acts 17:24, NASB). In these ways, the New Testament

writers built on the foundational nature of Genesis to show the modern reader the significance of this literal event.

Read, for instance, Romans 5. More than half a dozen times, Paul makes a direct link from Adam to Jesus (See [Romans 5:12, 14-19](#)). That is, he assumes the literal existence of an historical Adam, a position that becomes fatally compromised when an evolutionary model of origins replaces a literal reading of the texts.

**If the New Testament writers, inspired by the Holy Spirit and Jesus Himself, viewed the creation account as reliable history, why would it be foolish for us — based on the claims of fallen, fallible human beings — not to do the same?**

FRIDAY ↑

**Further Thought:** Read Gerald A. Klingbeil, editor, *The Genesis Creation Account and Its Reverberations in the Old Testament* (Berrien Springs, MI: Andrews University Press, 2015).

“The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. ... Here only can we find a history of our race, unsullied by human prejudice or human pride”. — Ellen G. White, [Testimonies for the Church, vol. 5, p. 25](#).

“I have been shown that without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. It may be innocent to conjecture beyond Bible history, if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the word of God in regard to the history of creation, and seek to account for God’s creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days he has never revealed to mortals. His creative works are just as incomprehensible as his existence”. — Ellen G. White, [Spiritual Gifts, book 3, p. 93](#).

### **Discussion Questions:**

- 1. When scientific explanations about present reality — what can be handled, heard, seen, tested and retested — are filled with debate and controversy, why do so many people unquestionably accept every scientific proclamation about events that supposedly occurred millions or even billions of years ago?**
- 2. Modern science works on the assumption (a reasonable one on the face of it) that you cannot use supernatural means to explain natural events. That is, you can’t try to explain, for instance, a famine by claiming that a witch put a curse on the land. However, what are the limitations of this**



**approach when it comes to the creation account as depicted in Genesis? In other words, the Genesis account was a purely supernatural event. If, however, you automatically rule out the supernatural as the means of creation, then why will any other model you come up with, of necessity, be wrong?**