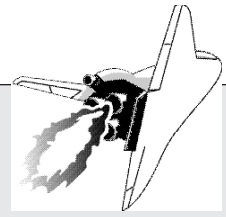


# INTRODUCTION



It is impossible for us to talk about God's creation of the world in terms equal to its dignity. Yet God has always condescended to talk to man in order that man might properly understand himself and his relationship to the world in which he lives. In the straightforward simplicity and yet profound depth of Genesis, we see the Creator's explanation of His creation for all mankind. It is not primarily a scientific textbook. In fact, the question of how the world was created is not in the forefront of Genesis. Rather, it is God's own account for all systems of the universe as well as for all ages to teach us the essence and meaning of our life. Belief in an impersonal beginning has become the general consensus of the western world, and the implications of this kind of "faith" are all around us in the world and in peoples' lives. The Biblical account of creation stands in stark contrast to the idea of an impersonal beginning. In Genesis, we see the personality of God manifest in His observation of His creation (He is The Observer), in His addressing His creation, and in His creation's response to Him. For man, all of his life has an ethical dimension because he is being addressed by God.

In the Genesis account we are told everything we need to know concerning the essence of what life is all about. It does not give all the details—it does not intend to. Science tells us more of the facts, and we can know that science, real science, and the Bible are not at odds. The Bible does not in anyway hinder science, but rather commands it. The Biblical perspective is that man is to be redeeming the losses that have come because of sin in the creation and within himself, and one way man can do this is through scientific inquiry. There will always be a tension between the study of the details of the creation and the Genesis account—the essence of what life is all about, written to be understood by any man in any age—but there is no need for fear. We have confidence in knowing this God of creation and that it is He who has called forth the necessity of inquiry.

Therefore, though the Bible is not a textbook of science, it is the Word of God, and whenever it speaks on any subject, it is accurate in what it says. It is no surprise, then, for the Christian to read an article on the quantum theory and discover that "those who best understand quantum theory's implications are now saying that our universe really exists only because it is observed...and that...our best powers of observation and calculation force us to accept the fact that our universe would not exist if it were not observed."<sup>1</sup> Or that "astronomers now tell us that...the universe is a very highly ordered system, much more highly ordered than could possibly be expected to result from a mere chance big bang...The probability of our universe emerging from the big bang in the state we now observe has been variously computed to be one chance in 10,000,000,000<sup>30</sup> or one chance in 10,000,000,000<sup>124!</sup>"<sup>2</sup> Nor again is the Christian surprised to find that in "the delicate balancing present in our uni-

<sup>1</sup> Daniel Lazich and Kenneth R. Wade, "How Science Discovered Creation," Ministry, January, 1986, p. 28.

<sup>2</sup> Ibid., p. 29.

## COVER MONITOR BUTTON KEY



God, our High  
Commander



Star Commander  
(VBS Director)



Commander Cosmos  
(Storyteller)



Capsule Commanders  
(Classroom Teachers)



Astronauts



<sup>3</sup> *Ibid.*

<sup>4</sup> *op.cit.*, Lazich and Wade,  
p. 29.

verse...if the force of gravity were to be altered by only one part in 10<sup>40</sup>...Our sun could not exist” or if “the strong nuclear force that binds the proton and neutron together in the nucleus of deuterium...were even infinitesimally weaker, the sun would be drastically altered and possibly would flame out.”<sup>3</sup> The Genesis account is the Word of the living God. Therefore, although the account is simply stated, terse and direct, to be understood by the far less scientifically sophisticated man of Moses’ day, so, too, the highly sophisticated scientist of our day can explore the implications of the quantum theory, discover that “the act of observation is ‘an elementary act of creation’”<sup>4</sup> and then read in the ancient text that “God saw all that he had made, and it was very good” (Gen. 1:31). When the Word speaks, it is entirely accurate.

Although the Bible was not given to teach science as such, it does teach about the origin of all things and it presents history which deserves our faith and trust. I can remember as a little girl a feeling rather close to despair when I found out we were going to study Genesis in Sunday School *again*. Somehow, that far away time when God created the worlds, when the earth was formless and empty, and darkness was over the surface of the deep, seemed to have a very distant meaning to me. I never could remember what God made on each of the six days of creation. (I still get confused.) But later I began to understand that, in fact, the account in Genesis is the basis of my present reality, my *true* reality. It is a tremendous thing to realize that God is my Observer as He was and is the Observer of creation. He observes my life at every moment. It is He who determines my boundaries at all times. God addresses me, as He addressed Adam at his creation, and all of my life is lived out as a response of “yes” or “no” to Him. It is that which makes everything in my life and about my life an ethical response. There is no neutral ground because at all times God is addressing His creation and He is addressing *me*.

God has declared me good in His Son. All of His creation—including my humanity, my finiteness, my limitations, my abilities, and also my correspondent inabilities—He has declared good. Because of sin and brokenness, I can only find the good again through Him and His provision for me in Jesus Christ; but, in Him, I can have the confidence that I am His creation. I can be continually forgiven through the blood of the cross as I come to Him for that *present* forgiveness, and I can experience something of the real wonder of being His creature, though sinful, and of my life being an offering of worship to Him.

So the present dynamic of my life is to live out my life before this God. It is the reality of the “today-presence” of the Creator. This is the perspective of Genesis and the truth to make understood to the children—that the Creator of the entire universe is the very real and present God of their lives. It is He who stands beside them and says, “I made you.” The children need to learn more than the facts of the creation account. Each child must see the significance and meaning of Genesis *personally* for his “today.” If a little one comes away with a real, *personal* understanding that the Creator God is the Intimate Observer of *his* life, that this same God who made him, sees him and knows him at all times and in all places and has reached out to save him, then this child will have the basis for a true understanding of reality for all of his life.

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Also, throughout all the lessons, I have tried to make clear the importance of understanding and accepting any Biblical truth *by faith*. By faith I believe that God made the worlds; by faith Abel offered his sacrifice, Cain did not; and by faith Noah built an Ark and saved his family (Hebrews 11). It is essential that I understand that I can give assent to something, I can know of it, and yet not accept it *by faith*. When I accept by faith that God made the worlds and that He made me, it involves hearing the Word and consciously taking the truth home to myself and acting upon it. I agree and personally accept that God made everything, including me, and this has profound results in my life. Instead of guessing about the origin of the world around and inside me, I can know because God has told me. Instead of trying to understand what it all means, I *know*. It is a certainty, and I build my life on it by faith. The Creator is mine and I am His and my life reflects His ownership and artistic shaping. Therefore, it will be important for the children to be drawn into the understanding that they need to respond, *by faith*, to the truth that God made the worlds. They need to see that they cannot merely sit and listen to the truth, as if it were but one more theory of beginnings. There is no neutral ground. Not to respond by faith is to do what Cain did and respond without faith.

I would end by simply acknowledging that I did not create these lessons “ex nihilo.” Only God does that. Besides various books and commentaries that were very instructive, two men were particularly helpful to me. I received many useful insights for these lessons from a sermon series on Genesis by the Rev. Egon Middelmann. Also, I greatly appreciated the *Commentary on Genesis* by the Rev. Robert S. Candlish, a minister in Scotland during the last century. They are now with the Lord, so hopefully they know how helpful they have been.

## FOUNDATIONAL PERSPECTIVE

Those who have developed this Bible School have desired to reach both non-churched and covenant children. We believe that evangelism need not be done at the expense of the ongoing teaching of Christian children. On the contrary, non-Christian children can be presented with a larger picture of the Christian system, the overarching Christian framework, while at the same time hearing the Gospel presented in its simplicity. This provides both for the continual development of a Christian mind in covenant children, and for giving non-churched children a greater sense of the unity of the Christian system and a greater understanding of the real answers to life that Christ provides. Christianity is not a series of fragmented stories from which we draw morals to govern our lives. Christianity is, instead, a Person, Christ, who gives us a whole way of seeing, a framework from which to live and see and understand ourselves, others, our world, and our God.

It is therefore our commitment, in as much as is possible, to teach the whole counsel of God. It is neither necessary nor appropriate to unduly simplify or neglect certain truths of the Scripture with children. Rather, in a straightforward manner, the deeper doctrines should be presented also. The venerable Bishop J.C. Ryle spoke to this issue in his discourse on the duties of parents in the quote below.