

God's Timetable of Creation

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Bible Verse: Genesis 1:1-2:3
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Good morning, it's good to see you all here this morning and I invite you to turn with me to Genesis 1. Genesis 1 reading through to Genesis 2:3, which will be the focus of our study today and next Sunday, and I hope that's not hard to find where that is because it's right at the very beginning. So Genesis 1:1. Follow me as I read.

1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 And God said, "Let there be light," and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. 6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 8 And God called the expanse Heaven. And there was evening and there was morning, the second day. 9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, the third day. 14 And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. 16 And God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. 17 And God set them in the expanse of the heavens to give light on the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was

good. 19 And there was evening and there was morning, the fourth day. 20 And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." 21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, the fifth day. 24 And God said, "Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds." And it was so. 25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. 26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

It goes without saying that this is one of the most debated, ignored and mistreated passages of God's word, and the reason for that, of course, it runs counter to the culture in which we live and it opposes what our culture teaches. We are bombarded every day in the political, educational, and media systems all around the globe dominated by the belief, the atheistic belief in evolution that God wasn't necessary, that all life evolved and it all took place over millions of years. It all seems so scientific but in reality it's a religious position, it's a belief position because the scientists weren't there at the beginning to know exactly how things unfolded. And yet there's nothing new under the sun. Why? Because the religious context in Moses' day was very similar to our day, not

very different at all. We need to remember that Moses wrote the book of Genesis during the exodus and the wilderness wanderings of the children of Israel. The children of Israel had been immersed in the Egyptian culture with its false pantheon of gods and yet the children of Israel had witnessed the 10 plagues, the plagues that demonstrated Yahweh, God's absolute power over the impotent Egyptian deities and they demonstrated Yahweh's total authority over all of creation. They had witnessed God separating the Red Sea, the waters, and they went through on dry ground. So this creation account is an added polemic. What do we mean by polemic? It's an argument, it's a forceful declaration against these defeated Egyptian gods, and the same in our culture, it's a polemic against the false atheistic religion of our day. Furthermore, God had just rescued the children of Israel and chosen them out of Egypt and now they needed a national identity with their own laws, with their own government and structure, and the first thing was that God had to establish their origin to remind them that he had chosen them and, in fact, where it goes back to the beginning, where they came from and to, therefore, establish that they were his by creation and his by choosing them. And it was also to be a reminder of their destiny as a nation, because the opening chapters of Genesis tell us about the origin of sin, the origin of death, and the promise of the coming Messiah who would crush the serpent. And so the children of Israel had to be reminded of where they fit into God's plan for history.

Now God's word makes it clear that Moses was the author of the book of Genesis, of course, under the direction of the Holy Spirit. Why? Well, Moses wasn't there to see God create, there was no human witness, and so God had to reveal through the Holy Spirit what had happened in the beginning leading up to the time of Moses. So there were no human witnesses to these six days of creation and yet there may have been written records that have survived. You could turn over to Genesis 5:1, chapter 5 verse 1, we read this comment, "This is the book of the generations of Adam." There's a repetition in several places through the book of Genesis, this comment, "This is the book of the generations." So there may have been written records. After all, Adam named the animals in the garden of Eden, he was fully intelligent and he was capable of fellowshiping with God and why not, therefore, able to write and keep records. And so those records may have survived. We don't know. We're not told. But what we do know is that Moses penned the book of Genesis under the direction of the Holy Spirit.

Now the other thing we have to notice is that this account is very brief. God tells us he created everything but he doesn't go into all the details and it's not exhaustive, and our inquisitive minds often have so many questions that we want answered. But think about it: if God was to provide all the answers that we wanted we'd have too big a book to carry around and the details would be infinite because there's so much that God could tell us. Then secondly, even if he did tell us, we wouldn't understand all the details. We're having a hard time as it is understanding the brief details that we have here. And the third thing, of course, should be evident is that how can we, as the finite, comprehend the infinite? We're going to come in the course of our studies in the book of Mark to the account of Jesus stilling the storm on the Sea of Galilee. You know, those disciples witnessed Jesus speaking a word and the sea was calm, the wind was calm. Did they understand what he did? When Jesus did his first miracle at the marriage feast of Cana, with a word he turned

water into wine in front of eyewitnesses, the disciples, did they understand? No, they had difficulty grasping that he had demonstrated his power as the Creator. In fact, in Mark's gospel, what was the disciple's response to Jesus stilling the storm? "What manner of man is this that even the wind and the waves obey him?" Well, of course they had to obey him because he created them.

But rather than give us all the details we think we'd like, we have to remember that God expects us to exercise faith. We read in Hebrews 11:3, "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible." But of course, it's not blind faith. Paul reminds us in Romans 1:20, a verse that we're familiar with, "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world." How? "In the things that have been made. So they are without excuse." It's obvious, isn't it? We all know that computers and smartphones don't make themselves, they have makers who designed and built them. Our human body is so complex, doctors specialize in different areas, and still they are fathoming and learning new things.

So we need to remember that we're not exercising blind faith when by faith we understand that the world was created by God. We have the evidence around us of his handiwork to declare that he is the great designer and engineer of all that was created. So in that way, the Genesis account is a polemic, again, as I said before, against the false deities of the present day, the so-called scientific belief, which is actually in evolution, which is actually a religious belief, it leaves God out of the equation, it's atheistic, and the idea that everything unfolded over millions of years.

Now, as we come to the book of Genesis to study this passage this morning, we need to remember that Jesus, the Creator himself, endorsed the validity of what Moses wrote. In John 5:46, you want to turn there quickly? John 5:46 and 47. Jesus was responding to the Jewish leaders. He was very quick to point them to the scriptures. "Haven't you read," he'd often say, these learned scribes and Pharisees. This is what he says in John 5:46 and 47, "if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?" Jesus was fully endorsing the writings of Moses which begin with Genesis 1:1.

And then in Mark 13:19, Jesus also taught that God created everything. He said there, "from the beginning of the creation that God created." He acknowledged God was the Creator and in the beginning he had created all things, just as we read in the book of Genesis. Of course, we're reminded in John 14:6 where Jesus said, "I am the way and the truth and the life." So if Jesus never at any point told us a lie, something that wasn't the truth, okay, he tells us from the beginning of creation God created, if that isn't the truth and Jesus has told us a lie, then he's not the way and he's not the life. It's that simple.

And then the Apostle Paul uses the literal historic record of Genesis as his basis for the explanation and defense of the gospel. So in Romans 5:12 we read, "Therefore, just as sin came into the world through one man," Adam, "and death through sin, and so death spread to all men because all sinned." And then over in 1 Corinthians 15:21 and 22 we

read, "For as by a man," Adam, "came death, by a man," Jesus, "has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." So for Paul, Genesis was non-negotiable. It was the very foundation of the gospel message that he preached.

And so the gospel depends on the literal historic record of Genesis, that's because the Fall of Adam and Eve in the garden of Eden and the curse of physical death that was pronounced by the Creator as judgment, the curse that resulted in the whole creation being in bondage to corruption. Turn to Romans 8 where Paul reminds us of that. Romans 8:20 and 22. Romans 8 where we read, "For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now."

But of course at the same time that God pronounced the curse, he also announced that there would be a Redeemer who would crush the serpent. Go back to Genesis. Genesis 3. These are very foundational topics. Genesis 3:14 and 15 where we read, "The LORD God said to the serpent, 'Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.'" The first enunciation of the coming Messiah who would come to deal with the problem that Adam brought upon us as a result of his rebellion.

Then God instituted the sacrificial system to remind them that there's consequences. Sin brought death. And so we read what happened. God provided in chapter 3 of Genesis, verse 21, we read, "And the LORD God made for Adam and for his wife garments of skins and clothed them." They were previously naked and now they were ashamed of their nakedness. So what did God do? He clothed them in garments of animal skins. That required a blood sacrifice to provide a covering which is the word atonement. And so God had already foreshadowed the sacrificial system, the sacrifice of the Messiah who would shed his blood to provide a covering for our sins so that we'd be clothed in Christ's righteousness.

And so that's when we come to Abel next in chapter 4 who followed God's pattern. What do we read in Genesis 4:4? "And Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering." Why? Because it was a blood sacrifice. He was following the pattern.

So you see, to sum all that up, if we don't understand, don't know and understand the origin of sin and death, then we don't know and understand why we need a Savior and that's why Genesis is so important. So with that background and preliminary considerations, let's turn our attention to some specifics in our passage this morning and this morning we're going to delve into God's timetable of creation. Next Sunday we're going to delve into God's plan in creation. And then the following Tuesday, November

15, we'll have a Q&A on these topics and that's when you can ask the scientific questions for sure. An e-mail will be going out this week with a link so that you can write down your questions so we can prepare ahead of time. So you lookout for that e-mail.

Also just by way of introduction, I know there's a number of new folks here at TCC, and you may not know who I am and some of my background and what I bring to this passage this morning. I am by training of profession a geologist, and not just a geologist in general, I've been involved in these issues of radioactive dating of rocks that the scientist claims are millions and billions of years old. So I totally understand these issues in the time question that we're dealing with this morning.

Let me just make two brief comments here before we dive into the passage. First, it might surprise you, because most people don't realize this, that the age of the earth, the supposed age of the earth at 4.57 billion years is what they claim currently, was never established by dating earth rocks. Now that might surprise you but that age was obtained from meteorites. What on earth has that got to do with the earth? Well, it's based on the belief that the earth came out of the sun as a hot molten blob, and the asteroids that produced the meteorites are the leftover materials. And so that belief says the sun came before the earth. So we know they're wrong because we just read in Genesis that God created the earth first on day one, and the sun he didn't create until day 4. So we know they're wrong because that's the underlying assumption of their dating of the earth.

And then the dating methods are based on three assumptions that are unprovable and unreasonable. Why? Well, no scientists were back there at the beginning, they weren't there to see the rocks form, they haven't been around for millions of years to check that radioactive decay has always been at the same rate, they weren't to see what the conditions were at the beginning and whether there's been contamination in the rocks over the millions of years. So it's quite obvious that those assumptions are based purely on belief rather than being scientifically provable and reasonable. So I'll leave that issue there for the moment, and you might want to bring that up further in the Q&A.

So let's come to our passage this morning and there are three issues I want to discuss, three points. The first heading, subheading is "time is a created entity. Time is a created entity. Notice Genesis 1:1 states, "In the beginning God created the heavens and the earth." In other words, there was a beginning. We could loosely translate this verse, "When time began God created space and matter." That's putting it in scientific terms. And of course, that's the reality in which we live. We are matter that live in space in a moment of time. Before God created time, what was there? There was eternity past. In fact, in God's timetable he dwells in eternity. It's always eternity present for God but there was eternity, past, present and future. In contrast, we dwell in time and God created time to operate in a linear fashion. There was a beginning and there was going to be an end which runs counter to the false Eastern religions that say that time is cyclical. In fact, that's the basis on which the geologists think about things in terms of millions of years, that there's a cycle over which the rocks go through in time. No, the timeline of biblical history starts from a beginning, extends to the present and on into the future. And in the future, God is going to wrap up time with final judgment. He's going to finish time and it

will no longer exist. There will be just eternity future spread out before us and we'll be there in God's presence for eternity.

So it's extremely important, then, before we get to our other considerations this morning, that we grasp this, that time is a created entity because it also helps us to grapple with some biblical doctrines, such as the full knowledge of God. Well, how so? Well, there's a misquoted and misapplied verse in 2 Peter 3:8. You might be familiar with that verse. Peter says, "But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day." And you know, you'll get people who will say, "Ha, haa. There you go, you see those days in Genesis are lengthy periods of time." But is that what Peter is referring to? No, look what he says, "with the Lord one day is as a thousand years, and a thousand years as one day." S it's backwards and forwards. It's not just one day is a thousand years, it says a thousand years is like a day. Time is irrelevant to God.

And it's not a cross reference to Genesis 1, by the way. If you look at the marginal notes in most Bibles, it will point you to Psalm 90:4 where we read, "For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night." What this is saying is that time is irrelevant to God. He created it. He lives in eternity. God is separate from his creation. He's transcendent over his creation. He's not bound by time. He has complete power and authority over time and everything that's happening in time. What man would take a thousand years to do God can do in a day.

So how do these verses help us grasp something of the foreknowledge of God? Well, I want to use a poor analogy this morning, and I apologize for this analogy, but I think it will help you. Imagine that there's a long parade. There's some celebration, and there's marching bands and groups of people that are going through the streets of our city. The people at the back of the parade can't see what's happening at the beginning of the parade. They're locked into their little part of this long line that is the parade. But there's a reporter in the helicopter up in the sky. He's outside of the parade and he can see the end of the parade and he can see the beginning of the parade. He can see everything that's laid out before him. So do you get the point that I'm trying to make here? God, he's eternity, he's outside that timeline of history so he can see the beginning, he can see the end, he can see everything in between. He is the one who set up that linear timeline of history and so everything that's happening in it he has ultimate control over in his sovereignty and power.

So the reason I emphasize this is that once we understand that time is a created entity, that God has power over time, it puts into perspective other things that we want to draw out of this passage this morning. We are locked into the linear timeline of history. God dwells in eternity and he is not bound by time. And so it helps us to, therefore, deal with the other issues, time issues here in the book of Genesis. So that brings us to point 2. Point 2 this morning. We had number 1, time is a created entity, number 2, the creation of everything was accomplished in six literal days. And that's shocking in the modern scientific age in which we live but when we read through the Genesis account as we did at the beginning, there's an obvious chronological structure to the passage. It is based on

seven days which make up the first week of history. Look at the passage again. Genesis 1:5 ends with the words, "And there was evening and there was morning, the first day." Genesis 1:8, "And there was evening and there was morning, the second day." Genesis 1:13, "And there was evening and there was morning, the third day." Genesis 1:19, "And there was evening and there was morning, the fourth day." Genesis 1:23, "And there was evening and there was morning, the fifth day." And Genesis 1:31, "And there was evening and there was morning, the sixth day." And finally in Genesis 2:2 it begins with the words, "And on the seventh day God finished his work."

So at least the question what are these days, are they symbolic of ages that lasted for thousands or millions of years, or are they literal approximately 24 hours' duration days the same as we experience today? Well, the Hebrew word for day that's used here in the passage is the Hebrew word *yom*, transliterated from the Hebrew *y-o-m*, *yom*. And just as our English word "day" has three meanings, so the Hebrew word "*yom*" has three meanings. One, it can mean a literal 24-hour period made up approximately of half daylight and half of darkness of night. The second meaning in the Hebrew of the word *yom*, just as in our English, is the daylight portion of a literal 24-hour day, daylight, day, as we're experiencing right now. And then the third meaning of *yom*, just as in our day in English, is an indefinite period of time. And of course, that's what many people latch onto, "Ah, indefinite period of time. Well, wait a minute, indefinite means there's no specified beginning and no specified end." And yet, here in Genesis 1:5, God actually defines for us what he means by the word *yom* or day. What do we read? In the first occurrence in verse 5, "God called the light Day," *yom*. "and then darkness, he called Night." So that's the first meaning of the word *yom*, the daylight portion of a literal 24-hour day. And then he goes on in the same verse to define a literal 24-hour day, "And there was evening and there was morning, the first day."

Over in the book of Jeremiah 33:20 and 21, God refers to his covenant with the day and the night. We read there, "Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, then also my covenant with David my servant may be broken." And again in Jeremiah 33:25-26, "Thus says the LORD: If I have not established my covenant with day and night and the fixed order of heaven and earth, then I will reject the offspring of Jacob and David my servant."

So when did God establish his covenant with the day and the night? We just read it in Genesis 1:5. When God names something he's setting his seal upon it, and his promise. And he named the daylight, the light Day and he named the darkness Night. He was making a covenant and we read about that covenant also in Genesis 8:22 when Noah came off the ark. What did God promise Noah? He said this, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." His covenant with the day and night.

So if God established his covenant like that, can it ever be anything other than a literal 24-hour day? In any case, how do we determine the meaning of a word such as *yom* in any biblical Hebrew passage? Well, the same way as we do in English. We look at the

context. The context. Well, what do I mean? Well again, let me give you a poor analogy, but you'll understand what I'm getting at. Back in my grandfather's day, it would take two days to drive from Sydney to Melbourne driving during the day. So do you understand what each of the usage of the word "day" means in that passage? Back in my grandfather's day, well, that was an indefinite period of time, it would take two days, literal 24-hour days, to drive from Sydney to Melbourne, driving during the day, the daylight portion of the day. See in the context we know exactly the meaning of the usage of the word "day." By the way, it doesn't take that long these days, because otherwise we'd say it takes forever to drive to Sydney from Sydney to Melbourne.

So let's look at the Old Testament and the usage of the word yom, Hebrew word yom throughout the Old Testament because that helps us to understand. Let's look at every Old Testament passage outside Genesis 1:1 through 2:3. What do we find? First of all, we find that the Hebrew word yom when it occurs with a number 410 times either singular or plural, okay, when it has a number it always means an ordinary day. Secondly, when evening and morning are used together 38 times outside of Genesis 1:1 through 2:3 without the word yom, evening and morning always mean a literal 24-hour day. And then when evening and morning are used together with yom 23 times outside of the book of Genesis 1:1 to 2:3, they always mean a literal ordinary day. When night is used with the word yom 52 times, it always means an ordinary, literal day. In fact, the word yom for day is used 2,301 times elsewhere in the Old Testament outside Genesis 1:1 through 2:3, and it always only ever means an ordinary literal day. So why would Genesis 1:1 through 2:3 be the exception?

And note the recurring context words in our passage, Genesis 1:1 through 2:3. Whenever yom is preceded by a numeral, a number, and consists of an evening and a morning, that's what we learn elsewhere in the Old Testament, it always only ever means an ordinary, literal day. So what do we read here in Genesis 1:1 through 2:3? We read it before, Genesis 1:5, "And there was evening and there was morning, the first day." Genesis 1:8, "And there was evening and there was morning, the second day." Genesis 1:13, "And there was evening and there was morning, the third day." Genesis 1:19, "And there was evening and there was morning, the fourth day." Genesis 1:23, "And there was evening and there was morning, the fifth day." Genesis 1:31, "And there was evening and there was morning, the sixth day." Don't you think the Holy Spirit was trying to make a point by repeating it six times, that we get the point? In context whenever there's a numeral, where there is an evening and morning attached to the word yom, it only ever means an order of literal day.

Well, if that isn't clear enough, let's compare scripture with scripture, use scripture to interpret scripture. Well, turn over with me to Exodus 20:8. We've already dealt with this in the context of the 10 Commandments. This is the fourth commandment. And what do we read in Exodus 20:8? "Remember the Sabbath day to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on

the seventh day. Therefore the LORD blessed the Sabbath day and made it holy." You see, if these days in Exodus 20 were anything other than ordinary literal days, the children of Israel would have to work for millions of years before they got a day off. They knew exactly what God was mandating. And what was the pattern that God was asking them to follow? He had worked for six days and rested for one, they were therefore to work for six days and rest for one.

Furthermore, if you go over to Exodus 31, Exodus 31:17 and 18 where God is finishing his time with Moses on Mount Sinai, and we read, verse 17, "It is a sign forever between me and the people of Israel that in six days," okay, it's a sign forever that in six days "the LORD made heaven and earth, and on the seventh day he rested and was refreshed." And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone," notice this, "written with the finger of God." The words in six days were written by God's finger. All other scripture is inspired by God as holy men of God were moved by the Holy Spirit. 2 Timothy 3:16, "All scripture is breathed out by God." 2 Peter 1:21, "Men spoke from God as they were carried along by the Holy Spirit." But these scriptures in Exodus 31:17 and Exodus 20:11, in six days were written by God's finger. They were inscribed by God. So if we cannot trust God to write in scripture exactly what he meant, then how can we trust him to meet whatever he means elsewhere in the scriptures? That's how foundational and fundamental this time issue is in six days.

Now, of course, some object and say, "Well, wait a minute, wait a minute. The sun wasn't created until day 4 so how could you have ordinary, literal days? Those first three days must have somehow been different to ones we have today." Well, wait, wait a minute. Wait a minute, go back to the text, go back to the text and what do we read? We read that the first day, what do we need for a day? A period of darkness followed by a period of light. What do we read in Genesis 1:1 through 5? There was darkness and then God said, "Let there be light." And then God said the evening is Night, the light is Day, evening and morning, the first day. So all we need, all we need is a period of darkness followed by a period of light with a rotating earth with a light source. Well, we're not told what the source of light was on day 1, are we, and there's reasons for that which I'll come to next week. But does God need the sun to provide light? No, absolutely not. We read in Revelation 22:5 that in the new heaven and new earth "night will be no more. They will need no light of lamp or sun, for the Lord God will be their light." For whatever reason, God deliberately chose not to tell us what that light source was. We need to remember that he is the one who provides light and he is the one who provides life. Worship him, not the creation.

Just by way of note here you need to remember that while there's an astronomical basis for the day, okay, the 24-hour rotation of the earth on its axis facing the sun and going away from the sun, the month on our calendar is based on orbit of the moon around the earth and, of course, the year is based on one orbit of the sun of the earth all the way around the sun. But there's no astronomical basis for the seven-day week. The only basis for the seven-day week is here in Genesis 1 and in Exodus 20. Of course, that begs the question: did God really need six days to create everything? Now back in Calvin's day,

there were people that say, that were saying, "Oh, God could have done everything in six seconds." And so Calvin was trying to defend that God did it in six days. Of course, today we have the opposite problem trying to convince people that God took as little as 24-hour days, six 24-hour days.

So how do we know how long it took God to create? Well, first of all, let's simply look at Jesus' miracles. After all, Jesus was identified, is identified as the Creator, John 1:1 through 3, "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 was not any thing made that was made." And in Colossians 1:15 and 16 Paul writes, "He is the image of the invisible God," referring to Jesus, "the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him." And so we read in John 1, "and the Word was with God." The Greek there is the word Logos. The Logos, it's referring to Jesus as the Word of God. What do we read here in Genesis 1? Nine times we read, "and God said." God's word. God spoke. Who is the Word? Jesus, the one by whom through all things were created. It's repeated nine times in verse 3, verse 6, 9, 11, 14, 20, 24, 26, 29.

So Jesus was active as the Creator here. The Word. God spoke, Jesus was the agent of creation. But of course we are reminded of Hebrews 11:3, as I said before, by faith we understand that the universe was created. How? By the word of God. And what was the outcome? Well, six times in Genesis 1:7, 9, 11, 15, 24 and 30 we read, "and it was so." God spoke and it was so. We could translate that literally, "as it happened immediately just as God intended."

Well, what happened when Jesus spoke? He's the Creator. His glory was veiled when he was here on earth, but he never ceased to be the Creator when he was here on earth. He went to the marriage feast of Cana in John 2. What did he do? He told the servants to fill the water pots with water. He spoke and instantly by his word the water had been turned into wine, created. Where there'd been hydrogen oxygen molecules, there's now a complex organic molecule as wine. And as we said before in Mark 4, Jesus was in a boat with his disciples on the Sea of Galilee, and there was a ferocious, raging storm. Remember, several of those disciples were hardened fishermen on the Sea of Galilee, and they were afraid for their lives, that's how bad the storm was. But what do we read? Jesus rebuked the wind and the sea, and said to the sea, "Peace, be still," and the waves ceased and there was a great calm. He spoke and instantly there was a great calm. It didn't take millions of years for the sea and the wind to die down. He spoke and it happened immediately.

So if Jesus created instantly, spoke and things happened immediately in the presence of his witnesses in his miracles, why should we doubt and question that God created instantly back in Genesis 1? We cannot scientifically explain how Jesus turned water into wine, we can't scientifically explain how Jesus stilled that storm, so why do we have to try and scientifically explain how Jesus created back in Genesis 1? It's by faith we understand, that we see the products. They saw the products of his word. They saw the

wine. They saw the calm sea. We see the products of God's creation. Romans 1:20, "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse." Do you realize that? Everyone is without excuse on judgment day. God just says, "Look at my handiwork. Why didn't you believe?"

So could God have created everything in six seconds? Well, of course he could. Absolutely. Could God have taken millions of years if he chose to do it that way? Yes. Whatever God chooses to do, he can do. That's not the question. What is at issue here? It's not a matter of what God could have done, it's a matter of what he tells us he did and he's told us exactly what he did, he created everything instantly over the course of six literal ordinary days.

Well, why did God take as long as six days? That's the question we should be asking. If God could do everything just like that, why did he take as long as six days? Well, we read the answer, didn't we? Exodus 20:8 through 11. He took six days and rested on the seventh. Why? He was setting us an example, a pattern that we were to follow. That's the reason he took as long as six days. It was for our sakes. God doesn't need to rest because he doesn't grow weary.

I love this quote from Martin Luther and I want you to get the sarcasm. He says, "The days of creation were ordinary days in length. We must understand these days were actual days, contrary to the opinion of the holy fathers. Whenever we observe that the opinions of the fathers disagree with scripture, we reverently bear with them and acknowledge them to be our elders, nevertheless, we do not depart from the authority of scripture for their sake." And he goes on, "How long did the work of creation take? When Moses writes that God created heaven and earth and whatever is in them in six days, then let this period contingent of being six days and do not venture to devise any comment according to which the six days were one day. But if you cannot understand how this could have been done in six days, then grant the Holy Spirit the honor of being more learned than you are."

Well, that leads us to our third and final point: the creation of everything was recent. The creation of everything was recent. When did this creation week occur? How long ago was everything created? Well, some have tried to accommodate the scientists in their dating by trying to put the millions of years before Genesis 1:1. Okay? Now biblically, that, of course, is totally untenable. They say, you know, everything happened for billions and billions of years and then God did this work of creation. But God clearly states that he created the earth before the sun. So how could the sun, moon and stars be out there for billions of years and the earth comes into existence later, etc, etc? It just doesn't add up. So we absolutely reject the consensus of finite scientists that they weren't there. I mean, this is the issue. The scientists weren't there. They don't know everything. And yet God is the one who was there. He's all-knowing. He's infinite. He never tells lies, and he told us what he did.

In the early 1800s in Scotland, in Edinburgh actually, Thomas Chalmers proposed the idea of the gap theory and it was subsequently popularized by C. I. Scofield in the notes within his Reference Bible, some of you may be familiar with that. I grew up with the Scofield Reference Bible, so I know. And this theory was a different way of handling the millions of years that the scientists were talking about. This theory proposed a gap of untold ages between Genesis 1:1 and verse 2. And so in the beginning God created the heaven and the earth, well, that was billions of years ago, and then they translated verse 2, the earth became without form and void and was in darkness covered by water. So, and drawing in a couple of other verses from Isaiah and Ezekiel, for example, which we don't have time to go into, this gap theory idea suggested that there was initially a perfect earth that was destroyed by a flood called Lucifer's flood. You know, Satan was thrown out of heaven, he came down and wreaked havoc, there was a flood, and that's why the earth became without form and void and was covered in darkness and water. And then the gap theory suggests that on the third day, in verse 3, okay, that's when the first of these days of creation started, now God was going to recreate life on earth.

Well, there's several problems with this and we don't have time to go into all of them, but this gap theory is clearly refuted in scripture. Okay, first of all, the Hebrew text in verse 2 is unmistakably clear with the grammar. We read it, "The earth was without form and void and darkness was over the face of the deep." Without form and void is not a negative idea, it's just saying that the earth was empty and uninhabited. God was yet going to do other things, which we'll come to next week, to fill it, to form it and fill it. And the verse, the grammar here in verse 2 is what is called a WIW consecutive. In other words, it means that verse 2 is a description of the state of the earth when God created it in verse 1, okay? In the beginning God created the heavens and the earth and the earth at that time when he created, was without form and it was covered in darkness and was over the face of the deep. So it was just a description of what the earth was like there in verse 1. And then in Exodus 20:11 as we read, what are we told in Exodus 20:11? That God created the heavens and the earth, the sea, and everything in them within six days. Remember, we read that? Exodus 20:4, in six days the Lord made heaven and earth the sea and all that is within them, okay? When did God make the heaven and the earth? Verse 1. So verse 1 in Genesis 1 has to be the beginning of the first day, because in six days he made the heaven, the earth, the sea and everything in them and he made the heaven and earth in verse 1.

Now some commentators have suggested that Genesis 1:1 is only a summary statement to open the creation account, and that's often the case in the Hebrew; often there's an opening summary statement and then the specifics are given to follow. And they say if you turn over to Genesis 2:1, there's a closing statement, thus the heavens and the earth were finished and all the host of them. And so these two verses they say are like bookends, and Pastor Don has referred to this. They're called inclusio statements that introduce and give you a summary, and then they close with a summary of what's just happened. Well, that's true. Those verses do act like that, however, Exodus 20:11 makes it clear that verse 1 is also the beginning of the first day. "In the beginning God created the heaven and the earth. In six days God created the heaven and the earth." So this one still has to also be the beginning of the first day.

So there can't be a gap of billions of years between Genesis 1:1 and verse 2, otherwise God would be recreating the sun, moon and stars on day 4 because they'd already existed for billions of years. That doesn't make sense. Furthermore, the gap theory proposes that the fossils were in that gap produced by Lucifer's flood. That means death had already come and violence had already come to the creation. But no, God's word clearly says in Genesis 1 that it was a good creation, and we'll go more into that next week, and sin and death came afterwards, and the flood is the cataclysmic judgment that produced the fossils. So the gap theory downplays the global extent of the flood cataclysm in Genesis 6 through 9.

But to cap it all off, Jesus commented about the biblical timescale of creation in a question on marriage and divorce that the Pharisees asked Jesus. I love Jesus' sarcasm. I don't know about whether you see it. Matthew 19:4. Remember, he's talking to the Pharisees. "Have you not read that he who created them from the beginning made them male and female?" In a parallel passage in Mark 10:6 Jesus said, "from the beginning of creation, 'God made them male and female.'" Notice that, two genders only? But notice from the beginning of creation not after billions of years of cosmic, geologic and biological evolution. Jesus is referring back to the beginning of time, the creation week. The earth was created on day 1 and man was created on day 6, five days later. That was back at the beginning. From the beginning of the creation, God made them male and female. Jesus leaves us in no doubt that he believed that the Genesis account was literal and historical, and it was at the beginning of time.

So how long ago was the Creation week? Well, Genesis 1 through 11 meticulously records the early history of mankind from Adam to Abraham. We read earlier in Genesis 5:1, "This is the book of the generations of Adam." And the ensuing verses in chapter 5 go through the genealogical record from Adam down to Noah and his sons. And then we turn to Genesis 11:10 through 32 and we read the genealogical record from Shem, Noah's son Shem, down to Abraham, Abram. Now in both of those genealogical records we are given each generation as a direct father/son relationship including how old each patriarch was when his first named son was born as well as how old each patriarch was when he died. So because there's a direct father/son relationship in every generation, there's no room for adding in lots of missing generations.

So with that in mind, we can add up the time spans between the birth of a patriarch, each father, and the birth of his son because then that son we can look at the time span to his son. And we could add up those years, of course, they're given as whole numbers, so there's an error margin, but approximately, approximately between day 6 of creation week up to the time of Abraham, approximately 2,000 years. And as we go through the Old Testament, we find approximately another 2,000 years from Abraham to the birth of Christ. And of course, now we're a little more than 2,000 years since Jesus's birth. So the total time span from creation until today is only about six or so, 6,000 or so years. Of course, we can't be adamant as to the exact day and time as Archbishop Ussher was, because there's remaining arguments over the derivation of this overall timescale. For example, there's questions about whether the sojourn in Egypt was long, 215 years or 430

years. There's arguments over some of the numbers in the times of the judges, and in the reigns of the kings, as well, it depends on whether you use the Masoretic text or the Septuagint text because the Septuagint text provides larger numbers for some of these genealogical records. So which one of those two texts provides the most accurate account and that's debated amongst the scholars, but it doesn't change the fact if you take the Septuagint all it does is adds about 1,000 years to the time from the flood down to Abraham. That's all. So it doesn't change the fact that God's word is teaching us that the earth and the universe are only about 6,000 or so years old, not billions as the scientists say, and thus the creation of everything was recent.

Pattle Pun was a professor at Wheaton College and he made this statement back in 1987. I quote, "It is apparent that the most straightforward understanding of the Genesis record, without regard to all the hermeneutical considerations suggested by science, is that God created heaven, earth in six solar days, that man was created on the sixth day, that death and chaos entered the world after the fall of Adam and Eve, and then all of the fossils were the result of the catastrophic universal deluge which spared only Noah's family and the animals therewith." Did you catch what he says? If it weren't for what the fallible finite scientists tell us without regard to the hermeneutical considerations suggested by science, then the straightforward understanding of the Holy Spirit inspired Genesis record would be that God who is infinite and fallible and all-knowing created the heaven and earth in six solar days, that man was created on the sixth day, and death and chaos entered the world after the fall of Adam and Eve. You see, the earth's rocks don't come with labels on them saying, "Hi, I'm billions of years old." No, the finite, fallible scientists impose those dates on the rocks and those scientists are ignoring the infallible, inerrant word of God the Creator. Remember, the Apostle Paul says in Titus 1:2, "God, who never lies." And in Romans 3:4, "Let God be true though every one were a liar." So just as you know your age based on the eyewitnessed birth certificate that you have to prove how old you are when you were born, Genesis 1:1 through 2-3 provides God eyewitness birth certificate for the earth and the universe.

Professor James Barr was acknowledged as a Hebrew expert, a scholar. He was the Oriel professor over the interpretation of Holy Scriptures at Oxford University, which is a post that is filled by the queen or king of England, so it's not a lightweight position. He wrote this, quote, "As far as I know, there is no professor of Hebrew or Old Testament at any world class university who does not believe that the writer of Genesis 1 through 11 intended to convey to their readers the idea that 1) creation took place in a series of six days which are the same as the days of 24-hours we now experience; 2) the figures containing the Genesis genealogy is provided by simple addition or chronology from the beginning of the world up to later stages in biblical history; and 3) Noah's flood was understood to be worldwide and extinguished all human and animal life except those on the ark."

Well as we close, why do these issues matter? Okay, we've established that time is a created entity, we've established that those days of creation were literal 24-hour days, and we've established that the creation of everything was recent, only 6 or 7,000 years ago. So you might say, "Well, does this really matter? Is it just a scientific argument that

people can debate?" Well, we open Matthew's gospel, in chapter 1 and the first 17 verses, what do we read? Matthew provides the geological record of Jesus back to Abraham. Why? It was to establish that Jesus was a descendant of both Abraham and David and was thus qualified to be Israel's promised Messiah. And then we turn to Luke who was a meticulous historian, and after recounting Jesus' birth and the launching of his ministry in Luke 3:23-38, Luke provides Jesus' genealogical pedigree through his father Joseph back to David, back to Abraham and back to Adam. And Luke calls Adam the son, small "s," of God. Why was Luke doing that? He was establishing that Jesus was qualified to be our Kinsman Redeemer. He was of like flesh. He was a direct descendant. Adam had messed up and Jesus had now come to fix things up, to put it crudely. You see, Paul says the same thing in 1 Corinthians 15:22, "For as in Adam all die, so also in Christ shall all be made alive." And in 1 Corinthians 15:45, "The first man Adam became a living being'; the last Adam," Jesus, "became a life-giving spirit."

So you see, the timeline, the timescale of Genesis 1:1 through 2:3 matters. It matters to Jesus' genealogy because the gospel is built on the foundation of Jesus as our Creator, our Kinsman who's qualified to be our Redeemer. He was truly a man descended from Adam who was responsible for bringing sin and death into the world, and so Jesus, as a descendant of Adam, was qualified to be our substitute on the cross. But because he is identified as the Creator who has all power, he had the power to lay down his life, he had the power to die as our sacrifice for all sin for all men throughout all time, and as a Creator had the power to rise from the dead victorious over death and can guarantee our eternal destiny with him in glory.

So you see, from Genesis to Revelation is his story. It's history. It's the timeline of history in which God unfolds his work in creation. It begins with Jesus, the Creator, "And God said and it was so," Jesus the Creator, in the middle we read about Jesus coming as our Redeemer, our Kinsman Redeemer, and it ends in the book of Revelation with the soon coming King Jesus who will conquer and reign forever. That's why these issues matter. Are you ready therefore to meet your Creator, Redeemer and soon coming King? Amen.

Let's bow for a word of prayer.

Father, this morning as we've opened your word to this foundational passage on which your word is built, Father, there are issues here that are hard to understand for us because of our finite, fallible minds, but truly, Father, by faith we understand that the worlds were created and we can see the evidence of your handiwork all around us so we're without excuse. Father, we pray this morning that we've been reminded that one day we'll all have to stand before you to give an account and, Father, it will be pivotal whether we've believed your word from the beginning and we've trusted in what you've told us from the very beginning. Father, we pray that what we've studied this morning will be helpful, will equip us and enable us, Father, to stand boldly on your word from beginning to end. We want to give you all the praise and glory that's due to your name as our Creator, our Redeemer and our soon coming King. Amen.

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