

GENESIS 1

I. The fact that God exists.

- a. One of the great things about the Bible is that it simply states the fact that “In the beginning God...”
- b. God did not tell us how He came about or try to describe anything about Himself.
 - i. The fact is: God has always existed because He is eternal in nature.
 - ii. This is a fact shown throughout scripture (Psalm 90:2; Romans 16:26; 1 Timothy 6:15-16).
- c. The fact is stated that God exists.
- d. It is incumbent upon us as humans to come to a belief in the fact that God does exist.
 - i. If we can't do this, we can never be pleasing to God (Hebrews 11:6).
 - ii. However, God has always given us ways to come to know that He does exist (Acts 14:15-17).
- e. It is said that when the first Russian cosmonaut went into space he said that he looked and didn't see God so He must not exist.
 - i. Br. Cates said if he had stepped out of his rocket that he would have gotten to meet Him in just a couple minutes.
 - ii. This is the attitude that many have today.
- f. There is no excuse for one not believing in God, except that one's desire to live life has he wants to live it and not have a governing authority over him.

II. The fact that God spoke everything into existence.

- a. The false doctrine of evolution has been a hindrance to faith for nearly 200 years.
 - i. The idea that humans evolved from some primordial ooze has kept many from believing in the fact that God created everything.
 - ii. This false belief system seeks to remove God completely from the picture because you can't put God in a test tube or even simply see Him with your eyes.
- b. This chapter shows us how the universe, the earth in the universe, and life on earth came into existence: God said...
- c. This has been called “creatio ex nihilo”, which is a Hebrew term meaning, “creation from nothing”.

- i. F.F. Bruce wrote, “the visible, material universe came into being by pure creation – out of nothing. It was not fashioned from preexistent material”.
- ii. Notice Hebrews 11:3.
 - 1. It says that the worlds, and the ESV has universe, were put together out of words, not materials.
 - 2. God spoke the universe into existence.
 - 3. God can and has taken materials and created things (Isaiah 65:18).
 - 4. What we see around us came not from things that can be seen, but from the word of God.
- d. Each day of creation was a day in which God spoke something into existence.
 - i. Day one – light and the earth itself, which was first without form and void, or empty of living things is the idea.
 - 1. Bert Thompson gave the illustration of a car being put together from metal, glass, plastic, and other materials.
 - 2. Like a car being put together from various materials, God created various materials and gave them order.
 - 3. The light was made distinct from darkness, which God used to create a day and a night. ii. Day two – God began to make the earth distinct from the rest of the universe.
 - 1. God caused an expanse, or firmament, over the earth: this is what we know as the earth’s atmosphere.
 - 2. There are three uses of the word “heavens” in scripture.
 - a. The atmosphere of earth;
 - b. Space itself;
 - c. The home of God.
 - 3. What God did on day two is create divisions or layers.
 - a. There was the oceans;
 - b. The atmosphere;
 - c. The waters above the firmament or sky.
 - iii. Day three – God began to shape the earth for life.
 - 1. He divided the land from the water.
 - 2. God planted all types of plants that produced seeds to continue their existence.
 - 3. Notice the three type of seed-bearing plants:
 - a. Those that produced seeds to be scattered by wind;

- b. Those that produced seeds inside themselves;
 - c. Those that produced seeds in pods (the herb yielding seed).
 - 4. These had to produce to sustain life on earth because the coming animals and man were both plant eaters at first.
- iv. Day four – God created the sun, moon, and stars.
 - 1. These were placed in exactly the right places to sustain life on earth.
 - 2. Even evolutionists have a hard time with this: Richard Dawkins wrote, “The more statistically improbable a thing is, the less we can believe it just happened by blind chance. Superficially, the obvious alternative to chance is an intelligent Designer”.
- v. Day five – God created all the birds and creatures in the waters.
 - 1. God commanded these creatures to fill the sea and sky.
 - 2. The plants were to produce after their kind and the animals were to reproduce after their kind.
- vi. Day six – this was the final day of God’s creative work.
 - 1. On this day all animals that lived on land were created.
 - 2. Also, man, the crown jewel of God’s creation, was created.
 - 3. Men and beasts are different (1 Corinthians 15:39).
 - 4. Man was made in the image of God and given an intellect and will not given to animals.
 - 5. Because of this, man was given dominion over the animals and plants.
- vii. Each day, God spoke something brand new into existence.

III. The days of Genesis one are literal twenty-four hour periods.

- a. There was an evening and a morning that made up each day.
- b. There are those, trying to strike a balance between evolution and creation, who try to fit in great lengths of time either in between the first two days, or in every day.
- c. There is the gap theory that some have devised that says there is a great length of time between verse one and verse two.
 - i. A theologian named Thomas Chalmers, from Scotland, made this popular.
 - ii. It also appeared in the Schofield Reference Bible, along with premillennial teaching in the margin comments: The first act refers to the dateless past, and gives scope for all the geologic ages. . . . The

face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. . . . Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains.

- iii. This was an attempt to get all the supposed geological ages in to fit with the false evolutionary time scale.
 - iv. The Bible nowhere teaches such false doctrine and for the most part this idea has been relegated to the trash heap of theology.
- d. Another false doctrine is known as the day-age theory, which very simply teaches that each of the days of creation were not literal days, but vast eons of time.
- i. Again, this is to help fit the geological timetable necessary for evolution to be true into scripture.
 - ii. Richard Niessen, a noted creationist, wrote: “Two elements are essential in any evolutionary scheme, whether it be theistic or atheistic: long periods of time and the assumed validity of the **molecules-to-man** evolutionary scenario. Atheists care little for the biblical account, except to ridicule its statements. Theistic evolutionists, however, profess a certain allegiance to the Scriptures and must attempt to harmonize the biblical account with the evolutionary scenario. The biblical text, at least to the unbiased observer, indicates a universe and earth that were formed in six days; evolutionists suppose at least six billion years. The mechanism by which theistic evolutionists harmonize the two is known as the **dayage theory.**”
 - iii. It is partially based on a terrible interpretation of 2 Peter 3:8 (mention hearing this in a Bible class).
 - iv. The fact that an evening and morning are mentioned makes it a 24-hr day.
 - v. The fact that this word for day appears over 200 times in the Old Testament in the form of “first day, second day” or some qualifying word, and each of the over 200 uses is a 24-hr day, makes it a 24-hr day.
 - vi. The fact that it would have plants living without sunlight for an untold number of years makes it a 24-hr day.
 - vii. The fact that the same word is used in giving the 10 commandments in Exodus 20:8-11 makes it a 24-hr day.

Much of this material came from an article in the Spiritual Sword by Bert Thompson