

**This manuscript is a Summary, for a full expression of this sermon, please download the audio file.**

### **1) The importance of Beginnings**

Getting to know you, why first impressions count. Who do you trust and why?

#### **Why the image of God is an important concept**

Made in the image.

Humanity as an image functions to express not depict. Thus humanity is a faithful and adequate representation, though not a facsimile. Human beings are theomorphic, made like God as so that God can communicate himself to people, see Psalm 94:9. He gave people years on to show that he hears the cry of the afflicted and eyes to show people that he sees the plight of the pitiful. An image possesses the life of the one being represented. An image of represents the presence of the one represented. The image functions as ruler in place of the Deity.

Human life was created in (lit., “as,” meaning “in essence as”) the image of God (v. 27). This image was imparted only to humans (2:7). “Image” (s#elem) is used figuratively here, for God does not have a human form. Being in God’s image means that humans share, though imperfectly and finitely, in God’s nature, that is, in His communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with Him.

Imagine a landscape unspoiled by human “progress,” unlimited by climatic conditions, and untainted by sin’s curse. That was Adam’s home—a home of which we can only dream in the present age but await eagerly in the age to come—a paradise! In this paradise, Adam had free reign. He could live anywhere he wanted; use anything he wanted; and eat anything he wanted, with only one restriction: “from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die”

Kurt Strassner, [Opening up Genesis](#), Opening Up Commentary (Leominster: Day One Publications, 2009), 23–24.

#### **Sabbath rest**

God blessed the seventh day and made it holy (sanctified it) because it commemorated the completion or cessation of His creative work. God’s Sabbath rest became a predominant motif of Scripture. Here before the Fall it represented the perfect Creation, sanctified and at rest. After the Fall this rest became a goal to be sought. The establishment of theocratic rest in the land, whether by Moses or by Joshua at the Conquest, demanded faith and

obedience. Today believers enter into that Sabbath rest spiritually (Heb. 4:8-10) and will certainly share in its full restoration.

**When did sin enter the world? That we start with Good and work down, not start with bad and try and dig our way out!**

Who Wrote it.

**Moses or bust.**

1. "Contrary to the views of Wellhausen and others, archaeological research has established that writing was indeed well known in Moses' day. The JEDP hypothesis falsely assumes that the Israelites waited until many centuries after the foundation of their nation before committing any of their history or laws to written form, even though their neighbours kept written records of their own history and religion from before the time of Moses.<sup>4</sup>
2. The author is obviously an eyewitness of the Exodus from Egypt, familiar with the geography,<sup>5</sup> flora and fauna of the region;<sup>6</sup> he uses several Egyptian words,<sup>7</sup> and refers to customs that go back to the second millennium BC.<sup>8</sup>
3. The Pentateuch claims in many places that Moses was the writer, e.g. [Exodus 17:14](#); 24:4–7; 34:27; [Numbers 33:2](#); [Deuteronomy 31:9](#), [22](#), [24](#).
4. Many times in the rest of the Old Testament, Moses is said to have been the writer, e.g. [Joshua 1:7–8](#); 8:32–34; [Judges 3:4](#); [1 Kings 2:3](#); [2 Kings 14:6](#); 21:8; [2 Chronicles 25:4](#); [Ezra 6:18](#); [Nehemiah 8:1](#); 13:1; [Daniel 9:11–13](#).
5. In the New Testament, Jesus frequently spoke of Moses' writings or the Law of Moses, e.g. [Matthew 8:4](#); 19:7–8; [Mark 7:10](#); 12:26; [Luke 24:27](#), [44](#); [John 5:46–47](#); 7:19. Jesus said that those who 'hear not [i.e. reject] Moses' would not be persuaded 'though one rose from the dead' ([Luke 16:31](#)). Thus we see that those churches and seminaries which reject the historicity of Moses' writings often also reject the literal bodily resurrection of the Lord Jesus Christ.
6. Other New Testament speakers/writers said the same thing, e.g. [John 1:17](#); [Acts 6:14](#); 13:39; 15:5; [1 Corinthians 9:9](#); [2 Corinthians 3:15](#); [Hebrews 10:28](#).

Does this mean that Moses wrote Genesis without reference to any previous information? Not necessarily. Genesis comprises narratives of historical events that occurred before Moses was born. Moses may very well have had access to patriarchal records and/or reliable oral traditions of these events. In that case, such records would certainly have been preserved by being written (probably on clay tablets) and handed down from father to son via the line of Adam-Seth-Noah-Shem-Abraham-Isaac-Jacob, etc."- CREATION

MINISTRIES INTERNATIONAL

Other concepts.

Merism.- Merisms are conspicuous features of Biblical poetry. For example, in **Genesis 1:1**, when God creates "the heavens and the earth" (King James Version), the two parts combined indicate that God created the whole universe. ... In addition, **Genesis 1:5** uses "evening" and "morning" as a **merism** for "one day".

Announcement, commandment, separation, report, naming, evaluation and chronological framework.

Separation-Holy from profane. Light, dark, Water, land, night, day etc.

A few things to consider

Who was involved? God that is Jesus.

Creator:

John 1:3,10 : 1 Cor. 8:6 : Eph. 3:9 : Col. 1:16,17 : Heb. 1:2,10 : Rev. 3:14

Preexistence of: Prov. 8:22-36 John 1:1-3 John 3:13 John 6:62 John 8:56-58 John 17:5

Rom. 11:36 Phil. 2:5-7 Col. 1:15-17 Heb. 1:1,2

How did it happen? By the power of the spoken word (ex-nihilo)

Why did it happen? Grace

What did it achieve? God's plan

When did it happen?

## **2) Apologetic for the God's of the Day**

### **The sun God Ra**

Ra (/rɑː/<sup>[1]</sup> [Ancient Egyptian](#): *rꜥ* or *rꜥ*; also transliterated *rʿw*; cuneiform: 𐎠𐎢𐎡 *ri-a* or 𐎠𐎢𐎡𐎣 *ri-ia*)<sup>[2]</sup> or Re (/rɛː/; [Coptic](#): Ⲡⲓ, *Rē*) is the [ancient Egyptian sun god](#). By the [Fifth Dynasty](#) in the 25th and 24th centuries BC, he had become one of the most important gods in [ancient Egyptian religion](#), identified primarily with the [noon](#) sun.

We know today that all it takes to have a day-night cycle is a rotating Earth and light coming from one direction. The Bible tells us clearly that God created *light* on the first day, as well as the Earth. Thus we can deduce that the Earth was already rotating in space relative to this created light. God can, of course, create light without a secondary source. We are told that in the new heavens and Earth there will be no need for sun or moon ([Rev 21:23](#)). In Genesis, God even defines a day and a night in terms of light or its absence.

**Khonsu** (also **Chonsu, Khensu, Khons, Chons** or **Khonshu**) is the [Ancient Egyptian god](#) of the moon. His name means "traveller", and this may relate to the nightly travel of the moon across the sky.

In astrology unbelievers use stars and planets for guidance, but the Bible says they merely display the handiwork of God (Ps. 19:1).

We find this mis-use of the cosmos taking place in Genesis 11. Genesis 11:3-4 (NIV) They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. 4 Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

The Sun and Moon are not important enough to be mentioned!

God is all powerful, as the **The ten plagues, show everything in it's proper place**, the people of God are assured that who they worship is greater than all other God's who are worshipped in the their framework

That the universe is God's creative work is perfectly expressed by the statement God created the heavens and the earth. The word ba\_ra\_' ("created") may express creation out of nothing, but it certainly cannot be limited to that (cf. 2:7). Rather, it stresses that what was formed was new and perfect. The word is used throughout the Bible only with God as its subject.

The light was natural, physical light. Its creation was an immediate victory because it dispelled darkness. Light and darkness in the Bible are also symbolic of good and evil. Here began God's work which will culminate in the age to come when there will be no darkness (Rev. 22:5). Israel would know that God is Light—and that the Truth and the Way are with Him. In the darkness of Egypt (Ex. 10:21-24) they had light; and in the deliverance they followed His light (Ex. 13:21).

### **3) Apologetic for the God's of Today**

#### **Is light a wave or a particle? Two things at the same time**

"The idea is called **wave-particle** duality, and is a fundamental tenet of the theory of quantum mechanics. Depending on which type of experiment is used, **light**, or any other type of **particle**, will behave like a **particle** or like a **wave**. So far, both aspects of **light's** nature haven't been observed at the same time."

#### **Did the big bang just appear?- Quantum physics argues that things just popped into existence.**

"Many physicists now believe that the universe arose out of nothingness during the Big Bang which means that nothing must have somehow turned into something. How could that be possible?

Due to the weirdness of quantum mechanics, nothing transforms into something all the time. Heisenberg's uncertainty principle states that a system can never have precisely zero energy and since energy and mass are equivalent, pairs of particles can form spontaneously as long as they annihilate one another very quickly.

The less energy such a system has, the longer it can stick around. Thanks to gravity – the only force that always attracts – the net energy balance of the universe may be as close to zero as you can get. This makes its lifespan of almost 14 billion years plausible.”-

<https://www.newscientist.com/blogs/nstv/2011/07/how-the-universe-appeared-from-nothing.html>

From <https://www.space.com/31192-what-triggered-the-big-bang.html>

"is the universe made up of dark energy and dark matter

A mysterious quantity known as dark energy makes up nearly three-fourths of the universe, yet scientists are unsure not only what it is but how it operates.

The Big Bang theory can be summarized thusly: At one time, the entire universe — everything you know and love, everything on the Earth and in the heavens — was crushed into a trillion-Kelvin ball about the size of a peach. Or apple. “

[National Geographic](#) explains that, according to this theory, **“in the instant— a trillion-trillionth of a second—after the big bang, the universe expanded with incomprehensible speed from its pebble-size origin to astronomical scope. Expansion has apparently continued, but much more slowly, over the ensuing billions of years.”**

There’s a good reason why so many scientists are [gathering to emphasize](#) that “matter” is not the only reality, and that consciousness could play a huge role in the creation of matter itself.

Almost all of the founding members of quantum mechanics have emphasized, multiple times, that, as Max Planck (the originator of quantum theory) said, **“I regard matter as derivate from consciousness, everything that we talk about, everything that we regard as existing, postulates consciousness.”**

***According to [pioneering physicist] Sir James Jeans: “the stream of knowledge is heading towards a non-mechanical reality; the Universe begins to look more like a great thought than like a great machine. Mind no longer appears to be an accidental intruder into the realm of matter... we ought rather hail it as the creator and governor of the realm of matter.” . .***

**. The Universe is immaterial — mental and spiritual. Live, and enjoy.**

Does this mean that the catalyst for the Big Bang was a conscious 'observer?'

Genesis 1, the take away.

FACE VALUE- The key term, face value reading, what was the authors intended outcome?

The meaning of any part of the Bible must be decided in terms of the intention of the author. In the case of Genesis, the intention of its author clearly was to write a historical account. This is shown by the way in which the Lord Jesus Christ and the Apostle Paul regarded Genesis—that is, they quoted it as being truth, not symbolic myth or parable.<sup>5,6</sup> It was plainly not the author's intention to convey allegorical poetry, fantasy, or myth. And so what God, through Moses, said about creation in Genesis should not be interpreted in these terms.

We must remember that our goal is to discover the AIM (Author's Intended Meaning) of the biblical text. Did God intend for these chapters to be understood in a figurative, mythical, or allegorical manner, or did He intend to tell us precisely (though not in all the detail we might want) what He did in the beginning and in the early history of the earth? The Bible provides abundant support for the conclusion that these chapters are indeed historical narrative. First, although many commentators have broken Genesis into two sections (1–11 and 12–50), such a distinction cannot be found in the text. Some have even argued that the first 11 chapters represent primeval history and should be interpreted differently than the final 39 chapters. There are several problems with this approach. Genesis 12 would make little sense without the genealogical background provided in the previous chapter. Further, since chapter 11 includes the genealogy of Shem (which introduces us to Abraham), this links it to the genealogy in Genesis 10, which is tied to the one found in Genesis 5.

Second, Todd Beall explained another link between chapters 11 and 12, which demonstrates one should not arbitrarily insert a break in the text at this point. He wrote, "Genesis 12 begins with a *waw* consecutive verb, *wayomer* ('and he said'), indicating that what follows is a continuation of chapter 11, not a major break in the narrative."<sup>10</sup> Also, chapter 11 ends with mention of Abraham, and chapter 12 begins with Abraham.

Third, Genesis seems to be structured on the recurrence of the Hebrew phrase *eleh toledoth* ("This is the book of the genealogy of . . ." or "This is the history of . . ."). This occurs 11 times throughout the book: six times in Genesis 1–11 and five times in chapters 12–50. Clearly, the author intended that both sections should be interpreted in the same way—as historical narrative.

Fourth, the New Testament treats Genesis 1–11 as historical narrative. At least 25 New Testament passages refer directly to the early chapters of

Genesis, and they are always treated as real history. Genesis 1 and 2 were cited by Jesus in response to a question about divorce ([Matthew 19:4–6](#); [Mark 10:6–9](#)). Paul referenced Genesis 2–3 in [Romans 5:12–19](#); [1 Corinthians 15:20–22, 45–47](#); [2 Corinthians 11:3](#); and [1 Timothy 2:13–14](#). The death of Abel recorded in Genesis 4 is mentioned by Jesus in [Luke 11:51](#). The Flood (Genesis 6–9) is confirmed as historical by Jesus ([Matthew 24:37–39](#)) and Peter ([2 Peter 2:4–9, 3:6](#)), and in [Luke 17:26–29](#), Jesus mentioned the Flood in the same context as he did the account of Lot and Sodom (Genesis 19). Finally, in Luke’s genealogy of Christ, he includes 20 names found in the genealogies of Genesis 5 and 11 ([Luke 3:34–38](#)).

These are just some of the reasons why Genesis 1–11 should be understood as literal history. Jesus and the New Testament authors viewed it as such,[11](#) and the internal consistency of Genesis demonstrates its historical nature. Consequently, to interpret Genesis 1–11 in the same way Jesus did, you must treat the passage as historical narrative and follow the standard principles of interpretation. When you do this, it is clear that God created everything in six normal-length days approximately six thousand years ago.