

AMAZE DAYS: HOW GOD CREATED THE UNIVERSE IN SIX DAYS

Genesis 1:6-25

Day 1: Creating Light & Night – Worship God Through Physics And Time (3-5)

Day 2: Creating Sky & Water – Worship God Through Meteorology & Oceanography (6-8)

Day 3: Creating Land, Sea & Plants – Worship God Through Geography, Geology & Botany (9-13)

A. Creating Land By Configuring The Seas (9-10; cf. Ps 104:5-13)

B. Creating Reproducing Vegetation (11-13)

Day 4: Creating The Universe – Worship God Through Astronomy (14-19)

A. God Spoke Signal Lights Into Being To _____ To Himself (14a)

1. The Sun And Moon Are Signs To Praise His Name (Ps 148:1-4)
2. The Sun And Moon Are Signs To Demonstrate His Love (Ps 136:6-9)
3. The Sun And Moon Are Signs Of God's Faithfulness (Ps 89:33-37)

B. God Spoke Seasonal Lights Into Being To Give _____ For Man (14b)

C. God Made The Sun, Moon And Stars To Illuminate Day And Night (15-18a)

D. God Saw That It Was _____ (18b-19)

Day 5: Creating Sea & Sky Life – Worship God Through Marine Biology & Ornithology (20-23)

A. God Created Sea Life To Remind Us Of God's _____ (cf. Ps 104:24-25)

B. God Created Sky Life To Remind Us Of God's _____ (cf. Mt 6:26)

Day 6: Creating Land Life – Worship God Through Biology, Zoology And Anthropology (24-31)

A. God Created Animals (24-25)

B. God Created Man (26-31)

Conclusion:

1. Creation is a reminder of **God's Goodness – Trust Him!** (Rom 8:28)
2. Creation is a reminder of **God's Greatness – Worship Him** (Ps 8:3-4)

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Day 5: Creating Sea & Sky Life – Worship God Through Marine Biology & Ornithology (20-23)

A. God Created Sea Life To Remind Us Of God's Wisdom (cf. Ps 104:24-25)

B. God Created Sky Life To Remind Us Of God's Care (cf. Mt 6:26)

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AMAZE DAYS: HOW GOD CREATED THE UNIVERSE IN SIX DAYS

Genesis 1:6-25

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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, 1 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.

Introduction:

- God is the subject, not science
 - God is mentioned 35x between Gen 1:1 and 2:3
 - "Create" (*bara*) is used exclusively with God as the subject
 - Israel through the wilderness didn't need a scientific framework about Creation, but needed to know the power and identity of the Creator
 - They were wandering among pagans with their mythical origin stories – God wanted to prove He was a stand out Creator with grace, purpose, love and might.

- Yet, modern science wants to have nothing to do with God

Q: Why Is There Such A Disparity Between Theology And Science Today?

A. The Roman Catholic Church Vs. Galileo

- The Roman Catholic Church excommunicated and imprisoned Galileo for the rest of his life in 1633. Why? Because he subscribed to the Copernican System of a heliocentric universe. Galileo was warned early on by Cardinal Bellarmine to not discuss or defend a “sun-centered” universe under the edict of Pope Paul V. Pope Urban VIII, in 1624, granted permission to Galileo to write about the Copernican concepts as a mathematical treatise. But when his book *Dialogue Concerning the Two Chief World Systems* was published, he faced the Inquisition in 1633 which condemned him.
(Source: http://galileo.rice.edu/bio/narrative_7.html)
- This is one of the most cited incidences by religious critics that the Church is foolishly incompatible with science.
- Religious faith and scientific fact are considered incompatible in the world’s view.
- The New York Times comments: “In 1992, 359 years after condemning Galileo as a heretic, the Vatican apologized and admitted the astronomer had a point.” (Feb, 2000)
- Less we Protestants throw the blame solely on the Catholics, we must point out that the Lutherans were also leading a revolt against Copernicus and Galileo with even greater vigor, but they didn’t leave the impact that the larger (at the time) Catholic movement did
- **Copernicus**, himself, noted: “Perhaps there will be babblers who, although completely ignorant of mathematics, nevertheless take it upon themselves to pass judgment on mathematical questions and, badly distorting some passage of Scripture to their purpose, will dare to find fault with my understanding and censure it.” (cited by John D. Woodbridge, “Recent Interpretations of Biblical Authority, Part 3: Does the Bible Teach Science?,” *Bibliotheca Sacra* 142:567, July, 1985, p. 195)



B. The Scopes Trial

- The Scopes Trial of 1925 was centered on a teacher, John Scopes, being imprisoned for violating a state law prohibiting teaching evolution in school. After attorney Clarence Darrow out maneuvered Christian attorney William Jennings Bryan, evolutionists and atheists felt public and legal sentiment of evolution turn their way in America. And indeed it did.
- Hank Hanegraaf notes that after that trial: “Creationists are portrayed as bigoted ignoramuses while evolutionists are pictured as benevolent intellectuals. In the end one is left with the notion that believing in the creation model for origins is tantamount to committing intellectual suicide.” (*The Face*, p. 77)



C. Modern Atheists

- Science historian William Provine quips that Christians “check their brains at the door” of the church. (cited by Carroll & Shiflett, *Christianity On Trial*, p. 56)
- Atheist Jerry Coyne, professor in the Department of Ecology and Evolution at the University of Chicago, writes in an editorial in USA Today (“Science And Religion Aren’t Friends,” 10/11/10; Picture by Web Bryant, USA Today)

Religion in America is on the defensive.

*Atheist books such as *The God Delusion* and *The End of Faith* have, by exposing the dangers of faith and the lack of evidence for the God of Abraham, become best-sellers. Science nibbles at religion from the other end, relentlessly consuming divine explanations and replacing them with material ones. Evolution took a huge bite a while back, and recent work on the brain has shown no evidence for souls, spirits, or any part of our personality or behavior distinct from the lump of jelly in our head. We now know that the universe did not require a creator. Science is even studying the origin of morality. So religious claims retreat into the ever-shrinking gaps not yet filled by science. And, although to be an atheist in America is still to be an outcast, America’s fastest-growing brand of belief is non-belief.*



But faith will not go gentle. For each book by a "New Atheist," there are many others attacking the "movement" and demonizing atheists as arrogant, theologically ignorant, and strident. The biggest area of religious push-back involves science. Rather than being enemies, or even competitors, the argument goes, science and religion are completely compatible friends, each devoted to finding its own species of truth while yearning for a mutually improving dialogue.

As a scientist and a former believer, I see this as bunk. Science and faith are fundamentally incompatible, and for precisely the same reason that irrationality and rationality are incompatible. They are different forms of inquiry, with only one, science, equipped to find real truth. And while they may have a dialogue, it’s not a constructive one. Science helps religion only by disproving its claims, while religion has nothing to add to science.

- Albert Mohler comments on Coyne’s article: “In that statement, Coyne offers a perfect example of naturalistic scientific thinking. His worldview is entirely naturalistic and materialistic. Everything that exists within a naturalistic box and can be known on only naturalistic terms. Any theistic faith is ‘irrational’ in his reckoning, and only naturalistic science is rational. Science is ‘equipped to find real truth,’ while religion is based on no real knowledge at all.” (“Science & Religion Aren’t Friends?,” <http://www.albertmohler.com/2010/10/11/science-and-religion-arent-friends/>)

When Did Science & Religion Part Ways?

- John W. Draper (1811-1882) wrote the *History of the Conflict between Religion and Science* declaring a war between the two institutions. Science stood for freedom. Religion represented repression. He writes concerning the Catholic Church and science: “They

cannot exist together; one must yield to the other; mankind must make its choice – it cannot have both.” (cited by Carroll & Shiflett, *Christianity on Trial*, p. 79)

- Draper portrayed the history of science as “a narrative of the conflict of two contending powers, the expansive force of the human intellect on one side, and the compression arising from traditionary faith and human interests on the other.” (cited by Pearcey & Thaxton, *The Soul of Science*, p. 20)
- He focused on the religious origins of Columbus’ flat earth concept as an example of the foolishness of religion.
- An Arkansas judge decided that creation, as a basis for life’s origin, is not scientific in Little Rock, December, 1981
- Atheist Jacob Needleman: “Science demands that we base all our knowledge upon actual experience, but it denies the validity and even the existence of objective inner experience that yields knowledge of the real world. It strictly limits the possibility of obtaining knowledge about nature and about the universe to data received through sense perceptions – sight, hearing, taste, etc. – which in their turn are organized by the mind into concepts and theories that then require further sense perception for their validation. ... science, in all its power and authority, is based solely on what we may call external empiricism. It knows little or nothing about what we may therefore call *inner empiricism*. Yes, modern thought recognizes what is called ‘religious experience.’ But it tends to lump all such accounts of religious experience together as mere subjective events which offer little or no objective knowledge of objective reality.” (*What Is God?*, p. 112)

How Is The War Between Christianity And Science Waged?

- This war assumes that “Science and theology say *different and conflicting things about the same things?*” (David Clark, *To Know And Love God*, p. 266)
- Theology usually draws the short end of the stick and is what needs adjustment.
- This is what Liberal theologians did – they adjusted their theology to modern science.
- Miracles were not scientific, thus disregarded.
- Faith is assumed to be blind.
- Scientism ascends (the belief that only science yields knowledge) – “No proposition is justified unless it is a scientific proposition.” (Clark, p. 267)

What Is Science? *Science Is The Acquisition Of Knowledge Of God’s Created Universe*

Colossians 1:15-17 ¹⁵Who is the image of the invisible God, the firstborn of every creature: ¹⁶For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist.

Psalms 36:9 ⁹For with thee is the fountain of life: in thy light shall we see light.

- By studying creation, we find new ways to marvel and worship the Christ who’s creation was “by him” and “for him.”
- **science** \ˈsī-ən(t)s\ n
[ME, fr. AF, fr. L *scientia*, fr. *scient-*, *sciens* having knowledge, fr. prp. of *scire* to know; perh. akin to Skt *chyati* he cuts off, L *scindere* to split — more at SHED] 14c

- 1: the state of knowing : knowledge as distinguished from ignorance or misunderstanding
- 2
 - a : a department of systematized knowledge as an object of study (the *science* of theology)
 - b : something (as a sport or technique) that may be studied or learned like systematized knowledge (have it down to a *science*)
- 3
 - a : knowledge or a system of knowledge covering general truths or the operation of general laws esp. as obtained and tested through scientific method
 - b : such knowledge or such a system of knowledge concerned with the physical world and its phenomena : NATURAL SCIENCE

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.

- Richard Milne, writing for Probe Ministries, writes about the role of the scientist and how Christians can approach this field: "A scientist believes that science is a 'group of methods for solving a particular kind of problem.' Science is not just a list of facts or theories, it is a way to understand the natural world by observing, experimenting, and then attempting to find cause and effect relationships. Scientists are fascinated by the world around them. They long to understand more than what we already know about this complex and intricately connected world we live in. A scientist knows we have few of the answers, and he or she sets out to at least try to ask the right questions so that we can learn more about how things work, and how this wildly diverse world fits together." ("Being a Christian in Science," <http://www.probe.org/faith-and-science/general-science/being-a-christian-in-science.html>)
- H. Strong in his *Systematic Theology* : "Science rests upon the postulate of a world-order. Huxley: 'The object of science is the discovery of the rational order which pervades the universe.' This rational order presupposes a rational Author. Dubois, in *New Englander*, Nov. 1890:468—"We assume uniformity and continuity, or we can have no science. An intelligent Creative Will is a genuine scientific hypothesis [postulate?], suggested by analogy and confirmed by experience, not contradicting the fundamental law of uniformity but accounting for it.""
- Paul Elbert writes: "Concerning Gen 1:1–5, evidence is adduced to support the instantaneous creation of matter and to show that the universe had a beginning as the text claims. A beginning opens up the scientific possibility of a Beginner, a possibility of reasonable inference that cannot be summarily dismissed. Einstein, whose equations suggested that the universe had a beginning, originally opposed this result on theological grounds but later reversed his opinion and admitted the necessity for both a beginning and a superior being. As far as Einstein scholars know, however, he never believed in a personal God. Regrettably Einstein did not live to see recent discoveries that are not only very suggestive of God's existence but perhaps also suggest a God with serious interest in material creation. Although Einstein discovered God, he apparently was unable to go much beyond Gen 1:1." ("Biblical Creation And Science: A Review Article," *Journal of the Evangelical Theological Society*, 39:2, June, 1996, p. 285)
- Elbert quotes agnostic astronomer Robert Jastrow: "For the scientist who has lived by faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." (ibid)
- "John Calvin, for example, did not call merely for the devotional contemplation of creation; he also called for active labor in creation, both practically and intellectually. In Calvin's words, 'there is need of art and more exacting toil in order to investigate the motion of the

stars, to determine their assigned stations, to measure their intervals, to note their properties.” (Pearcey & Thaxton, *The Soul of Science*, p. 23)

- Dr. James Tour, who stated, “I stand in awe of God because of what he has done through his creation. Only a rookie who knows nothing about science would say science takes away from faith. If you really study science, it will bring you closer to God.” (cited by Candace Adams, "Leading Nanoscientist Builds Big Faith," Baptist Standard, March 15, 2000)

Two Types Of Science

Origin Science	Operation Science
Past singularities	Present regularities
Beginning of universe	Running of universe
Forensic science	Empirical science

(Norman Geisler, Systematic Theology)

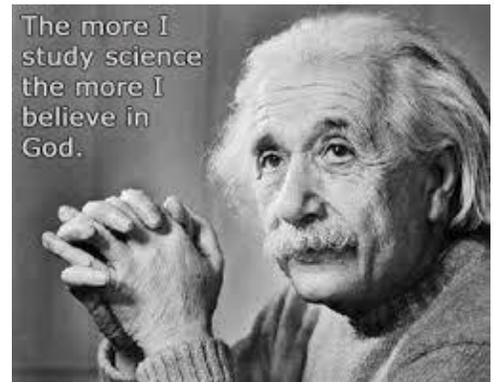
1. **How Things Work: Operation Science**
2. **How Things Came To Be: Origin Science**

Many Significant Scientists Have Been Committed To Biblical Origins

- There are over 10,000 scientists who are committed to creationism according to Genesis 1-11 in America today
- Alvin Plantinga, Notre Dame University philosophy professor, writes: “The early pioneers and heroes of modern Western science—Copernicus, Galileo, Kepler, Newton, Boyle, and so on—were all serious Christians, if occasionally, as with Newton, Christologically unorthodox. Furthermore, many ... have pointed out that theistic belief and empirical science display a deep concord, fit together neatly. This is in part a result of the doctrines of creation embraced by theistic religions—in particular two aspects of those doctrines. First, there is the thought that God has created the world, and has of course therefore also created human beings. Furthermore, he has created human beings in his own image.” (“Religion And Philosophy”)
- Leonardo da Vinci, who is viewed by many as the founder of modern science, subscribed to creationism.
- Sir Isaac Newton (1642-1727) – calculus, dynamics: “I have a fundamental belief in the Bible as the Word of God.”
 - Newton: “Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. *This did not happen by chance.*”
 - Newton was a devout believer studying the Prophetic books with great fervor.
 - He wrote more on biblical and theological topics (1.3 million words) than he did on scientific topics. (according to Daniel Boorstin)
 - “Newton proved so effective an apostle of the bright light of mathematics precisely because he was so acutely aware of the enshrouding darkness. Who but God could

penetrate the innermost workings of the universe?" (Boorstin cited by Carroll & Shiflett, *Christianity On Trial*, p. 78)

- Johannes Kepler (1571-1630) – celestial mechanics, physical astronomy: "Now I see how God is, by my endeavors glorified in astronomy, for 'the heavens declare the glory of God.'"
 - Kepler even wrote a spontaneous prayer in his notebook: "I give you thanks, Creator and God, that you have given me this joy in thy creation, and I rejoice in the works of your hands. See I have now completed the work to which I was called. In it I have used all the talents you have lent to my spirit."
- Blaise Pascal (1623-1662) – mathematician, hydrostatics
- Francis Bacon (1561-1626) – Scottish scientist
- Robert Boyle (1627-1691) – chemistry, gas dynamics
- Nicolaus Steno (1638-1687) – stratigraphy
- Carl Linnaeus (1707-1778) – biological taxonomy
- Georges Cuvier (1769-1832)
- Charles Babbage (1791-1871) – computer science
- Michael Faraday (1791-1867) – magnetic theory
- Louis Agassiz (1807-1873) – glacial geology, ichthyology
- Gregor Mendel (1822-1884) – genetics
- Louis Pasteur (1822-1895) – bacteriology
- William Thompson (Lord Kelvin) (1824-1907) – energetics, thermo-dynamics
- Sir Joseph Lister (1827-1912) – antiseptic surgery
- James Clerk Maxwell (1831-1879) – electrodynamics, statistical thermo-dynamics
- Sir Ambrose Fleming (1849-1945)
- James Prescott Joule (1818-1889): "*Order* is manifestly maintained in the universe ... The entire machinery, complicated as it is, works smoothly and harmoniously ... the whole being governed by the *sovereign will of God.*"
- Albert Einstein: "I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know his thoughts, the rest are details ... God does not play dice with the world." (cited by Geisler & Bocchino, *Unshakable Foundations*, p. 82)



What Is The Relationship Between Science And Theology?

- Albert Mohler: "Are science and Christianity friends? The answer to that is an emphatic *yes*, for any true science will be perfectly compatible with the truths we know by God's revelation. But this science is not naturalistic, while modern science usually is. Too many evangelicals try to find middle ground, only to end up arguing for positions that combine theological surrender with scientific naïveté." ("Science & Religion Aren't Friends?")



A. **Theology Provides The "Why"; Science Provides The "How"**

- Philosopher Martin Heidegger: "Why is there anything rather than nothing at all?"

- Why am I here?
- What am I here for?
- How did I get here?
- Where am I going?
- Harvard professor, Stephen Jay Gould: "Science simply cannot (by its legitimate methods) adjudicate the issue of God's possible superintendence of nature. *We neither affirm it nor deny it; we simply cannot comment on it as scientists ...* Science can work only with naturalistic explanations; it can neither affirm nor deny other types of actors (like God)." ("Impeaching A Self-Appointing Judge," Scientific American, July, 1992)

B. Science Is A Companion To *Wisdom*

- *Scientia* = knowledge
- *Sapientia* = wisdom

1. Augustine Viewed Science As Understanding The Temporal World

- David Clark: "For Augustine, *sapientia* describes a contemplative discerning of eternal and divine things while *scientia* denotes an active understanding of temporal and mundane things. Later in its history, the meaning of 'science' evolved." (*To Know And Love God*, p. 208)
 - "Although he distinguished *sapientia* (knowledge of the eternal) and *scientia* (earthly knowledge), Augustine did not disconnect them. He taught not only that these two are distinct but that they properly relate." (ibid)
- Millard J. Erickson: "Until the thirteenth century, the term *science* was not applied to theology. Augustine preferred the term *sapientia* (wisdom) to *scientia* (knowledge). Sciences dealt with temporal things; wisdom related to eternal matters, specifically to God as the highest good. Science and knowledge could lead to wisdom. For this to happen, however, the truths acquired by the specific sciences would have to be ordered in relation to the highest good. Thus wisdom, including philosophy and theology, can serve as an organizing principle for knowledge." (*Christian Theology*, p.35)

2. Thomas Aquinas Heralded Theology As The Queen Of Sciences

- Aquinas believed that theology is a science that is derived from the principles of Scripture
- He contended that theology has a greater certainty than science. Theology is obtained through divine light and revelation. Science is based on reason and speculation.

"Formless & Void" Sets The Literary Structure of the Creation Account

Formlessness (<i>tohu</i>)		Emptiness (<i>bohu</i>)	
Day	Item Created	Day	Item Created
1	Light with Darkness	4	Lights for the day and night
2	Sea and Sky	5	Creatures for the water and air
3	Fertile earth	6	Creatures for the fertile earth

(Allen P. Ross, *Creation & Blessing*, Baker, 1988, p. 104)

Day 1: Creating Light & Night – Worship God Through Physics And Time

Genesis 1:3-5 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.

- The stars and the sun were not required for light.
- God is able to generate light.
- Revelation 21:23 depicts the New Jerusalem as being illuminated without Sun or moon.

Revelation 21:23 "And the city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it, and the Lamb is its light."

- Either God was the light, Himself
- Or He got the photons and electrons working on one side of the earth

Day 2: Creating Sky & Water – Worship God Through Meteorology & Oceanography

Genesis 1:6-8 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.

- God is still speaking the universe into being

Psalm 33:9 For he spoke, and it came to be; he commanded, and it stood firm.

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.

- God separated two bodies of water – one in the sky and the other on the earth
- The "expanse" or "firmament" is not the same one in Day 4 which contains the sun, moon and stars
- Heb. *Raqiya* – related to verb *raqa* meaning to stretch or spread out
 - **Job 37:18** Can you, like him, spread out (*raqa*) the skies
- God specifically set the sun, moon and stars in v. 17 in the firmament of heaven
- The specific firmament in v. 7 is a layer of water

- One theory is that it is a vapor layer popularized by Whitcomb & Morris' *The Genesis Flood* (1961)
- This layer of water will flood the earth in Noah's time
- One of the problems is that Ps 148:1-6 speaks of these waters as above the heavens even during David's time (way after Noah's time) and they shall endure forever (vv. 5-6)
- The theory for this water layer blocking UV rays to extend life spans doesn't work either because UV passes through water (e.g. lifeguard in So. City). Water does absorb infrared, but not UV.
- Another ancient view was that *raqia* was a cosmic dome – but God said this was God stretching out cosmic space – God stretched out an expanse

Day 3: Creating Land, Sea & Plants – Worship God Through Geography, Geology & Botany

- God speaks twice on Day 3
- Some will wonder why God didn't pronounce Day 2 "good"
 - He does twice on Day 3
 - He completes the separation of waters by creating land on Day 3
 - Separating the waters on Day 2 was only the first act which would be completed on Day 2

A. Creating Land By Configuring The Seas (9-10; cf. Ps 104:5-13)

Genesis 1:9-10 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.

- Water covered the earth on Day 2
- Land was formed
- Some see a suggestion of one land mass in these 2 verses – which would later be separated through continental drift after the flood

Psalm 104:5-13

5 He set the earth on its foundations, so that it should never be moved.

6 You covered it with the deep as with a garment; the **waters stood above the mountains.**

7 At your rebuke they fled; at the sound of your thunder they took to flight.

8 The mountains rose, the valleys sank down to the place that you appointed for them.

9 You set a boundary that they may not pass, so that they might not again cover the earth.

10 You make **springs gush forth in the valleys; they flow between the hills;**

11 they give drink to every beast of the field; the wild donkeys quench their thirst.

12 Beside them the birds of the heavens dwell; they sing among the branches.

13 From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work.

B. Creating Reproducing Vegetation (11-13)

Genesis 1:11-13 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.

- Evolutionists criticize Day 3 saying that vegetation couldn't grow without the sun
 - There is only one day before the sun gets created
 - God's light from Day 1 could sustain vegetation
- Evolutionists also believes trees came from organisms from the sea
- God made a world with mature plants and animals
 - Plants were mature enough to bear seed
 - Animals were created mature and ready to reproduce (so this solves the question of which came first, the chicken or the egg?)
 - Adam & Eve were created mature
 - Trees would have been mature
- Reproduction occurred "according to its kind"
 - perhaps a group larger than our modern view of species
 - "kind" = *min* – "broad enough to allow 'species' as well as 'genus, family, order'" (Victor Hamilton, *The Book Of Genesis*, p. 126)
 - Richard Dawkins criticized creation by demonstrating there have been new species that have recently originated (*Greatest Hoax on Earth*, 2009) – but this is not limited or restricted within the understanding of "kind"
 - Hybrids can occur within the same "kind"
 - But different "kinds" can not mate with each other

Day 4: Creating The Universe – Worship God Through Astronomy

Genesis 1:14-19 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.

- **Greater light = the sun**
 - Old earth theorist place the origin of the sun after the earth
 - But the Bible places the origin of the sun (Day 4) after the earth (Day 1)
 - The fact that the sun came after the earth contradicts the pagan beliefs of those who worshipped the sun (e.g. Egyptian *Ra*) as the source of life
 - The earth didn't need the sun – it got its light originally from God
 - God brought the sun and stars into existence
 - The sun is 109x larger than the earth in diameter, 1.3 million times larger in volume
 - It produces 3.86×10^{26} watts of power providing the earth with light and energy

- 4 million tons of matter is converted every second through nuclear fusion to produce this light and energy
- Being 150 million KM away, we receive 1.73×10^{17} watts – but just right for the earth
- There are larger stars than the sun, but God made the sun just right for us
- We are the right distance from the sun's 14 million degree Celsius temperature

- **Lesser light = the moon**, a reflector of the sun

A. **God Spoke Signal Lights Into Being To Point To Himself (14a)**

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**

- "signs" points to Navigational Signs
- ancient navigators would follow the stars – e.g. the North Star points north
- But there are also spiritual signs and significance to the stars related in Scripture

1. **The Sun And Moon Are Signs To Praise His Name (Ps 148:1-4)**

Psalm 148:1-4 1 Praise the LORD! **Praise the LORD from the heavens**; praise him in the heights! 2 Praise him, all his angels; praise him, all his hosts! 3 **Praise him, sun and moon**, praise him, all you shining stars! 4 **Praise him, you highest heavens**, and you waters above the heavens!

2. **The Sun And Moon Are Signs To Demonstrate His Love (Ps 136:6-9)**

Psalm 136:6-9 6 to him who spread out the **earth** above the waters, for his steadfast **love** endures forever; 7 to him who made the great **lights**, for his steadfast **love** endures forever; 8 the **sun** to rule over the day, for his steadfast **love** endures forever; 9 the **moon** and **stars** to rule over the night, for his steadfast **love** endures forever;

3. **The Sun And Moon Are Signs Of God's Faithfulness (Ps 89:33-37)**

Psalm 89:33-37 33 but I will not remove from him my steadfast love or be false to my **faithfulness**. 34 I will not violate my covenant or alter the word that went forth from my lips. 35 Once for all I have sworn by my holiness; I will not lie to David. 36 His offspring shall endure forever, his throne as long as the **sun** before me. 37 Like the **moon** it shall be **established forever**, a **faithful witness in the skies.**" Selah

- God made a promise to David that He would be faithful
- His off-spring will be as certain as the sun and moon

B. **God Spoke Seasonal Lights Into Being To Give Purpose For Man (14b)**

14b and for **seasons**, and for days and years,

- Heb. word for "seasons" used over 200x in the OT
- God used the seasons to institute feasts and holy days

Ecclesiastes 3:1 For everything there is a season, and a time for every matter under heaven

C. God Made The Sun, Moon And Stars To Illuminate Day And Night (15-18a)

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, 18a to rule over the day and over the night, and to separate the light from the darkness.

- The newly created sun and moon are now given the responsibility to illuminate day and night
- But in understanding them, they are also vessels to praise the Lord for

D. God Saw That It Was Good (18b-19)

18b And God **saw** that it was good. 19 And there was evening and there was morning, the fourth day.

Day 5: Creating Sea & Sky Life – Worship God Through Marine Biology & Ornithology

Genesis 1:20-23 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.

A. God Created Sea Life To Remind Us Of God’s Wisdom (cf. Ps 104:24-25)

- When God created birds and fish, they multiplied according to their kind
- Birds didn’t turn into fish nor did fish turn into birds
- Over 100,000 species of mollusks, 50,000+ species of crustaceans, 289 kinds of octopus
- Over 20,000 species of fish – divided into those with and without jaws
 - Those without jaws are divided into those with bone and those with cartilage

Psalms 104:24-25 24 O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. 25 Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great.

B. God Created Sky Life To Remind Us Of God’s Care (cf. Mt 6:26)

Matthew 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

Day 6: Creating Land Life – Worship God Through Biology, Zoology And Anthropology

A. God Created Animals

Genesis 1:24-25 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.

B. God Created Man

Genesis 1:26-31 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.

Conclusion:

1. Creation is a reminder of God's **Goodness – Trust Him!**

- 7x in Genesis 1 God calls creation **good**
- v. 31 – God calls His work **very good**
- This good God wants to work all things out for good in our lives (Rom 8:28)

2. Creation is a reminder of God's Greatness – Worship Him

Psalm 8:3-4 3 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4 what is man that you are mindful of him, and the son of man that you care for him?

- Atheist Stephen Hawking once told the BBC: "We are such insignificant creatures on a minor planet of a very average star in the outer suburb of one of a hundred billion galaxies. So it is difficult to believe in a God that would care about us or even notice our existence." (cited by Safarti, *The Genesis Account*, p. 192)
- It is difficult to believe – even for David
- But what is amazing is that God does care about us
- The creator of Billions of Galaxies wants to have a relationship with us.

