

# GENESIS

## 1:1-23

### Genesis 1:1-23

---

Taught by Simeon Forder on Sunday morning, 9th July 2023 @ Deal Christian Fellowship

**Reading:** Job 38:1-18

### Introduction

Last Sunday morning we began a verse-by-verse study of Genesis, the first time we've studied this book in detail as a church family since 2012, and we got all the way as far as chapter 1, verse 1. This morning, we'll pick up the pace a little!

## OLD TESTAMENT 39

5	LAW	5	POETRY	12	MINOR PROPHETS
	GENESIS		JOB		HOSEA
	EXODUS		PSALMS		JOEL
	LEVITICUS		PROVERBS		AMOS
	NUMBERS		ECCLESIASTES		OBADIAH
DEUTERONOMY	SONG OF SOLOMON	JONAH			
12	HISTORY	5	MAJOR PROPHETS	NAHUM	
	JOSHUA		ISAIAH	HABAKKUK	
	JUDGES		JEREMIAH	ZEPHANIAH	
	RUTH		LAMENTATIONS	HAGGAI	
	1 SAMUEL		EZEKIEL	ZECHARIAH	
	2 SAMUEL	DANIEL	MALACHI		
	1 KINGS				
	2 KINGS				
	1 CHRONICLES				
	2 CHRONICLES				
	EZRA				
	NEHEMIAH				
ESTHER					

## NEW TESTAMENT 27

4	THE GOSPELS	4	PASTORAL LETTERS
	MATTHEW		1 TIMOTHY
	MARK		2 TIMOTHY
	LUKE		TITUS
JOHN	PHILEMON		
1	CHURCH HISTORY	9	OTHER LETTERS
	ACTS		HEBREWS
9	CHURCH LETTERS		JAMES
	ROMANS		1 PETER
	1 CORINTHIANS		2 PETER
	2 CORINTHIANS		1 JOHN
	GALATIANS		2 JOHN
	EPHESIANS		3 JOHN
PHILIPPIANS	JUDE		
COLOSSIANS	REVELATION		
1 THESSALONIANS			
2 THESSALONIANS			
2 THESSALONIANS			

Of course, it was important to set the scene for where this book sits in the Bible — it's the first in order of 66 books that God has given us for our learning, comfort, instruction, obedience, and hope. And it is the first of 5 books written by Moses — often called the Pentateuch or the law of Moses — that were each quoted from by Jesus Himself.

## Chapter breakdown of Genesis

### Chapter overview of Genesis

- **Chapters 1-2:** Creation
- **Chapters 3-4:** Fall
- **Chapters 5-9:** Flood
- **Chapters 10-11:** Tower of Babel and confusion of tongues
- **Chapters 12-23:** Abraham
- **Chapters 24-26:** Isaac
- **Chapters 27-36:** Jacob
- **Chapters 37-50:** Joseph

In its 1500 plus verses, it covers more than 2000 years of history, recording over 50 prophecies, 100+ commands, over 70 promises, and almost 100 distinct messages from God. It reveals God's character, man's sinful nature, and in the opening 11 chapters details what happened at Creation (in chapters 1-2), the fall (in chapters 3-4), the flood (from chapters 5-9), and at Babel (in chapters 10-11). From chapters 12-50 we read of the lives of the four individuals it focusses on — Abraham, Isaac, Jacob and Joseph.

However, you won't find the individual this book is *really* about named once in it. And that's Jesus. So I challenge you to look at how each chapter points to Him in some way. As we study through this book, we'll see Him in obvious ways, but also in more subtle, amazing ways too. And as I shared last week, even in hidden codes behind the surface text, we see that this and the other books of the Pentateuch always point to God.

## Overview of chapter one

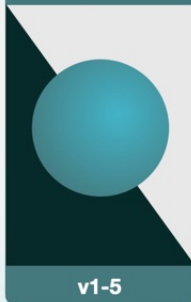
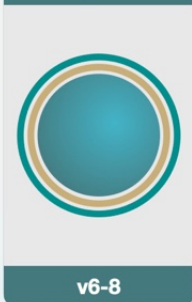
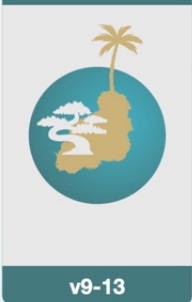


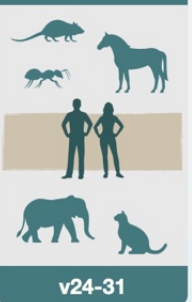
Now, as you know, we're in chapter 1, so let's take a quick look at what the chapter covers, and then we'll resume our study of it:

### Overview of chapter one

- **v1-5** — Day 1 (Sunday), God creates the earth, and creates light (contrasted to darkness)
- **v6-8** — Day 2 (Monday), God separates the waters (above and below the firmament)
- **v9-13** — Day 3 (Tuesday), God creates land/oceans, creates plants & trees
- **v14-19** — Day 4 (Wednesday), Sun, moon and stars
- **v20-23** — Day 5 (Thursday), sea life and birds
- **v24-31** — Day 6 (Friday), land animals and mankind

As a whole, this chapter records what God created on each of the six days of creation. It gives us enough detail so that we know *what* was created on each day, but its intent is not to explain the *how*. Rather, its intent is to explain the *Who*. That it was *God* who created. That all we see — including you and I — are not the result of some cosmic accident. And as noted last week, we find this to be scientifically accurate — for we can determine the universe had a beginning, and that it could not have happened by chance.

## The days of creation

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>Day one</b>	<b>Day two</b>	<b>Day three</b>	<b>Day four</b>	<b>Day five</b>	<b>Day six</b>
					
<b>v1-5</b>	<b>v6-8</b>	<b>v9-13</b>	<b>v14-19</b>	<b>v20-23</b>	<b>v24-31</b>
It was good		It was good x2	It was good	It was good	It was good

Then God saw everything that He had made, and indeed it was **very** good.

- And so in the opening 5 verses we read that on day one God created the heavens and the earth, including the water covering it, and created light — separating the light from the darkness. Working our way back from the seventh day on which God rested, being the Sabbath, we can deduce that this first day is what we would call Sunday.
- In verses 6-8 we read that on the second day God separated the waters with what is translated a *firmament*, or *expanse* in some translations.
- And then in verses 9-13 we learn that on the third day God gathered the water together into the sea, revealing dry land, and made the grass, herbs and trees. Of course, the tree here is not to scale!
- In verses 14-19 we're told that (on the fourth day) God created the sun, moon and stars — giving us the distinctions of day, night, and seasons.
- Day five is recorded in verses 20-23, where God created all sea life, as well as birds.
- Then, from verses 24-31, we see the creation of all land animals, and distinct to them — mankind.

Now one subtlety we see throughout this chapter is that God saw on each day that what He had created was good - with two exceptions. On day 2, it is *not* noted that what He created was good — that doesn't mean it *wasn't* good, for we read at the end of the chapter that *all* He made was *very* good. But it's perhaps significant by its omission. And then on day 3 we read *twice* that it was good. We'll come back to that in a short while also.

So then, as we get into the detail of this chapter, we would do well to remember that what we're reading is about the infinitely powerful, omniscient, omnipresent God creating everything we see (and everything we don't), of which we are but *one* part as *finite* created beings, and we're trying to understand all of that. And therefore I suggest that it's not reasonable for you to say "I don't understand *how* God did this" and deny either His existence or His ability to create because of your limited understanding, when your finite brain (though maybe bigger than mine) is infinitesimally small compared to all that He is. Of course you won't understand everything. Neither will I. That's the nature of us being the ones who were created trying to understand how that happened.

In our reading from Job chapter 38 this morning, we got quite the stark reminder of how small we are and how big God is. And that reminder doesn't stop in verse 18 where our reading did, for God questions Job for two whole chapters. What was Job's response? He didn't say "OK God, I get you created, but I don't understand how - and that's a problem for me". He simply said...

**Job 40:4**

"Behold, I am vile; What shall I answer You? I lay my hand over my mouth.

God then continues challenging him for two more chapters — 40 & 41 — before we read at the start of chapter 42:

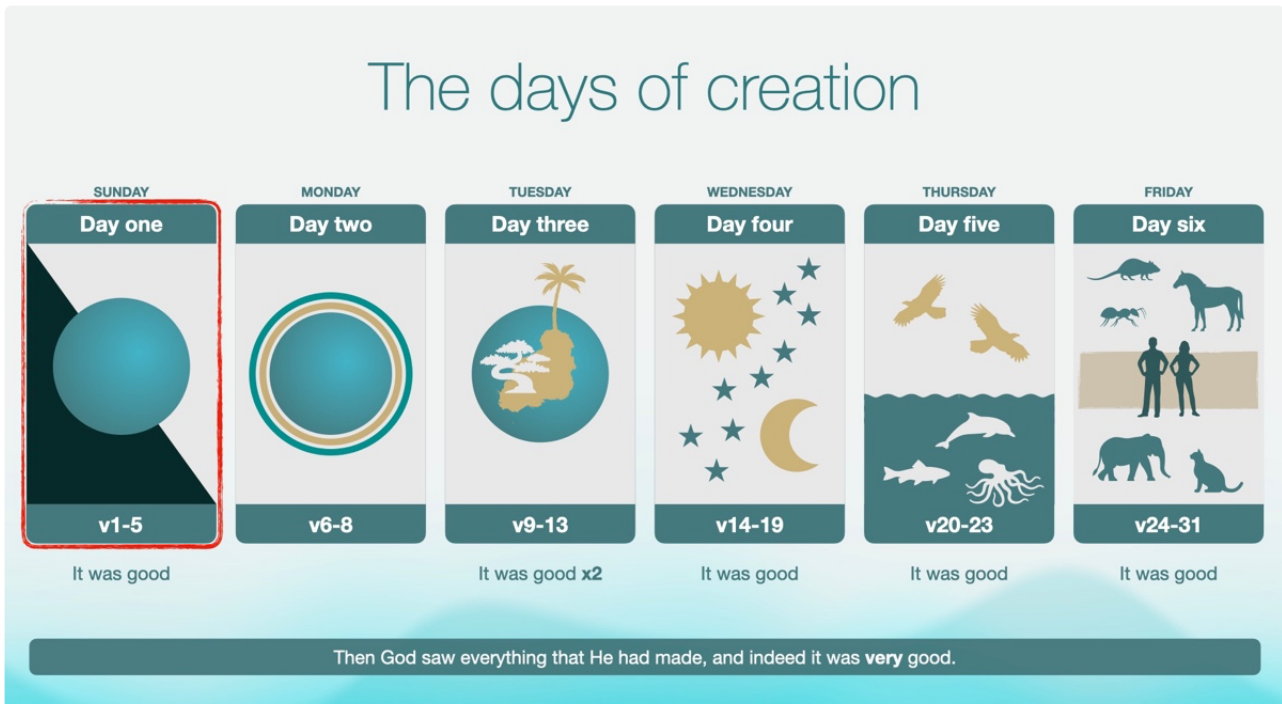
**Job 42:1-6**

Then Job answered the LORD and said: "I know that You can do everything, And that no purpose of Yours can be withheld from You. You asked, Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know. Listen, please, and let me speak; You said, I will question you, and you shall answer Me.' "I have heard of You by the hearing of the ear, But now my eye sees You. Therefore I abhor myself, And repent in dust and ashes."

When we realise Who God is, see Him for what He is — that is, our Creator — so we should *also* be humbled to the point we ask, as David did in Psalm 8 *“What is man that you are mindful of him...?”*

## Chapter one

So, let's get into chapter 1. And day one of six of God's creation.



Beginning at verse 1 of chapter 1, we read last week:

### Genesis 1:1-2

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

So, in the beginning — there was nothing before this, at least in terms of our universe as we know it. We read *God* created the heavens and the earth. We're told Who. But something that is lost in our English translations, is that the Hebrew word `eġôhîym` is plural — that is, from the very first sentence we are introduced to the Trinity. And of course, we read just last week from John's gospel:

### John 1:1-5

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. And the light shines in the darkness, and the darkness did not comprehend it.

And so God *created* the heavens and the earth. He did so with intent. On purpose. It wasn't an accident. And therefore neither are you. And He created the *heavens and the earth* — that is, it wasn't just our planet that He created, but outer space and all that is in it, as we'll see as we get to day four in verses 14-19. And this planet, we read, was without form and void — it was a blank canvas. And the Spirit of God was hovering over the face of the waters. Why is that noted? What does it mean? Well, the next time we read the same verb in scripture is in Deuteronomy 32:11, describing an eagle stirring its young to fly. And perhaps in a similar way, the Spirit of God was present there in anticipation of all He was about to do in His creation. And we read:

#### **Genesis 1:3-5**

Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

So then. The word *then*. Some, wanting to mash the Bible and secular theories together, try and insert a period of time here, between verses 2 and 3. Indeed, some try and insert a period of time in verse 2, proposing that the earth *became* without form and void. Why do this? Well, simply to fit with secular theories around the age of the earth. But there are problems with that. First, that's simply not what it says in this passage. And Jesus Himself linked the creation of man on day six with what happened at the beginning of time — not an event part way into it.

And second, the scientific theories they cling to are not only *theories* at best — that is, they are not proven facts through observable, repeatable steps — but also in many cases rely on massive assumptions about this history of the earth, often ignoring the scale of Noah's flood that we will read of in chapters 6-8, which was a worldwide higher-than-all-mountains flood, that would have radically changed the geology of the earth — both in how we date it, and the fossil record which, as it turns out, bears testimony to the Bible being a true and accurate record of this planet's history.

However, there are also Christians who believe that there was a pre-Adamic race — that is God created men and women who lived and died before we get to verse 3. That might seem odd, and it is, but even otherwise excellent Bible commentators such as Finnis Dake get this wrong and make a dogs dinner out of these verses. The problem of course, is that death did not enter the world until man sinned for the first time, as recorded in chapter 3.

But what we *do* read in verse 3 is that God created light. That's a short phrase to say, but consider that in these opening verses God is creating not only all we see, but all we don't — including the laws and constraints that govern it all, such as gravity, time, mass and all other forces. And here in verse 3 we see light created — at minimum that's the part of the electromagnetic spectrum that we can see with our eyes, but possibly includes that which we don't see, from cosmic radiation, to infrared light, to that which we hear with our ears and call sound.

Nonetheless, however, it's visible light that the Holy Spirit gives Moses to write down here, and I can't help but smile that on the very first Sunday we have God separating light from darkness through his very words, which is now what happens every Sunday as God's Word continues to shine a light on our lives. And His words are powerful — remember the Centurion in Matthew chapter 8 who believed that Jesus could heal his servant by simply giving the command. Do we trust God that much? Do we believe His words are that powerful? Look at what He did here at creation just by saying "let there be light"!

And let us note two more things from these verses — first, that it is God that makes the distinction between light and darkness. It is *He* as creator that defines that. And second that He created *light*. He had no need to create darkness, as darkness is simply the absence of light.

Now, as we get to the end of verse 5 we read “So the evening and the morning were the first day”. It is because of the order that it is written here that is the reason Jews still measure their days from sundown to sundown. Their days start in the evening. But the term used for day here is also clear - it is **yôm**, meaning a literal day. However, another set of folks — and I'm talking about Christians here — like to suggest that each day was a period of time, perhaps a thousand years, or maybe millions of years. But it's ignorant of many things, and is only done because of their perceived need to fit a secular worldview of the age of the earth into the Bible.

The first thing it is ignorant of is that it would mean, assuming for a moment that each day was actually 1000 years, that plants would have needed to survive for at least 2000 years without bees, and other creatures necessary for their pollination. And trees would have needed to survive for 1000 years without the sun. As you can see, it's not well thought through.

Second, since the Biblical model of working six days and resting on the seventh is based on a six day creation, assuming 1000 years would mean a 6000 year working week. I know work can feel like that sometimes, but it's not practical of course!

Third, it would make God a liar, for we read in Exodus 20, where Moses is given the 10 Commandments on Mount Sinai, that “God spoke all these words...” including these:

**Exodus 20:11**

For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

And just in case God being a liar isn't a big enough theological problem for you, then you should note that the word day is used 2,611 times in the Bible and always of a literal day, unless qualified within a statement such as “the day of the Lord” or similar. The word evening means dusk or night, is used 60 times, and always in a literal way. And the word morning means dawn, or break of day - and is again always used in a literal way, 227 times in the Bible.

So God created the earth as a blank canvas, and created light. That was day one.

# The days of creation



So, let's look at day 2, where we read that God created a firmament. What's one of those? Let's read from verses 6 to 8.

## Genesis 1:6-8

Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

So what we read is that God divided the waters — some below a firmament, and some above. The only question to ponder is what a firmament was. That word itself, from the Hebrew word `רָאֲקִיָּא`, is defined in the Oxford English Dictionary as the heavens or sky. And that actually sums up the two popular positions I've seen creationists take.



# The firmament



The first is proposed by Henry Morris among others, that the waters above formed some type of water canopy that surrounded in the earth within it's atmosphere — either as water vapour, or a more condensed state. And in this basic drawing you can see that idea — we have the earth, still entirely covered by water, and [•] then the firmament, and [•] then the waters above it.

The second view, is that the waters spoken of as above the firmament were far out from the earth [•] — in fact so far out that they propose they are even at the edge of the universe [•]. The reason a good number suggest that, and more so in recent years, is how the word firmament is used in verses 14 & 17 — for there it talks about God placing the sun, moon and stars in the firmament — which of course cannot be our atmosphere. But a simple counterpoint I would add, is that if I asked you where the sun is, some of you might say *“it is approximately 93 million miles from earth at the centre of our solar system”*. And some of you might say, *“it's in the sky”*. Both of you would be right, unless of course you were saying the sun is actually in our atmosphere.

In the end, this is one of those things we can discuss, we can even disagree on, but there is no need to divide over *so long as* we're not disagreeing with the Bible says, and we're not reading in foolish ideas into what it doesn't say.

But of the first view, that God placed some form of water canopy or vapour around the earth, there are some interesting implications. Let me read to you from Henry Morris:

*i. “The waters above the firmament thus probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high temperature region now known as the ionosphere, and extending far into space.”*

*ii. It would serve as a global greenhouse, maintaining an essentially uniform, pleasant temperature all over the world.*

*iii. Without great temperature variations, there would be no significant winds, and the water-rain cycle could not form. There would be no rain, as we know it today.*

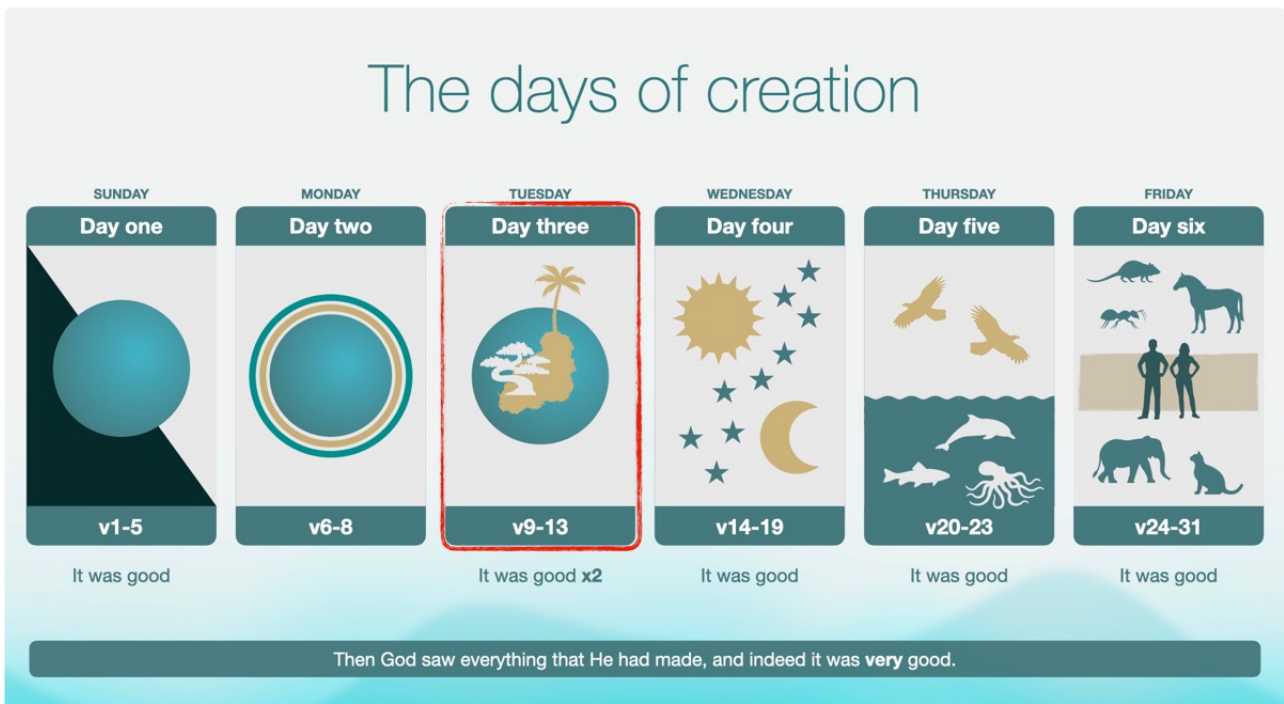
iv. There would be lush, tropical-like vegetation all over the world, fed not by rain, but by a rich evaporation and condensation cycle, resulting in heavy dew or ground-fog.

v. The vapor blanket would filter out ultraviolet radiation, cosmic rays, and other destructive energies bombarding the planet. These are known to be the cause of mutations, which decrease human longevity. Human and animal lifespans would be greatly increased.

**Henry Morris**

The potential for this to (1) be a source of rain for a global flood, and (2) a suitable explanation for the vast differences in how long people lived before and after the flood, makes me lean toward it as a credible theory. But it is just that. For none of us were there, and we sure can't repeat it in a lab or observe it in nature today.

What I'm confident in is what the Bible says — that on the second day God separated the waters above and below what is translated in the English as firmament or expanse. And that, notable by omission, this is the one day where it is not recorded that God saw it as good. That doesn't mean it wasn't good - in fact we know it was, as mentioned earlier. But just supposing that the water canopy *theory* actually was the *reality*, then was it that the goodness of this canopy wasn't mentioned because ultimately it would be removed in the moment God judged the earth with a worldwide flood because of the wickedness of man, and as such the one act of God's creation that would not remain beyond the opening 10 chapters of Genesis? I'll leave that for you to ponder.



In verse 9, we begin a new day where God creates the very first living vegetation — grass, herbs and trees specifically mentioned. We read:

### Genesis 1:9-13

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day.

So, the waters were gathered into one place — therefore we can deduce that the dry land was also a single landmass. Interestingly, that's even what secular theories teach — albeit on an evolutionary timescale. And therefore something cataclysmic had to happen to break apart this landmass to leave us with what we have today. And we find a couple of thoughts on this in scripture, but none so stark as Noah's flood that covered the entire earth, in which we read the fountains of the great deep were broken up. Such a devastating event certainly explains why we have fossils of sea creatures on the highest mountains. But we'll get to that more in the coming months.

Here on day 3, dry land is revealed for the first time, and God creates grass, herbs and trees. And three times in 2 verses we are told *according to their kind*. Simply put, this is where the problems start for the theistic evolutionist. You can't believe the Bible *and* believe in evolution. The two are mutually exclusive, and the Christian must believe not only that the Bible *contains* the Word of God, but that it *is* the Word of God. Not only are we told that this vegetation was to reproduce within its kind, but if merely the most basic of vegetation had been created on this day, then it would not have sustained the swathes of birds and animals God was about to create on subsequent days.

But rather, we are told that God looked on the vegetation He created and saw that it *was* good — not had the *potential* to be good. And on this third day, we see that this was the second time that God saw that His handiwork was good — the first time being after He separated the land from the seas in verse 10. And these two declarations have led to Jews calling this the day of double blessing. Indeed they have viewed it with such regard, that some Jewish weddings have been held on Tuesdays that the marriage may be, in their view, doubly blessed.

But the symbolism that is incredible here, is that it is the third day when life comes forth — a foreshadowing of Jesus rising from the dead on the third day. Perhaps that's a wink from the Lord that He knew all that was to follow — for He certainly did, having chosen us in Him (that is, Jesus) before the foundation of the world, as we read last week from Ephesians chapter 1.

And evening and morning were the third day.

# The days of creation



So then, as we read verses 14-19 we see what God chose to do on day four — that He created the sun, moon and stars. All in a days work. Such is the power of our God. We read:

## Genesis 1:14-19

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day.

God continues to speak things into existence, and we see that He creates the stars — which were for both signs and seasons. Seasons of course we are well aware of — they are a permanent feature of our planet. But what is meant by signs? Well, certainly if you were a sailor before the invention of accurate timekeeping and, later, GPS, then you would instantly know how important the stars were to navigation at sea. But there's more than that, and some have dug further into what we call the zodiac — not in a dodgy astrology sense, but getting to the root of what the popular constellations in the night sky might actually mean. And the term used for this is the Mazzaroth. Chuck Missler was one that dug into this, and while he and others may have reached differing conclusions on the exact details, there's reason to believe that what we see in the night sky actually spells out the gospel.

Of course, if this is the first time you've heard this you might think this is all a bit too far fetched. But honestly, I have no doubt there are discoveries like this throughout both the Bible and God's creation. You only need to look at the hidden codes I mentioned last week, or the gospel message that we'll see in the genealogy of Genesis chapter 5. And of course, we read in Proverbs 25:

### Proverbs 25:2

It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

And here in Genesis chapter 1, we read that the stars were created for signs. That's a topic you and I can dig into further another time. Next, here in verse 16, we read that God created the sun and the moon, to rule the day and night. And once again, as with light and darkness on day 1, the waters above and below the firmament on day 2, and seas and dry land on day 3, so here it is *God* that sets a distinction between the things he created. And we read that He saw that it was good. And no doubt, for the precision of balance in these things is *incredible*.

The sun is the right distance from the earth that it is neither too hot or too cold to sustain life. It is neither too dim or too bright. The moon not only reflects the right amount of light, but is perfectly positioned and sized that it not only orbits the earth, but places the right amount of gravitational pull on our oceans that we might have a functioning tidal system that aids life, rather than destroys it. These things did not, and could not have happened by chance. King David wrote in Psalm 8:

### Psalm 8:3-4

When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, What is man that You are mindful of him, And the son of man that You visit him?

The complexities of all we see in the night sky is utterly amazing. You only need to look at some of the wonderful photos taken of stars, solar systems, and galaxies to be in awe of what God has created — and humbled at how He loves us enough to have sent His own Son to die for us.

There are those, however, that look at the limited view of our universe that we have from this planet of from the satellites we have sent into space, and question the timelines of what they see — as much as the origin of those things. And they object to the Biblical account on the basis that they calculate it would take millions and billions of years for light to reach us from the stars we can see — so they conclude that if God created all we see, that He was somehow disingenuous in creating light already in motion toward the earth.

That is, they say He must have created it to look older than it was, and therefore is trying to deceive us. But I don't buy that argument, for *all* that God created was done so as if it had been here for longer than the days it had in this chapter. For example, Adam was not created as a baby — but as a fully grown man. When Adam was 1 year old, he didn't look like what we know a 1 year old to look like. That is, God didn't create mankind, this world, or this universe in infancy. He created it in maturity. If He had not, life could not have existed — for the world would have been in the same catch-22 situation faced by the theory of evolution, that all the interdependencies necessary for life would not have existed.

Now, back to God's creation of the sun and moon, there's an application that I can't miss. For we see the moon was created to reflect the sun. And likewise, we are — as Christians — to reflect the Son of God. That just as John the Baptist, we are not the light, but we are to bear witness of the Light. And in both cases, the moon and us fail to reflect the Sun/Son when the world gets in between us.

# The days of creation



Having created the world, the sun, moon and stars. And having divided the water from dry land, and bringing forth all vegetation, we now read that on day 5, God created all sea life and all birds:

## Genesis 1:20-23

Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day.

From the blue whale to the shrimp, from the dolphin to the mackerel God created all sea life according to its kind. Then from the penguin to the pigeon, from the eagle to the chicken, God created every winged bird according to its kind. The scale of this is enormous. According to one estimate I read, there are over 25'000 different kinds of barnacles, crabs, lobsters and shrimps. And there are over 20'000 different kinds of fish, and 1'200 different kinds of birds. In fact, that's conservative on birds especially, with other estimates stating there are over 10'000 different kinds!

Now, if evolution had occurred over millions of years, you'd think with so many different kinds of sea creatures and birds, that we'd find plenty of transitional forms in the fossil record — or that we'd find plenty of half and half species today. But we don't find either. And that's because, despite how many textbooks claim it as fact, or how many news reports speak as if it were proven beyond a doubt, evolution remains a scientific impossibility. And what we find to be true is exactly what Moses wrote about here in Genesis twice in verse 21, that each animal reproduces after its own kind. Birds are separate to fish. Fish are separate to land animals. And men and women are separate to monkeys, as we'll read about on day 6.

Now, with this abundance of life in the sea and air, God speaks to His creation, instructing them to multiply. And once again we see that God didn't create things in their infancy, but in maturity. For only an adult or physically mature creature can reproduce. And there we have the answer to the question, "*which came first the chicken or the egg?*". Very clearly it is the chicken. For an egg cannot reproduce itself — it cannot even incubate itself that it might hatch. Only an adult chicken can lay an egg that has the potential to hatch into a chick. This is a great problem for the evolutionist. But for the man or woman that trusts God and His Word, there is no such guesswork. Yes, by faith we believe that God created the world. But it's not a blind or stupid faith that goes against all logic or reason.

## Conclusion

Now, that may not have felt like 5 days have passed since we started our study. But sure enough we have covered the first 5 days of creation, and next week we'll look at day 6.

As we consider what we've read and studied here this morning, perhaps give some thought to the number of stars — which are estimated to number 200 billion trillion according to astronomy.com — and consider that God made them all in one day... what awesome power that is! But also consider why so many people insist it all happened by accident — for it is incredibly inconvenient, and in reality quite terrifying to admit there is a God *that* powerful to whom they must give account for how they have lived. Yes, they need to know the truth of God's Word on these matters, but they need Jesus as their Saviour, for as we read in Hebrews "*It is a fearful thing to fall into the hands of the living God.*".

As Christians, we should also reflect on how incredible it is the lengths that God went to in order to save us, when He was the One who created us. I'll close with a poem from Frederick William Pitt, a pastor in London who lived from 1859-1943. He wrote:

*The Maker of the universe  
As Man, for man was made a curse.  
The claims of law which He had made,  
Unto the uttermost He paid.*

*His holy fingers made the bough  
Which grew the thorns that crowned His brow.  
The nails that pierced His hands were mined  
In secret places He designed.*

*He made the forest whence there sprung  
The tree on which His body hung.  
He died upon a cross of wood,  
Yet made the hill on which it stood.*

*The sky that darkened o'er His head  
By Him above the earth was spread.  
The sun that hid from Him its face  
By His decree was poised in space.*

*The spear which spilled His precious blood  
Was tempered in the fires of God.  
The grave in which His form was laid,  
Was hewn in rocks His hands had made.*

*The throne on which He now appears  
Was His from everlasting years.  
But a new glory crowns His brow.  
And every knee to Him shall bow.*

## Application questions

This week, I'm going to share the same application questions I did in our study on the topic of creation last year. And they are:

- Do you honour God as your creator?
- Have you compromised your trust in the Bible?
- Are you doing what you should in building your own or other's faith in this area?

---

**For the audio recording of this Bible study, and for additional studies, please see the DCF web site:**



**Deal Christian Fellowship**  
Simply teaching the Bible, simply  
<https://dcf.church>