

# THE CREATION WEEK – PART 2

Genesis 1:20-27

## INTRODUCTION

- Where did I come from?
- This question might be taken in different ways
  - ✓ Geographically
  - ✓ Socially
  - ✓ Genetically
  - ✓ Ancestrally
- We can all agree that we came from our parents, who came from their parents, who came from their parents, etc
- But eventually we come to the point where we must answer where did the first *man* come from
- Did he arrive through a gradual process of evolution from lower life forms, or is he the special creation of the Almighty God?
- The myriad of absurdities that are contained in the theory of evolution render the entire notion as a ridiculous fable
- The amount of faith required to believe that, by pure chance, nothing became something, non-life became life, and frogs turned into princes, through the magic wand of “billions of years” is astronomical
- The only reason evolutionists believe evolution is because they love their sin, and because they hate Jesus Christ and refuse to submit to him as Lord (John 3:19-21)
- As we have been studying the creation week, it becomes apparent that the order in which God made all things is entirely different to the order proposed by evolutionists

<b>EVOLUTION</b>	<b>BIBLE</b>
Sun before the earth	Earth before the sun
Land before sea	Sea before land
Sun before plants	Plants before sun
Sea life before plants	Plants before sea life
Insects before fish	Fish before insects
Sea life before birds	Sea life and birds simultaneously

- Theistic evolution is nonsense; you either believe the Bible or believe evolution, the two cannot be combined
- When studying the doctrine of creation, it is vital that we approach it with Scriptural presuppositions
- We believe the Bible to be our final authority in all matters of faith and practice
- The Bible is inerrant (perfect text) and infallible (perfect teaching)
- All extra-Biblical observations and evidence are secondary to Scripture
- We interpret what we observe in nature through the lens of Scripture
- In contrast to those of us who hold these presuppositions, a liberal who does not have a high view of Scripture, will read the Scripture through the lens of scientific observations
- So when the scientists say that a rock is 1.5 billion years old, the liberal theologian will attempt to make the Scripture fit in with that assertion, and will devise some sort of compromising interpretation of Genesis 1.
- But our response to those scientists is to say, “No, you’ve got your dating wrong, because the Bible says all things were made in six days, about 6000 years ago.”
- “Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.” (Psalm 119:128)

### **I. DAY ONE – HEAVEN, EARTH, LIGHT (1-5)**

### **II. DAY TWO – THE FIRMAMENT (6-8)**

### **III. DAY THREE – DRY LAND, SEAS, PLANT LIFE (9-13)**

#### IV. DAY FOUR – SUN, MOON, STARS (14-19)

#### V. DAY FIVE – SEA CREATURES AND FLYING CREATURES (20-23)

##### A. The first appearance of life

1. On this day God would fill the seas with aquatic life and the skies with bird life
2. There is sun, moon, there is earth and sea, there is vegetation – but there is no “life” yet
3. The first appearance of life is in the seas
4. The term “living creatures” (*nephesh chayyah*) has the meaning of “living souls”
5. The *soul* is the breath, life, consciousness, and animation of animals
6. It is used of the sea creatures (1:21), the land creatures (1:24) and of man (2:7)
7. *“The Bible never refers to plants as living. They may “grow,” or “flourish,” but they do not “live.” Neither do they “die.” The Bible teaches that they may “wither,” or “fade,” but not “die,” since they are not “alive,” having neither “life” (nephesh), nor breath of life” (ruach), nor “blood” (i.e. “the life of the flesh is in the blood” [Leviticus 17:11]). This state may be analogous to lack of consciousness, so that, while biologically alive, plants are therefore not Biblically “living.””* (Henry Morris)
8. Materialism utterly rejects this part of animal and human life and regards us as mere physical creatures, the consciousness or soul explained as simply biological processes
9. The “souls” of animals differ from the souls of humans in two ways:
  - a. Animal souls are irrational, while human souls are rational
  - b. Animal souls are mortal, while human souls are immortal

10. “Created” (*bara*) is used here (also in v.1 and v.27)
  11. Contrast with “Let there be” (vv.3,6,14) and “God made” (*asah*) in v.7 and v.16
- B. All sea creatures and fowls were created on this day
1. The “moving creature” (*sherets*) are also called “creeping things” which would encompass both fish, reptiles and marine invertebrates
  2. The great whales (*tannin*) is also translated as “dragons” and “sea monsters”, and would include the great marine reptiles we now call dinosaurs
  3. The “fowl” refers not only to birds but to all flying creatures such as bats and flying reptiles
  4. These fowl “fly...in the open firmament of heaven” – remembering that the firmament is the “expanse” or what we call “space”, this phrase can be understood as the fowls flying in “the face of the firmament of heaven”, that is on the lower edge of the vast space of heaven in earth’s atmosphere
  5. The phrase “after his kind”, this allows for great variation within kinds, yet no crossing over between kinds
- C. God blessed the creatures (22)
1. God has a special care and concern for the animals that is not shown towards plants (Psalm 104:24-28; Matthew 6:26;10:29)
  2. As God regards the life of animals, so should we (Proverbs 12:10)
  3. The blessing of God relates to life, fruitfulness and redemption
  4. God blessed Abraham and covenanted to bless all nations of the earth through his Seed, Jesus Christ (Genesis 12:1-3; Galatians 3:1-9)
  5. “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.” (Proverbs 10:22)

6. “Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.” (Psalm 32:2)
7. The last reference to God’s blessing in Scripture is to the redeemed who eat of the tree of life and enter into the New Jerusalem (Revelation 22:14)

#### **IV. DAY SIX – LAND ANIMALS AND MAN (24-31)**

- A. The final and greatest day of the creation week
  1. On this day, God would complete the masterpiece of his creation
  2. There was a great deal of activity that took place on this day
    - a. The forming of all land animals
    - b. The creation of Adam
    - c. God’s commands Adam concerning his responsibilities
    - d. The planting of the Garden of Eden
    - e. The naming of the animals by Adam
    - f. The creation of Eve from Adam’s rib
- B. The land animals
  1. Note that the animals were “brought forth” from the earth by God’s command
  2. As the animals on the fifth day were “living creatures” (v.21) with souls, so the animals of the sixth day are “living creatures” (v.24) with souls
  3. There is a threefold categorisation of the animals
    - a. Cattle – domesticable animals
    - b. Beast of the earth – large, wild animals
    - c. Creeping thing – small animals that crawl or creep close to the ground

### C. God created man

1. Man is qualitatively different from animals in that he is made in God's image and likeness
2. This is the third place in the creation account where the word "created" appears, and these three places mark three distinct steps in the elements of the creation
  - a. v.1 God created material
  - b. v.21 God created life / soul
  - c. v.27 God created man in God's image

### D. The plurality of God

1. In v.26, there is counsel within the Godhead
2. This cannot be a discussion with angels as they did not create anything, nor was man made in angels' image
3. Elohim is a plural term for God, and the plural form is used as an intensive, so this should not be used as a definitive proof of the Trinity
4. But we who live in the light of New Testament revelation and understand the nature of the three Persons of the Trinity, can see the germ and seed of the Trinity in this plural reference that God makes of himself

### E. Man is made in God's image

1. The chief distinction between man and beasts is that man bears God's image and likeness
2. This means more than immortality, or being able to reason, or having power over creatures
3. God made man in his mental and moral image (Ecclesiastes 7:29)

4. This has been called, “the peculiar excellence of man as a rational and moral being.”
  5. Man is God's only self-conscious creature that He has created
  6. *“It involves self-conscious reasoning power, the capacity for self-determination, and moral sense. In other words, to be a being that can say, ‘I am, I ought, I will,’ – this it is to be made in the image of God.”* (Albertus Pieters)
  7. While the image of God relates to man’s moral and spiritual composition rather than his physical, yet man’s physical form is specifically designed to be most suited for the divine fellowship
    - a. The Second Person of the Godhead now possesses a body like ours (Hebrews 10:5)
    - b. *“There is something about the human body which is uniquely appropriate to God’s manifestation of Himself, and (since God knows all His works from the beginning of the world-- Acts 15:18), He must have designed man’s body with this in mind. ... He knew, of course, that in the fulness of time even He would become a man. ... It does not seem too much to infer that God made man in the image of that body which He would Himself one day assume”* (Henry Morris)
  8. Man’s authority reflects God’s image (1:28)
  9. Man’s creativity reflects God’s image (1:28)
  10. Man’s eternal soul reflects God’s image (Matthew 25:46)
  11. *“It is the soul, the great soul, of man, that does especially bear God’s image. The soul is a spirit, an intelligent immortal spirit, an influencing active spirit, herein resembling God, the Father of Spirits, and the soul of the world. The soul of man, considered in its three noble faculties, understanding, will, and active power, is perhaps the brightest clearest looking glass in nature, wherein to see God.”* (Matthew Henry)
- F. The image of God in made has been corrupted by the fall
1. The knowledge of God, and inherent righteousness and holiness were ruined

2. *“We may guess of the stateliness of the building from the magnificence of the ruins. An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise”* (Robert South)
3. Man is restored to God’s image through regeneration (Ephesians 4:24; Colossians 3:10)
4. This is through Christ, who is the image of God (Colossians 1:15)

## **CONCLUSION**

1. God prepared a place for each element of his creation, then he placed his creatures in the place they were designed to be
2. In the same way, God has an eternal place prepared for both the lost and the saved
  - ✓ Hell for the devil, his angels and all unbelievers (Matthew 25:41)
  - ✓ Heaven for those who are saved. (John 14:1-3)
3. Where will you spend eternity?
4. You have been made in the image of God – this reality should affect how you live
  - ✓ A life lived with purpose, not aimlessly
  - ✓ A life of duty, not pleasure
  - ✓ A life surrendered to God, not devoted to self
  - ✓ A life lived for God’s glory, not for man’s glory