

XI. God's Blueprint in Biblical Perspective
Foundations from Genesis
"Sanctity of Life"
Genesis 1–2
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We will be looking at about five texts of Scripture in this study. From the book of origins, Genesis, we are establishing the foundations of life that will help up develop a Christian world and life view as we exist in a secular world with man centered world and life views and the numerous -isms whereby they are manifested. So far in this series we have looked at five foundational sanctities. Those five are the sanctity of Divine revelation, the sanctity of God, the sanctity of creation, the sanctity of man and the sanctity of gender. We are not through with the sanctity of gender but in this study, I have added a sixth which we will cover and that is the sanctity of life since this Sunday is the sanctity of life Sunday. We are looking at the 49th year of the ruling of Roe v. Wade at this point in time and I'm praying it doesn't see a 50th anniversary and that God would bring it to an end with some sensical constitutional as well as a Biblical affirmation of the sanctity of life. I'm praying for some relief from this culture of death that has multiplied geometrically out of the Roe v. Wade decision assaulting the sanctity of life. The unwanted, the imperfect and the inconvenient child in the womb has been assaulted with a full genocidal impact. Over these 49 years we are looking at approximately in our own country, 63 million children who have died.

I'm sure someone is thinking 'Pastor, aren't you concerned for the women in crisis?' and my answer is 'absolutely.' Because right now they are being told by those who have developed the industry of abortion with all of its profit making, the industry of selling body parts out of the abortion industry and much of the secular world that they have been convinced of what is counterproductive so that abortion is given as a solution to their unborn child. We are fully aware that that is no solution for it creates more and greater problems not only in society but in the lives of these precious women. That's why I'm so grateful for all the ministries we have here dealing with the sanctity of life because the sanctity of life is rooted in the sixth commandment – you shall not murder.

Whenever you get a commandment from God – eight are given in the negative, two in the positive – it is built on a sanctity and 'do not murder' is built on the sanctity of life. Whenever the command is given in the negative the positive is anticipated for the commandments of God are like elliptical figures. Inside it is the sanctity and on one end the negative is what you don't do to serve that sanctity but the other end is what is required. If there is a prohibition in God's law, it calls for an admonition, a positive response. We don't commit murder but we do commit life. The answers to the inconveniences, imperfections and difficulties of life are not found in the taking of life for that has significant ramifications.

Here is an example. There is a video that has gone viral of a camera in the back of a loading dock overlooking the parking lot which included a dumpster. A young lady in Texas gave birth in a bathroom, put the baby in a black plastic bag, drove by and tossed it into the dumpster. My angst over that doesn't really know much bounds. My heart for what has happened in a woman's life that she would be able to do that is just overwhelmed in considerations, but when something like that is seen there is this revulsion – 'how can that be?' There are two things about this.

One is, that is exactly what happens in an abortuary every day for what can't be sold are thrown away like refuse and women suffer from that as they move through life. There were better solution and people there to help and minister. I can think of 14 ministries that would be there for them. I've seen some men in this church who don't want that to happen and step up and pay for the medical expenses for a woman and others who step up and assist them by giving them a place in their home. These ministries know we are not to commit murder but they step up and say 'let's commit life together in Christ and address these issues redemptively.' Secondly, this begins with a right view of life. Life is not a Darwinian defined accident of mutations. God has created, designed and given life. Our world view starts right here and if you don't affirm that in a culture then a culture will embrace a culture of death, not only in the womb but the helpless at the end of life and then to the inconvenient who have already been born. Then it will move to the death of the institutions that are there for life – the death of marriage, family, gender and how you live in life. So, let's get deeper into the foundation of the sanctity of life.

In Genesis 1 we are instructed that God has created all things. Genesis 1:1-2 says *[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.* Then follows the six days of creation and the resting on the Sabbath that goes through Genesis 2:4.

God does not explain His existence but He affirms His existence. God is eternal. He tells us where space, time and matter come from – the heavens give us space, the earth gives us matter and 'in the beginning' gives us where time starts. Where does time, space and matter come from? We call it ex nihilo creation – God created it from nothing for before space, time and matter was nothing but God Himself – the three Persons of the Trinity with nothing lacking. Then God, not out need, but out of His sovereign decrees creates by His spoken Word. Once He created space, time and matter (the heavens and the earth), His creation is no longer immediate but it's mediatorial creation. Now everything He is using to create in the days of creation came from ex nihilo or immediate creation. Now He brings forth that which He desires from the space, time and matter that He has brought into existence.

We now see that God makes man on the sixth day and we'll see that it takes male and female to image God. Genesis 1:26-31 says *[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.

Then in Genesis 2 God begins to bring us focus explaining the creation and the dynamics of the sixth day. On earth there is the place God has made for man, his home, and a place for

God to dwell with him. It was the garden. So let's pick up in Genesis 2 where we will see that the physical elements of man will be created from what God has already created, the dust of the ground.

Genesis 2:5-9 says [5] *When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, [6] and a mist was going up from the land and was watering the whole face of the ground— [7] then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature (soul – NAS). [8] And the LORD God planted a garden in Eden, in the east, and there He put the man whom He had formed. [9] And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.*

Being a living soul is what makes us in the image of God, not our bodies for they come in the image of your earthly parents, from the dust of the ground. God has no body for He is Spirit. When God breathes in us His Spirit that is what identifies us and gives us life. Man is existing now and has life and life within him. Death is the separation of the soul from the body. James 2:26 says [26] *For as the body apart from the spirit is dead, so also faith apart from works is dead.* As God breathes into the body we see the physical and the spiritual woven into one cloth as a living being. That's why I don't say someone has a natural death because I don't believe there is anything natural about death. Death is an adversary, an enemy, an intruder and is a the result of sin, not creation, for that's a Darwinian view. Let's continue in Genesis 2.

Genesis 2:15-25 says [15] *The LORD God took the man and put him in the garden of Eden to work it and keep it. (tend it and defend it) [16] And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, [17] but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* (The Creator has given a creation mandate in the negative here to man who was created in His image that he is not to eat of the tree of the knowledge of good and evil.)

[18] *Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." [19] Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20] The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. [21] So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22] And the rib that the LORD God had taken from the man He made into a woman and brought her to the man. [23] Then the man said,*

*"This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man."*

[24] *Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25] And the man and his wife were both naked and were not ashamed.*

It is not saying it wasn't good for man to be alone in the sense of his relational liabilities because he has God so he is not relationally short changed. When God says it's not good for man to be alone, He is speaking of the mandate to subdue the earth, have dominion over the creation and to be fruitful and multiply. Note the righteousness of Adam, for out of his need he

doesn't pervert the creation in order to have a helpmate. Adam remains faithful to God's creation mandate for he names them which mean he has authority over them and he defines them according to what God has decreed in His creation. The Hebrew word used for 'man' in this passage is Ish and the word for woman is Isha – different but reflective of the man. She was called that because she was taken out of the man. We will go deeper in this when we get to the sanctity of marriage.

What is life? You have to have the physical and the spiritual intertwined together. Note the appropriateness of Adam being created from something God had already created – the dust of the ground, the earth – for what was Adam's job for God? Adam was to subdue the *earth*, have dominion over the *earth*, multiply and fill the *earth*. God has made man and woman different and we need to understand the sanctity of gender in all of its fullness. God even shows it in how He creates. Adam can't fulfill the mandate unless the full image bearing reflection of God is in place. God doesn't take Eve from the dust of the ground, but takes Eve from what she is created to do and that is to fit alongside of Adam. She is taken from Adam's side so she becomes the helper/completer. Helper is a name for Jesus and is a name for the Holy Spirit. As formally announced in the covenant of marriage – as one, they can now serve the Lord and fulfill this creation mandate. They are living and there is no death. Here is life with the Lord in the garden.

We know that sin comes in and when sin comes in, death comes in. The day you eat of it you shall surely die – there is spiritual death, physical death, and eternal death. As we look at the sanctity of life, there are three times in the book of Genesis where the consequences of sin (which brings death) in the earth comes up to God and brings God down in judgment. I want to look at these texts and the first is from Genesis 18 where God has come in person – a theophany – and a Christophany, Jesus comes with two angel. He affirms the covenant promise to Abraham that He is going to give him a seed, make him a blessing to all the nations and this seed will bring forth redemption. As this Christophany is coming to a conclusion this is what happens.

In Genesis 18:22-33 Abraham begins to negotiate with Jesus about a judgment that is coming upon Sodom. Why was there going to be judgment brought against Sodom? So let's back up and see why this is. Genesis 18:16-21 says [16] *Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way.* [17] *The LORD said, "Shall I hide from Abraham what I am about to do, [18] seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? [19] For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."* [20] *Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and **their sin is very grave**, [21] **I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.**"*

There was a grave sin embraced by these city states and the cry came out to the Lord. God came down. God always affirms the judgments by evidence. An outcry of their sin had come up to God – sexual anarchy, sexual promiscuity, sexual perversion, all of that was taking place throughout Sodom and Gomorrah. The outcry goes up, the Lord comes down and these cities are ultimately destroyed, though Lot himself is rescued. Now let's look at Genesis 11.

In Genesis 11 Noah has come out of the ark, man is now multiplying as Noah was given the same mandate as Adam to fill the earth after the flood had come, but Noah doesn't and rebels against God's command. This chapter shows us how Noah rebels. We will see that the origin of the city is the act of rebellion.

Genesis 11:1-9 says [1] *Now the whole earth had one language and the same words.* [2] *And as people migrated from the east, they found a plain in the land of Shinar and settled there.* [3] *And they said to one another, "Come, let us make bricks, and burn them thoroughly."* *And they had brick for stone, and bitumen for mortar.* [4] *Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth."* [5] ***And the LORD came down to see the city and the tower, which the children of man had built.*** [6] *And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.* [7] ***Come, let Us go down and there confuse their language, so that they may not understand one another's speech.***" [8] *So the LORD dispersed them from there over the face of all the earth, and they left off building the city.* [9] *Therefore its name was called Babel (we get the word babble from this city's name), because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.*

They were not going to fill the earth but they were going to come together to make a name for themselves. That means they had to make a man-made religion whereby they could control the hearts of men. The only thing at this point is that by God's sovereign intervention where total depravity would be stopped from coming as absolute depravity. In other words, why was there a flood? According to Genesis 6 the flood came because man had become evil in all that he thought and did so God brought judgment. In His grace He established a covenant of redemption with Noah and his family, but they are multiplying but not filling the earth and we see the heart of the problem with man. It's not the environment but the problem is with the heart of man as they decide to build an environment of rebellion against God – they do not want to be dispersed so they come together and now heading for total depravity unless God's grace restrains it or else it will become absolute depravity. God gets His promises done, not through redemption but through judgment as He comes down and brings judgment.

When Jesus comes, our Redeemer, what is the glorious testimony? Pentecost in fulfillment of Joel 2, is the reversal of Babel. It is a declaration of the Messiah having come in the fulfillment of that prophecy. So now we have looked at two occasions in the Bible where man's sin goes up and God comes down in judgment. There is one other time in Genesis 4 and I have reversed their order for a reason which I will give after we look at this third one.

Genesis 4:1-12 says [1] *Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD."* [2] *And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.* [3] *In the course of time Cain brought to the LORD an offering of the fruit of the ground, [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, (Abel's worship was acceptable, Cain's was not) [5] but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.* (Cain went into an emotional depression because of God's rejection of his worship that was not faithful to what God had commanded) [6] *The LORD said to Cain, "Why are you angry, and why has your face fallen? [7] If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."* (God is revealing to Cain that sin has a hold of him that is like a lion crouching at the door to cease its prey, but Cain must deal with it.)

[8] *Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.* [9] *Then the LORD said to Cain, "Where is Abel your brother?"*

He said, "I do not know; am I my brother's keeper?" [10] And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. [11] And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. [12] When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." God comes down in judgment upon Cain for the killing of innocent blood.

I want to give you a couple of thoughts in closing. In the first passage we looked at where God comes down in judgment upon these city states who were in rebellion against God due to the sins of sexual anarchy, perversion and promiscuity, does this sound familiar to you based on the culture we live in today? These city states call evil good and good evil and light darkness and darkness light and God comes down in judgment. This is a city state that says they are not going to obey God and they are not going to have Him as God for the city state will be the god. They say they will build their own way to heaven for we don't need a god to come down and save us because we will provide the salvation. God does come down but not in salvation. This is the messianic idolatry of the state. Does that sound familiar?

When I look at those first two passage we looked at where God came down in judgment, I wonder why the hand of God's judgment has not fallen to obliterate us, except the Lord is patient as He gives us, His people, the opportunity to proclaim the Gospel and call men to faith and repentance in Christ. Then I look at the passage about Cain and the blood of the innocent, Jesus says, is coming up into heaven and He comes down in judgment upon Cain that was for one murder. We are at 63 million children right now that have been murdered in the womb – scores and scores of millions where we have set the pace to kill the children throughout the world. It absolutely astonishes me that the Lord has not brought the thunder of heaven upon us.

Even Christians, with the influence of progressive Christianity, now the evangelical church will preach on the sins that the culture tells them to preach on, but are silent. I did a recent radio program to defend my friend John MacArthur who called on ministers the Sunday before to preach on Biblical sexuality in support of other ministers in Canada that are being targeted. I heard the smallness of preachers responding to that – who is he to tell me what to preach on – you don't have to preach on it because MacArthur said to, but you need to consider what he says and maybe you need to preach on it because the Bible says and be thankful that someone called your attention to it. This infantile adolescent response of pastors to other pastors who would encourage us to be faithful to God's Word is sad. I think what is really behind it is they don't want to deal with these issues because the culture stands in opposition and tells them they will be cancelled, shut down.

One might has asked me if I did what John MacArthur asked and I would say 'no' because I was already doing it and I'm doing a whole series on this right now so I didn't have to do a special one but I would have been willing to listen to his counsel even though he isn't my bishop and evaluate it. The government can tell us all they want when it comes to what we preach but we are going to be faithful to the Word of God. John preached that sermon on Biblical sexuality from Romans 1 and his sermons are published every week, but they cancelled that one – YouTube took it off because the culture says 'no.' What will we say? Will we be faithful to God's Word or not?

God's Word says you shall not murder. I understand crisis pregnancies and imperfect children, not saying mine were but they were born sinners in need of a Savior to be saved by grace. I understand inconvenience and unwanted pregnancies, but the solution is not man saying 'I will give life, I will take life' but for us to affirm the sanctity of life. I know are thinking 'if

you believe in the sanctity of life then why do you believe in capital punishment?’ My answer is because I believe in the sanctity of life and whenever by Biblical process with multiple witnesses it is proved that we premeditatively take life, then for the sanctity of life the punishment has to fit the crime and the declaration needs to be made. Life is precious. Is there a manslaughter? That’s different. Is there homicide 2 and 3? That’s different. Concerning those premeditated homicides, God is clear in the book of Genesis and in His law that He has appointed the government to preserve life, not to create fabricated court decisions to shroud the unjust taking of life from the defenseless and innocent.

I thank God for all the ministries that support the sanctity of life and for those involved in those ministries and please know I’m available to discuss this at any point in time with you. I will end with this; very few people at Briarwood have families untouched with abortion and maybe you personally. I want you to know that Jesus Christ loves to receive us when we confess our sins and put our trust in Him. Jesus can take the ashes of our sinful decisions in life and turn them into roses for the testimony of God’s grace in our life. All we need to do is agree with God about our sin and come to God who has made the way for us to be saved. Then send out for you will be shocked at how many are in the ministries that support the sanctity of life because of what they have had to deal with in their life. When you have known the sweetness of forgiveness and newness in life you can’t wait to get into for the sake of others.

I realize that there are not many churches dealing with this issue but we will by God’s grace cry out for the Lord, for the Lord has already come down to bear our judgment so that we can have life. By God’s grace we can be salt and light of His church and will bring a culture of life that will honor men and women from all the ethnicities as image bearers of God and love them rightly in Christ from the womb to the tomb for the glory of God who alone can redeem. Let’s pray.

Prayer:

Father, thank You for the moments we could be together in Your Word and thank You that we have been able to enjoy a Lord’s Day. Thank You that we have been able to address issues that are difficult but Your Word and Your Spirit can guide us so that we might be able to give praise to Your Name, not only in knowing forgiveness but in sharing the forgiveness of Christ and bringing to others that there is a better way, in Jesus, who is the Way, the Truth and the Life and I pray this in His Name, Amen.