

Contents

1	Jesus, Creator of Heaven and Earth—December 29–January 4	5
2	Creation: Forming the World—January 5–11	17
3	The Creation Completed—January 12–18	29
4	Creation, a Biblical Theme—January 19–25	41
5	Creation and Morality—January 26–February 1	53
6	Creation and the Fall—February 2–8	65
7	Through a Glass, Darkly—February 9–15	77
8	Jesus, Provider and Sustainer—February 16–22	89
9	Marriage: A Gift From Eden—February 23–March 1	101
10	Stewardship and the Environment—March 2–8	113
11	Sabbath: A Gift From Eden—March 9–15	125
12	Creation and the Gospel—March 16–22	137
13	Creation, Again—March 23–29	149

Editorial Office 12501 Old Columbia Pike, Silver Spring, MD 20904
Come visit us at our Web site at <http://www.absg.adventist.org>

Principal Contributor
L. James Gibson

Associate Editor
Soraya Homayouni

Pacific Press® Coordinator
Wendy Marcum

Publication Manager
Lea Alexander Greve

Art Director and Illustrator
Lars Justinen

Editor
Clifford R. Goldstein

Editorial Assistant
Sharon Thomas-Crews

Concept Design
Dever Designs

The teachers edition components were written by the following:

1. The Lesson in Brief and Learning Cycle, Lessons 1-13: Stephen Bauer, PhD, professor of Theology and Ethics, Southern Adventist University, Collegedale, Tennessee, U.S.A.



The *Adult Sabbath School Bible Study Guide* is prepared by the Office of the Adult Bible Study Guide of the General Conference of Seventh-day Adventists. The preparation of the guides is under the general direction of a worldwide Sabbath School Manuscript Evaluation Committee, whose members serve as consulting editors. The published guide reflects the input of the committee and thus does not solely or necessarily represent the intent of the author(s).



IN THE BEGINNING OF THE BEGINNING

Open the Bible to the first book, first chapter, first line. Notice it says nothing about Christ dying for our sins, nothing about the Second Coming, nothing about His bodily resurrection from the grave. It says nothing about the state of the dead, the Day of Atonement, or even the seventh-day Sabbath.

The first words of the Bible don't talk about these teachings because they, and the truths associated with them, are meaningless apart from what the first words of the Bible do talk about—and that is, “In the beginning God created the heavens and the earth” (*NIV*).

Creation is the foundational truth of Scripture. All other biblical teachings—the Incarnation, the Cross, the Second Coming, and every other biblical teaching are founded upon the truth that our world was created by the Lord.

That's why Creation appears not only in the opening pages of the Bible but in the first five books of Moses, in the prophets, in the Psalms, in the Gospels, in the Epistles, in Acts, and in Revelation. The theological context demands that it be taken literally.

For instance, Paul wrote that “death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come” (*Rom. 5:14, NKJV*). Paul not only links a literal Adam to a literal Jesus, but his context in Romans 5 ties that link to the plan of salvation, a crucial doctrine that we understand in the most literal sense: we are fallen beings who face eternal destruction or eternal life—literally!

And here's Jesus Himself quoting from Genesis 1 and 2: "And He answered and said to them, 'Have you not read that He who made them at the beginning "made them male and female," and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh"? So then, they are no longer two but one flesh'" (*Matt. 19:4–6, NKJV*). If Jesus accepted and taught the Creation account as literal, how can those who claim to be His followers do otherwise?

Our name, Seventh-day Adventist, itself bears direct witness to a six-day creation. Though some voices may urge us to incorporate evolution into our theology, Seventh-day Adventism and Darwinism are inherently contradictory. Logically, one cannot hold both views at the same time.

Thus, this quarter's lessons delve into the doctrine of Creation as depicted in Genesis 1 and 2 and explores its implications for a number of our beliefs, including morality, sin, marriage, stewardship, and more. Although working on the assumption that the story is literal, the quarter will show, again and again, how the central message of the Bible is built upon the historical truth of the Creation story.

Take, for instance, the gospel. According to Scripture, humans were created better than we are now. Jesus came to rescue us from the death brought by the sin of Adam and Eve. But in an evolutionary model, the Lord incarnates into an evolved ape, created through the vicious and painfully murderous cycle of natural selection, all in order to abolish death, "the last enemy" (*1 Cor. 15:26*). But how can death be the "enemy" if it was one of God's chosen means for creating humans? The Lord must have expended plenty of dead *Homo erectus*, *Homo heidelbergensis*, and *Homo neanderthalensis* in order to finally get one in His own image (*Homo sapiens*). If evolution were true, then Jesus came to save humankind from the process that God used to create it in the first place.

We can see here that mixing biblical truths with nonbiblical views generates logical absurdities that should be of concern to the honest seeker of truth. As we go through this quarter, we'll see even more reasons why a literal six-day creation is essential to all that we believe and why to compromise on Creation is to undermine the basis of the gospel and the teachings that make us what we are.

As we go through this quarter, we'll see even more reasons... why to compromise on Creation is to undermine the basis of the gospel and the teachings that make us what we are.

L. James Gibson is director of the Geoscience Research Institute (www.grisda.org) in Loma Linda, California. He has written numerous articles on the relationship between Creation and science.

How to Use This Teachers Edition

Get Motivated to Explore, Apply, and Create

We hope that this format of the teachers edition will encourage adult Sabbath School class members to do just that—explore, apply, and create. Each weekly teachers lesson takes your class through the following learning process, based on the Natural Learning Cycle:

1. Why is this lesson important to me? (Motivate);
2. What do I need to know from God’s Word? (Explore);
3. How can I practice what I’ve learned from God’s Word? (Apply); and
4. What can I do with what I’ve learned from God’s Word? (Create).

And for teachers who haven’t had time to prepare during the week for class, there is a one-page outline of easy-to-digest material in “The Lesson in Brief” section.

Here’s a closer look at the four steps of the Natural Learning Cycle and suggestions for how you, the teacher, can approach each one:

Step 1—Motivate: Link the learners’ experiences to the central concept of the lesson to show why the lesson is relevant to their lives. Help them answer the question, Why is this week’s lesson important to me?

Step 2—Explore: Present learners with the biblical information they need to understand the central concept of the lesson. (Such information could include facts about the people; the setting; cultural, historical, and/or geographical details; the plot or what’s happening; and conflicts or tension of the texts you are studying.) Help learners answer the question, What do I need to know from God’s Word?

Step 3—Apply: Provide learners with opportunities to practice the information given in Step 2. This is a crucial step; information alone is not enough to help a person grow in Christ. Assist the learners in answering the question, How can I apply to my life what I’ve learned?

Step 4—Create: Finally, encourage learners to be “doers of the word, and not hearers only” (*James 1:22*). Invite them to make a life response to the lesson. This step provides individuals and groups with opportunities for creative self-expression and exploration. All such activities should help learners answer the question, With God’s help, what can I do with what I’ve learned from this week’s lesson?

When teachers use material from each of these four steps, they will appeal to most every student in their class: those who enjoy talking about what’s happening in their lives, those who want more information about the texts being studied, those who want to know how it all fits in with real life, and those who want to get out and apply what they’ve learned.