

Sunday, August 14, 2022 pm

## **JOURNEY THROUGH THE BIBLE (6)**

### **God's Creation**

### **Genesis 1 & 2**

Tonight, we continue our "journey through the Bible". In previous lessons we have established the 3 dispensations (patriarchal, Mosaic and Christian). We then began focusing on the 1<sup>st</sup> of 17 periods of Bible history (the premise of this study). The 1<sup>st</sup> period is, "Before the flood." We have talked about the book of Genesis and noted how Genesis 1:1 gives us "the five building blocks of the universe." We have also addressed from Genesis 1:1-5 how God created the world from nothing and noted how it conflicts with the general theory of evolution. We addressed Genesis 1:4 where God said, "Let there be light", and discussed how the "days" of creation should be addressed as we understand the term – a 24 hour periods of time (a day and night). Today, I want to focus on a few things: 1) The 6 days of creation; 2) What about theistic evolution? 3) The creation of man; and 4) Reconciling Genesis 1 & 2. After this, I hope to pick up the pace.

#### **I. The 6 days of creation – Genesis 1**

- a. Genesis 1 records that the universe was created in 6 days. As noted in our last lesson, these would have been literal days (evening and morning), not eons of time.
  - i. Day 1 – God created the heavens and earth and light (Genesis 1:1-5). To place time between Genesis 1:2 and 1:3 is theory and not based upon the text.
  - ii. Day 2 – God separated the waters above and below the earth and called them "the firmament" (Genesis 1:6-8). I see this firmament as our "atmosphere". While not concrete, there seems to be evidence that prior to the flood, the earth was some sort of "green house" (Genesis 2:6 speaks of a mist from the earth that watered the ground; also, Genesis 7:11 speaks of the "windows of heaven were opened".)
  - iii. Day 3 – dry land separated from the waters. On the earth, vegetation was brought forth. (Genesis 1:9-13)
  - iv. Day 4 – sun, moon and stars. They were put into orbit and thus formulated our physical calendar (seasons, days and years). (Genesis 1:14-19)
  - v. Day 5 – sea and air creatures – fish and birds. (Genesis 1:20-23)
  - vi. Day 6 – land animals, creeping things, etc. Also He created man. (Genesis 1:24-31).
- b. There is complimentary order associated with the first 3 days and the last 3 days. Days 1-3 were preparatory and days 4-6 they were filled. It was very well organized. Consider:
  - i. Day 1 – Day and night; Day 4 – Sun and moon to rule the day and night
  - ii. Day 2 – Firmament separated from waters, Day 5 – fish and birds that dwell in the firmament and waters
  - iii. Day 3 – Sea and land separated, Day 6 – land creatures, including man created to dwell on land.
- c. In Genesis 1 we find repeated phrases associated with these 6 days:
  - i. "Then God said" – all 6 days - 1:3, 6, 9, 11,14, 20, also 28-29 – to man. This demonstrates the power of God's word. It also His ability to command even nature.
  - ii. And it was so – 1:7, 9, 11, 15, 24, 30 (5 of the 6 days)
  - iii. God saw that "it was good" – 1:4, 10, 12, 18, 21, 25 (5 of the 6 says)
  - iv. "The evening and the morning..." 1:5, 8, 13, 19, 23, 31.
  - v. The POINT: Moses is very deliberate as he describes this creation account. It is written as historical fact.

## II. Problems with Theistic Evolution

- a. Some contend that God used the evolutionary process to create the world. He began the process and intervened when He needed to. They might rationalize that each of the 6 “days of creation” are actually eons of time that together constitute the billions of years that this earth is supposed to be.
- b. But there are several problems with this view.
  - i. **“To its kind”** – an expression found 10 times in Genesis 1. The very idea of “kind” indicates the idea of being limited to its own family. I wholeheartedly agree that new species can be created WITHIN a family, because we have seen that done. But there are limitations and boundaries that CANNOT be crossed. Naturalistic evolution (and theistic evolution) demands a crossing of these barriers.
  - ii. **The Genesis account of creation shows God creating living things from non-living.** Either things were spoken into existence, (“Let the earth bring forth...” (1:12) – can dirt produce an animal or plant?; “God created” – 1:21, 27 – NOTE: This is the same word as Genesis 1:1; “LORD God formed man of the dust of the ground” (2:7).
  - iii. **Woman was created AFTER man** – Genesis 2:18-22. Evolution REQUIRES that the male/female species evolve simultaneously (Furthermore – how can evolution even explain male/female evolving?)
  - iv. **God created man upright and mature** - Genesis 1:26-27, 2:7 – out of the dust of the ground; Evolution teaches man evolved from primitive and lesser animals.
  - v. **Explain the origin of death** – evolution requires death – LOTS of death! Genesis 2:17 tells us that man would not die if he had not sinned.
  - vi. **Explain the origin of sin** – at what point did God give man an eternal soul? At what point did he become guilty of sin?
  - vii. **Genesis 1:26-27** tells us man was created in the image of God – at what point did this take place? What about “pre-adamic” life forms? Many evolutionists believe that morality developed, whereas the Bible teaches that man was created a moral being (hence in the image of God).
  - viii. **Also, a study of the various days of creation show that it is out of evolutionary order** – notice how mature land plant life was created even before the sun (days 3 vs. 4);
  - ix. **No matter how you slice it, theistic evolution is NOT consistent with naturalistic evolution.** By definition, the evolution being taught in our science books implies that ALL things developed through natural process (without supernatural cause). That is why naturalists reject even the theistic evolutionist. They see no grounds for compromise. BUT, also consider this: IF God could intervene when needed to expedite the process of “evolution”, why could He NOT also supernaturally create it as described in Genesis 1?
  - x. With theistic evolution you CANNOT view Genesis 1 literally. It is relegated to figurative language. Yet that is not how it is formatted.
  - xi. THE PROBLEM with theistic evolution is the violence it does to scripture as a whole. It relegates the first part of Genesis (1-11 – or some portion thereof) as figurative. What does that do to Jesus and others who made appeals to this section of scripture as literal? This is a serious concern.

## III. The creation of man

- a. Genesis 1:26-27 – a significant passage in the creation account. This text sets the foundation for the rest of scripture. The Bible is about man – his fall and redemption. Man is redeemable because he is created in the image of God.
- b. The text – 1) We learn about the triune God in this verse. “Let us”; 2) “make” in Hebrew is a word that means to cause something to become, or to make something. Vs. 27, “created” – is the 3<sup>rd</sup> verse in Genesis 1, the word found in Genesis 1:1 (created) is found. So, man is created (something from nothing) here. NOTE: Genesis 2:7 notes that the flesh of man was formed (a different word) from the

- dust of the ground. But God breathing into him the breath of life and giving him an eternal soul – is a first-time creation. Man is like NOTHING ELSE that God had already created.
- c. Let us understand that the creation of man was intentional. It was not an accident or evolution from something inferior or a simpler life form. Throughout scripture God is declared as our “Marker”
    - i. Job 4:17, “Can a mortal be more righteous than God? Can a man be more pure than his Maker? (Also Psalm 95:6)
    - ii. Psalm 110:3, *Know that the Lord, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.* Psalm 139:14 – David would declare, “*I am fearfully and wonderfully made*”.
  - d. How is man made in the image of God?
    - i. He is created with a soul that will live on eternally – Ecclesiastes 12:7. Genesis 2:7 speaks of man becoming a living being. The Hebrew word translated “being” is found more than 700 times in the OL. The majority of the time, it is translated “soul”. 2 Corinthians 5:1, we have a house, eternal in the heavens.
    - ii. He has the ability to reason – Isaiah 1:18, “Come, let us reason together”. Paul continually “reasoned” with men (Acts 17:2, 17, etc.)
    - iii. He has free will – man has the ability to choose whether or not to follow God - Joshua 24:15, Acts 10:34-35 – God shows no partiality, but in every nation whoever fears Him... is accepted.
    - iv. He is a being of morality and justice – we have a conscience (Romans 2;14-15, cf. 9:1; 14:22-23; Titus 1:15, etc.
    - v. Ecclesiastes 3:11 – we have a sense of eternity.
  - e. NOTE: When God created other living things, they multiplied “after their kind”. NOTICE of man that such is never said. Instead, he was told, “Be fruitful and multiply” (not unusual), BUT then he was told, “fill the earth and subdue it. Have dominion over...” (1:28-30).

#### IV. **Reconciling Genesis 1 & 2**

- a. There are some who contend that Genesis 1 & 2 describe 2 separate creation accounts. Sometimes this is an argument of the theistic evolutionist or some forms of gap theories (a massive gap in time between days of creation, or between Genesis 1:2 and 1:3, OR between Genesis 1 and 2). Some contend that God created the world as recorded in Genesis 1 (or that it is literary) and supports general evolution, but later He destroyed the world and started again which is where Genesis 2 comes in. It was with the creation of Adam in Genesis 2 that the soul and life as we know it begins.
- b. Genesis 1 & 2 are NOT describing two different creations. When we understand, as noted, that the purpose of scripture is to address the redemption of man, it makes sense that chapter 2 focuses in more detail on the creation of man. So chapter 1 is actually the world’s creation account and is very general in describing the creation of man. Chapter 2 is more specifically about the creation of man and thus more details are given about how Adam and Eve were formed. This is further enhanced when we consider what they do in chapter 3.

And thus, we find the creation account leading to the creation of man. In our next lesson of this study we will address the fall of man and its consequences. We find in our text the early history of man, but it is leading to our hope even in this fallen world. We are blessed to have been created in the image of God. How are you manifesting that image? Think about it!