

GENESIS

1:24-2:3

Genesis 1:24-2:3

Taught by Simeon Forder on Sunday morning, 16th July 2023 @ Deal Christian Fellowship

Reading: Psalm 33:1-9

Introduction

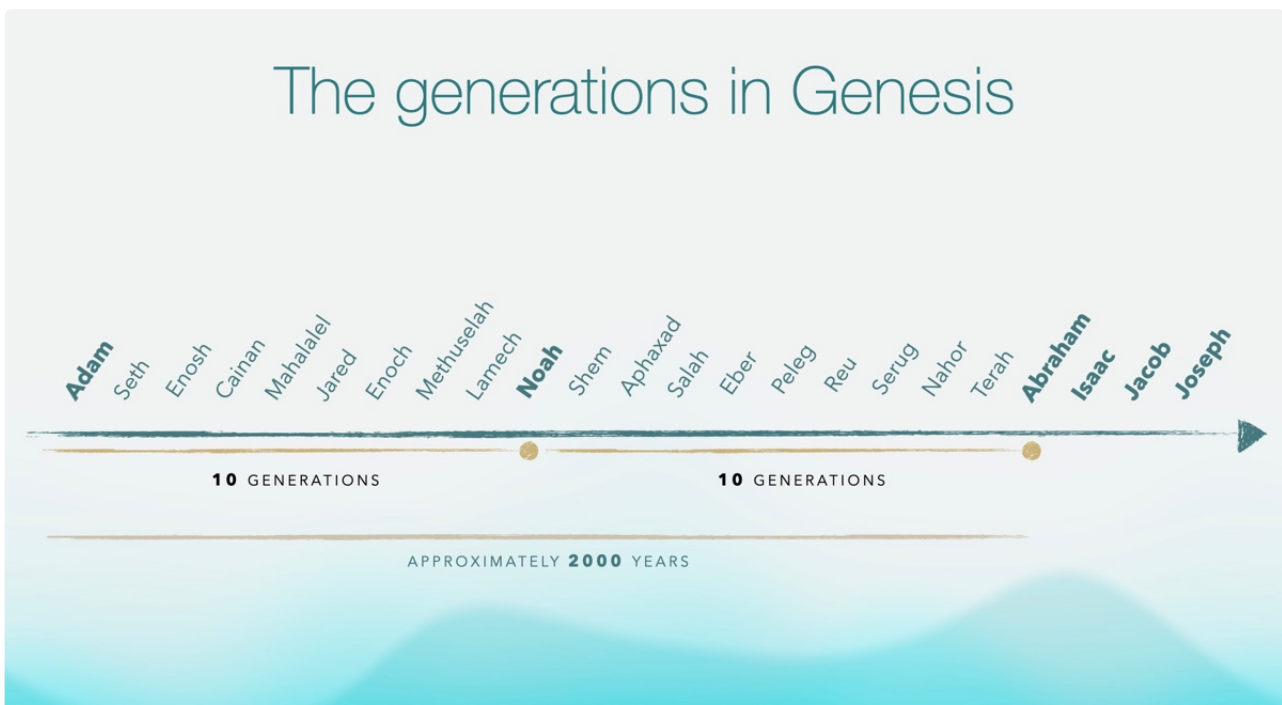
OLD TESTAMENT 39

5	LAW	5	POETRY	12	MINOR PROPHETS
	GENESIS		JOB		HOSEA
	EXODUS		PSALMS		JOEL
	LEVITICUS		PROVERBS		AMOS
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12	HISTORY	5	MAJOR PROPHETS	NAHUM	
	JOSHUA		ISAIAH	HABAKKUK	
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	1 SAMUEL		EZEKIEL	ZECHARIAH	
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ESTHER					

NEW TESTAMENT 27

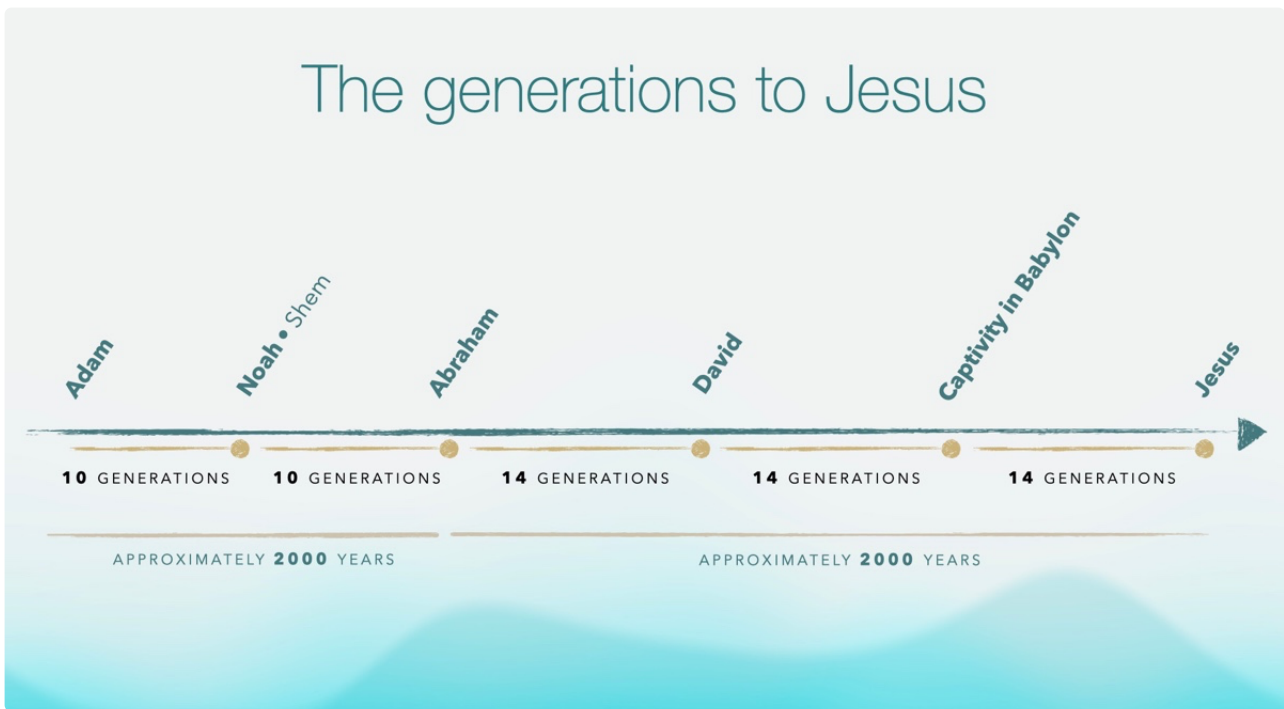
4	THE GOSPELS	4	PASTORAL LETTERS
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JOHN	PHILEMON		
1	CHURCH HISTORY	9	OTHER LETTERS
	ACTS		HEBREWS
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	EPHESIANS		3 JOHN
PHILIPPIANS	JUDE		
COLOSSIANS	REVELATION		
1 THESSALONIANS			
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2 THESSALONIANS			

We are in our third week studying the book of Genesis, the first in order of the 66 books that make up the Bible, and written by Moses (who also wrote Exodus, Leviticus, Numbers and Deuteronomy). In this book (which covers more than 2000 years of history), we see the first man and woman in chapter 1, as well as a record of their descendants in later chapters:



Adam was that first man. And in chapter 5 we see his lineage through to Noah recorded, and in chapter 11 Shem's descendants through to Abraham are recorded. An easy way to remember this progression through history is that there are 10 generations from Adam to Noah (Noah himself being the 10th generation), and 10 from Noah's son, Shem, to Abraham.

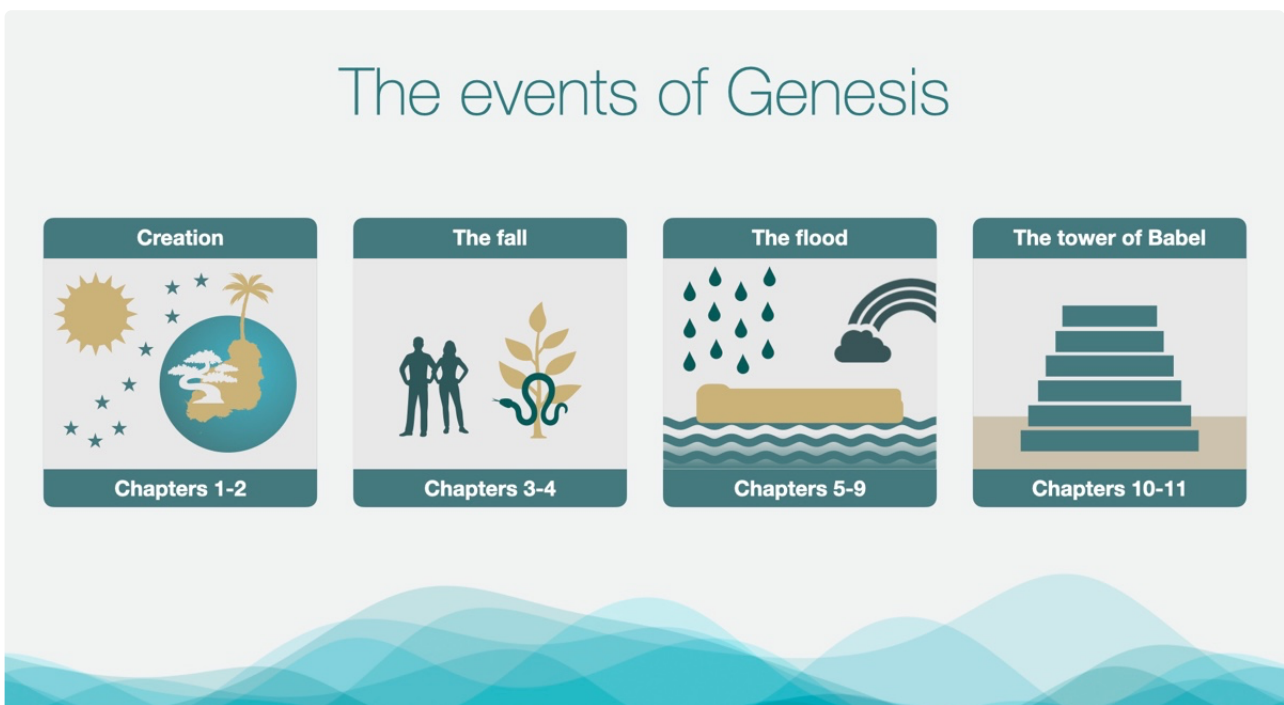
The generations to Jesus



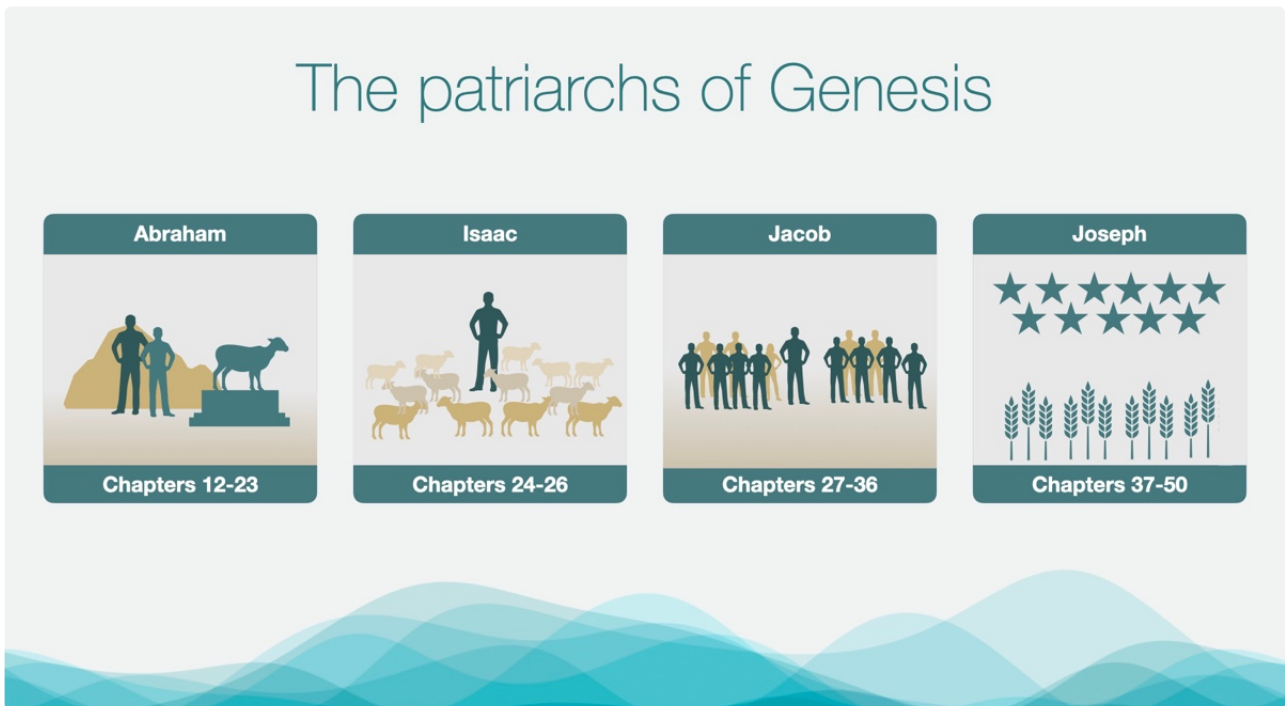
To complete the overview of the Old Testament, as Matthew details in chapter 1 of his gospel, there were then 14 generations from Abraham to David, 14 generations from David to Israel's captivity in Babylon, and 14 generations from that point to Jesus (the second Adam).

As mentioned in previous weeks, there were around 2000 years from Adam to Abraham, 2000 years from Abraham to Christ, and as we know, there's around 2000 years since Jesus was born to today. And so we'll cover more than a third of human history in this study of just one book of the Bible.

Chapter breakdown of Genesis



Now, I'll likely repeat this less as the weeks go on, but I want us to get familiar with the layout of this book. And one way to remember it is that it largely deals with 4 events, and 4 individuals. The four events are creation, the fall, the flood and the tower of Babel — as recorded in chapters 1-11.



Then, in chapters 12-50, we see the lives of 4 individuals recorded — and they are Abraham, Isaac, Jacob and Joseph, often called the patriarchs (and not in a negative way). Of course, there are other events and individuals in this book, but noting these 4 key events and 4 key individuals is perhaps a helpful framework to aid us remembering the key details.

Overview of chapter one

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

The days of creation

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Day one	Day two	Day three	Day four	Day five	Day six
					
v1-5	v6-8	v9-13	v14-19	v20-23	v24-31
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**.

In the very first verse we are told *who*; that is, *God* created the heavens and the earth, and in the subsequent verses we are told *what* He created on each of the first 6 days, giving us the *when*, starting on day 1 when He created light, in addition to the earth itself — which at that point was a blank canvas, covered entirely in water. On day two He made a firmament — something that separated water above and below it —before on the third day He separated the water from dry land, and created the first life, bringing all vegetation into existence. Day four saw God create the sun, moon and stars, and then on day 5 He created all sea life and birds.

The days of creation

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Day one	Day two	Day three	Day four	Day five	Day six
					
v1-5	v6-8	v9-13	v14-19	v20-23	v24-31
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 that brings us to day six, which we're going to consider in some detail this morning. And we will read there that God created all animals, and then created mankind in His own image, distinct from the rest of His creation. And therein is the *why* God created — for our good, and His glory. And that great truth means that what we read in Genesis and the rest of the Bible are inseparable. We cannot do away with either.

Chapter one

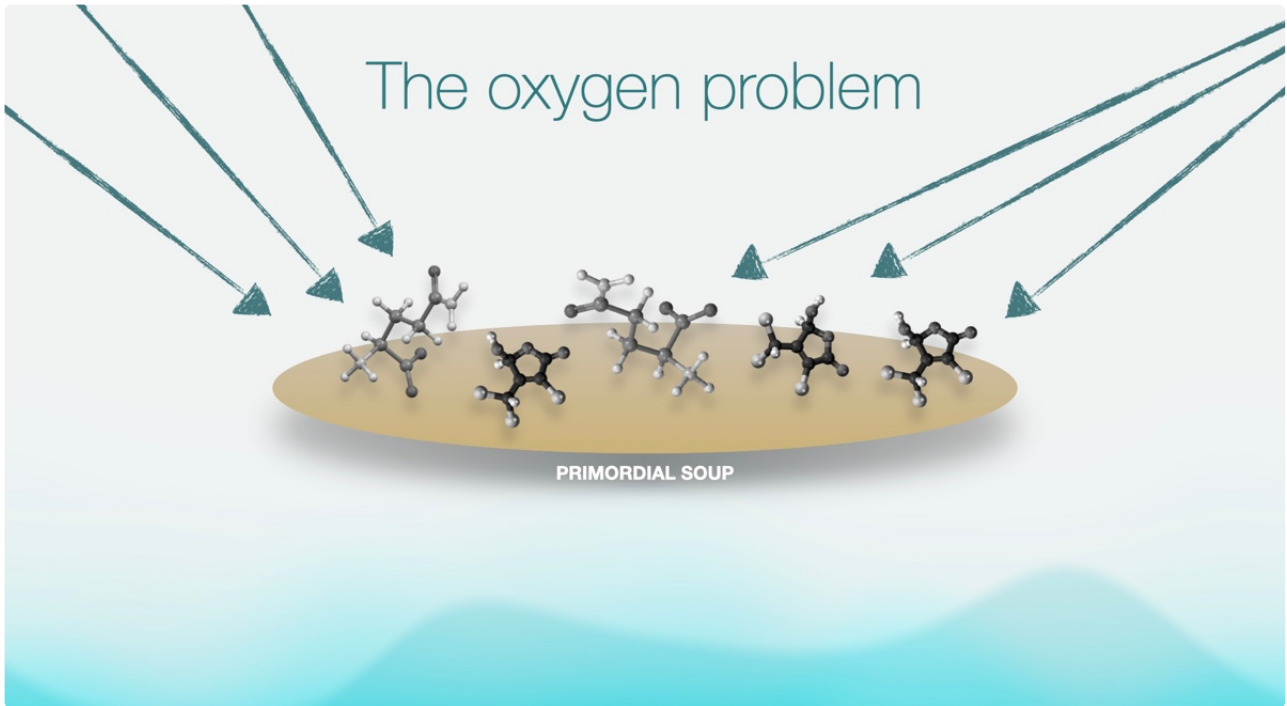
So with that brief note of Who, what, when and why, let's pick up our study of this chapter in verse 24 of chapter 1:

Genesis 1:24-25

Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

In two verses we read four times that God created animals *according to their kind* — and this leaves no place for believing in the theory of evolution as a Christian. Furthermore, it is also ruled out in that it is not until chapter 3 when sin entered the world, that death entered the world, as Paul states in Romans 5:12. But what, then, do we do with the elephant in the room (or should I say the *amoeba* in the room?!) that we are constantly bombarded with so called proof of evolution on our TV screens? What do we do when someone with a voice as wonderful as David Attenborough tells us everything evolved? What do we do when our children are taught evolution at school?

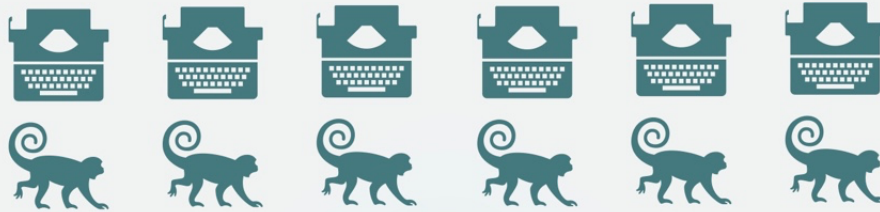
Do we capitulate? Do we accept what we're being told? Do we try and fit it in with the Bible? No to all those things. Rather, we can hold fast to what the Bible declares, knowing that not only is the theory of evolution unproved, it is *unprovable* — because it is impossible. Indeed, no amount of time and chance will make it any more likely that a frog can turn into a prince. Evolution is statistically and scientifically ridiculous.



One such problem is Oxygen. Evolutionary theory proposes that life started in a primordial soup, for want of a better description, where amino acids and nucleotides (essential building blocks for life) formed by chance. The problem is that for this to happen the atmosphere would need to be void of oxygen because its presence would destroy these building blocks. However, at the same time, if the atmosphere were void of Oxygen, there would be no ozone layer and the UV radiation from the sun would also destroy these amino acids and nucleotides. It's an impossible situation.

Another problem for the evolutionist is the law of mass action, which states that a reversible chemical reaction (that is, a reaction that goes both ways), will never go in a direction that produces more of something that already exists in excess amounts. Where this is an issue for the evolutionist is that for a protein to form, it would require the joining of a long chain of amino acids — but that could not happen in the watery primordial soup they propose, precisely because of this observable, repeatable law of science.

The law of mass action problem



**“Two households, both alike in dignity,
In fair Verona, where we lay our scene,”**

There is an old famous suggestion that if you gave 6 monkeys a typewriter each and unlimited paper and time, they could produce the entire works of Shakespeare, and so therefore, the argument goes, all the information we find in living things could have randomly occurred.

But that is now shown to be of no help in proving evolution, for this law of mass action would leave the monkeys in a situation where, as they start to type the very first word, the first letter would break away from the second, as they type the third — so not only would they not be able to complete a book, they wouldn't be able to complete even a word.

So there are foundational problems in life even getting started. But the problems don't stop there. The population of the earth also proves to be a headache for the evolutionist who claims that the first humans lived millions of years ago.

The population problem



In recent history we have seen the estimated population of the world rise from 1 billion in 1800, to 1.6 billion in 1900, to 3 billion in 1960, to over 7.8 billion in 2021 — and it doesn't take a mathematical genius to quickly see that if we were to start counting from several millions of years ago, we'd have vastly more people on the earth than we do today — even accounting for disease, pandemics, plagues, wars and genocide.

Of course, foundational to the theory of evolution is the concept of one kind evolving into another. But this is fraught with problems. Dr Vij Soderer, who has taught here before, and whose book *One small speck* is free to borrow from our library, clearly documents how the differences in lung systems between birds and other animals make it impossible for one to have evolved to another.

Furthermore, if there were millions of transitional forms between one kind and another, we would expect there to be millions of examples in the fossil record — but they are notable by their absence. But, sadly, hardened evolutionists won't let that get in the way of a good story, and there are many examples of poor science and even fraudulent attempts to suggest the missing link has been found — from Nebraska man who was built up from a single tooth (later found to be the tooth of an extinct pig) to Piltdown Man (an intentional lie, whose jawbone was later found to be from a modern ape). The problem isn't that the missing link is still missing, but that the *millions* of missing links that should be there in the fossil record are still missing.

Another supposition in evolutionary theory is that mutations are beneficial, leading to progress — yet we find no such examples in the world today. Likewise, the theory relies on information being added to genes or genetic material in order for it to evolve, yet even one of this country's most ardent proponents of evolutionary theory, Richard Dawkins, was unable to give an answer when asked if he could give an example of a genetic mutation or evolutionary process that can be seen to increase the information in the genome.

Now, the difficulties for evolutionist don't stop with the lack of evidence for it, or scientific barriers to it happening at all, but are further amplified by the abundance of evidence for design. Whether we look at the remarkable design of woodpeckers (whose eyes don't pop out when they are pecking at speed) or giraffes (who don't pass out when they move their head from the ground to upright), the stunning patterns on butterflies and peacocks, or the development and learning of our own babies, there is so much on the surface to amaze us. But discoveries of the last century have been astounding, as we now see the complexity of DNA, and that there is no such thing as a simple cell. That is, we might be able to identify a cell as the *simplest* example, but it's anything but *simple*.

Why do I share all this? Because one by one, the arguments of the evolutionist fall down — and you do not need to worry that there will be some discovery that will prove it is all true. Sure, they will continue to draw pretty pictures of how one animal is related to another. They will continue to narrate over incredible images and videos of God's creation. But nothing they say will get past the fundamental scientific barriers to evolution taking place.

Now, you may be thinking, *"this is all well and good Sim, but why do we need to spend time learning about it and talking about it?"* Well, we need to consider what is at stake.

You see, an evolutionary worldview gives us no purpose and no hope — that is, we are all simply a result of a cosmic accident — and then people wonder why suicide is far too common, and our teenagers struggle for purpose and meaning in this world. It says life is about survival of the fittest, not advocating for the weakest. And then we wonder why more and more call for euthanasia, and accept abortion of those with Downs syndrome or other such conditions up to birth — or even beyond it. An evolutionary worldview makes all things permissible, and makes the weak, the sick, the vulnerable disposable to society. This is no joke — this line of thinking led to eugenics and ultimately what Hitler used to justify his murder of 6 million Jews in WW2.

And evolutionary thinking has been used to justify racism, suggesting monkeys evolved to black men to white men. Even the full title of Darwin's famed book is *"On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life."*

It's an abhorrent, unscientific, and ungodly theory. So why then, you may wonder, is it still taught? Simply put; because it supports the world view that many *want* to have, that there is no accountability to a creator God, and that *we* and not *He* are able to determine what is right and wrong, what is good and bad, what is darkness and what is light, who is male and who is female.

It should be unsurprising then, that the Bible teaches the polar opposite to what so much of the world holds dear. And that starts with the purposeful creation of mankind by God. We read on...

Genesis 1:26-27

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.

As mentioned last week, every mention of God in this chapter (in the original Hebrew) uses the name **eîlôhîym** which is plural, referring to three or more — and here we read the words *let US make man in OUR image*. This is the Trinity at work — Father, Son and Holy Spirit — in not merely creating all we see, but specifically creating mankind in the image of God. And we see that likeness both in that we are triune beings — made up of body, soul and spirit — but also in that we are free moral agents, self-conscious, able to reason, love, laugh and create. We are distinct from the rest of His creation in that regard — for you don't get an orchestra of apes. Or a cat writing a novel. And while a parliament of owls may sound like a better option at times than a parliament of politicians, it wouldn't actually be effective.

Now, from time to time you'll hear someone say "ah, but our DNA is 99% the same as monkeys" as some sort of proof of evolution. But that's something I encourage you to challenge anyone on. First, that claim says we are no more than the sum of our DNA — so cannot explain how we think, or love, or what we find funny. It doesn't explain why a sunset is beautiful, or why music can be relaxing.

But also, it's ignorant of the facts. First, that 99% is an old stat from the 70s, and modern estimates range in percentages from the mid 80s to 90s. Second, the variation in estimates is because we're not entirely settled on how to compare one set of DNA to another in regards to similarity between species. And third, you would expect similarities in DNA given we all live on the same planet. Indeed, we share more 60% of our DNA with bananas. When you think this through, you realise that both we and monkeys alike have the same amount of Oxygen to breath, same water to drink, and same levels of gravity, air pressure, heat and light for we live on the same planet.

In the end the similarities not only account for the same environment, but the same designer. And as we read here, man was a direct creation of God, not of molecules and monkeys. Indeed, God created us distinctly from all other life, and gave us dominion, that is the authority to rule over His creation. That doesn't mean we can treat it as we like, however, for we are to be good stewards of all God has given us, and not treat animals with cruelty. But rather, we are set apart from animals in His eyes — and neither to worship His creation, or neglect it.

And note, that it is God who makes the distinction, as He has done on each day of creation. On day one He made a distinction between light and darkness, on day two it was the waters above and below the firmament, on day three the dry land separated from the seas, day four the sun versus the moon, and day five sea life distinct from avian life (that is; birds). And now on day six God makes mankind distinct from all other mammals, and furthermore we read that God created them male and female — once again, a God made (not man-made) distinction.

When questioned by the Pharisees about divorce, Jesus Himself said:

Matthew 19:4b-6

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. Therefore what God has joined together, let not man separate."

While distinct, God made men and women to be complimentary to one another. And we read in the next verse:

Genesis 1:28

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

So then, contrary to what some think, God is not anti-sex. In fact, He created it — it was His idea in the first place. But just as He gave food to be used and not abused, so He gave sex to be used and not abused. And while both serve a practical purpose of sustenance and procreation, both can be enjoyed within the boundaries God has set for the benefit of our health, our relationships and our effectiveness in life and ministry to one another.

The critics of course, jeer and say "you believe everyone descended from one man and one woman?!". But you can confidently reply "well of course, that does seem more plausible than everyone descending from a rock".

But furthermore, evolutionary theory desperately has to cling on to the same thing, that we came from one man and one woman, because otherwise the evolutionist has to believe that more than one monkey had the *same* beneficial mutation, adding information to its genome at exactly the same time as others did that we might not descend from one couple. And that's already on top of assuming that both a male monkey and female monkey evolved in multiple stages at the same time, or gave birth to multiple offspring with exactly the same mutations in the first place. Believe me, you are not the one that looks silly in that conversation!

Back in verse 28, we read Moses reiterate that God gave mankind dominion or authority over all animals. Before then in verses 29-30 we read:

Genesis 1:29-30

And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.

And so we see that God also gives man all vegetation for food. And indeed it is God that gives to all His creation. He is our great provider. Remember Jesus' words in Luke chapter 12:

Luke 12:22-28

Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body is more than clothing. Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? And which of you by worrying can add one cubit to his stature? If you then are not able to do the least, why are you anxious for the rest? Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?"

And of course He is our provider in so many ways. Not only food on our tables, but the spiritual food of the Word of God — the Bible. And of course in providing our Saviour — Jesus. But of our physical food He has not only provided for our need, but our enjoyment too — every taste, texture and smell.

I wonder if that's partly what David had in mind in Psalm 103 where he wrote:

Psalm 103:1, 5

Bless the LORD, O my soul; And all that is within me, bless His holy name!



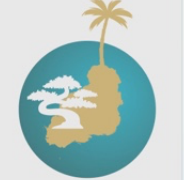
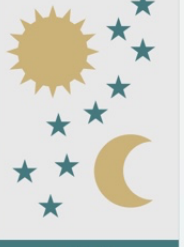
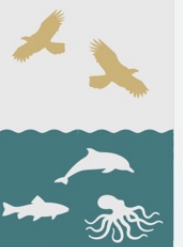
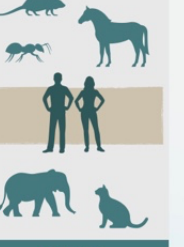
Who satisfies your mouth with good things, So that your youth is renewed like the eagle's.

Not just necessary things, but good things. We read in verse 31:

Genesis 1:31

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

The days of creation

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Day one	Day two	Day three	Day four	Day five	Day six
					
v1-5	v6-8	v9-13	v14-19	v20-23	v24-31
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**.

So then, God looks back on all He has created, and declares that it is *very good*. Not just good, or the potential to be good, but it was *very good*. That means no sin, no death, no disease, no survival of the fittest. It means no evolution, no pre-Adamic race. It is how things were meant to be, and — as we know from Revelation — it is how things will be, praise God:

Revelation 21:1-4

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

What happens between creation and the Revelation of Jesus Christ is the most wonderful story of redemption, of forgiveness, of love. But in the coming weeks we'll also see why that was so very necessary, as we consider the fall of man in chapters 3 & 4, as sin enters the world.

But here in Genesis we have more to learn about God's creation first, and we read in the opening verses of chapter 2:

Genesis 2:1-3

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

God created all we see in six days, and Moses notes that all of it was finished. There was no evolution required to make it good. No evolution needed to produce man, or the food he needed. And we read that God rested. Not because He was tired, but because His creation was complete. There was nothing more to make. And as we read in chapter 1:31, it was very good.

But if God wasn't resting because He was tired, why did He do so? Why does Moses write this? Well, it's more than just underlining that His creation was complete. Because we read that God blessed the seventh day, and sanctified it — that is, He set it apart from all the others. And the reason He did that was twofold; first, that we would get the rest we need. Despite some attempts to try a 10-day week or such, a 7-day week is the pattern the world has followed since creation, for our Creator knows what we need. That's why He said to Moses when giving the 10 commandments:

Exodus 20:8-11

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 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.

But second, He set it apart that we would rest in Him, and be blessed in Him. That is, His intent was not that we'd take the day off work to wash the car, do water sports, or take up hobbies — but that we might commune with Him, and be blessed by Him.

Once culturally (in this country) Sunday's were reserved as a special day. Shops could not open, even sports teams would refuse to play on a Sunday (that's how Sheffield Wednesday Football Club got their name by the way). But in recent decades there's been a massive shift in that culture. Now, you must listen to your own conscience as to whether you pop to the shop to get a pint of milk on a Sunday or not — Romans chapters 14 & 15 are a good place to start considering that — but what I think we as Christians ought to consider very carefully is whether we really set this day apart for the Lord, or if it is really for ourselves. What has traditionally been called the Lord's day, has increasingly been reduced not only to the Lord's half day, but to *"well, it's usually the Lord's day"*.

You see, there were a few things God instituted before the law ever came — marriage, the sabbath and tithing are a few examples — and as such this isn't a question of legalism, but simply whether we honour the Lord in this way out of our love for Him, and realisation that He knows best for us.

So, I challenge you; how high is attending church on your list of priorities? Because as a Christian it should be a fixed event in your calendar. I'm not saying never go on holiday, or you can't be ill, or have a week off serving in a particular capacity. But I am saying that church shouldn't be what you do on Sunday's unless you get a better offer.

When that invite comes in to meet up with friends, go to a birthday party, or special event — treat church at least as important as you would work. If you would reply saying "sorry I can't, I'm working" then you ought to be willing to say "sorry I can't, I'm at church on Sunday mornings". Now you might think *"oh, but it's only one week"* but look what happened when Thomas missed a Sunday with the disciples! Maybe he'd have been known as stalwart Thomas instead forevermore.

Church should be a priority, and not an afterthought. It is here we get to spend time studying the same passage of the Bible together, and praise God in song together. It is here we get to pray together in one accord, and share in communion together. It is here we get to come with all our hopes, thoughts and fears with others who love Jesus, and help one another walk through life, and grow in Him. It's here that we have accountability. It's here we have fellowship. Yes, it can sometimes be difficult, but if we're honest that's very often because God is teaching us patience through one another. He's teaching us to show love, grace, humility, kindness, and hospitality. He's dealing with our selfishness as we learn to serve one another in love. But He also promises to be in the midst where two or three are gathered in His name — how incredible is that?!

Conclusion

The wonders of God's creation are amazing — we had a great discussion about that at home group on Wednesday. And as I encouraged you last week, think about how you can build your own faith, and the faith of others in this area. There are so many great videos, books and other materials that will leave you in awe of all God has created, and enable to share your faith with others in a world that desperately wants there to be no God, and thus no accountability to Him.

When you do get opportunity to stand for what the Bible says, don't feel embarrassed, for there is nothing unreasonable or foolish about what you believe. Rather, speak the truth in love — aiming for the heart, and not the intellect. But when those you speak to use what they perceive to be an intellectual argument that shows there is no need for a creator, be ready to lovingly show them how the foundation they have built upon is nothing but sinking sand. Ask them good questions. Get them to think. And be an example of all a Christian should be that your life may not disqualify your words.

Application questions

As we fellowship over tea and coffee in a moment, and as you talk back over the sermon at the dinner table or on your afternoon walk today, consider and discuss these questions:

- God set the boundaries and distinctions in all His creation. Are you prepared to let God set the boundaries in your life?
- Are you honouring God in how you treat all He has made, neither worshipping it or neglecting it?
- How can you better set apart time for the things of God? How might you commune with Him and His people more on Sundays?

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



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