

Text: Gen. 1:1-25

Title: "The Eye Witness and His Creation"

Time: Sunday, October 27, 2007 am

Place: NBBC

Introduction: The Bible never recognizes any controversy on the subject of origins. The pages of Scripture transcend today's raging debate between creationism and evolutionism with a simple question that ends the argument before it can even begin. It does so because it is a question that completely disqualifies the opposing view from the start. That question was posed to Job by the Lord Himself:

"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:1-4). The answer ought to be obvious enough: "I was nowhere, Lord, when you laid down the foundations of the earth. Therefore, I am not qualified to define how it happened." Job understood that this was the correct answer, but the failure among today's evolutionists to answer this question correctly only serves to illustrate the Bible axiom that the foolishness of God is wiser than the wisdom of men.

God is the only eye witness of origins. Jesus Christ understood this, and He further understood that this Eye Witness has recorded for us how the universe came to be in the pages of Genesis 1-2. Notice his reference to these pages as the sayings of God in Matt. 19:5 (a quotation of Gen. 2:24).

As we open the pages of Genesis 1 to begin our study of how the universe came to be, we are not simply getting another hypothesis or point of view. To the contrary, we are reading the document inspired by the Eye Witness of how it

all happened. He is the Eye Witness, because He is the Creator, and He has told us how He did it. I want us to see three things about our Creator and His creation this morning.

I. Our Creator was not created. He is eternally self-existing (1:1, "In the beginning God . . .").

Illustration: Charles Darwin with his *Origin of Species* was not the first to imagine an account of origins that conflicts with the account given to us by the Creator Himself. The ancient Akkadian theory of origins is described in a work called *Enuma Elish*. The work names three primeval gods: Apsu, the fresh water, Tiamat, the salt water, and their son Mummu, the mist. More gods are then created who reside in Tiamat's body. These young gods are noisy and make the other gods want to kill them. Eventually, Ea the chief of the young gods, mates with Damkina and has a son called Marduk, who becomes the greatest of gods. He is given the wind to play with as a child, and he uses it to make dust storms and tornadoes. Marduk eventually makes war with Tiamat and creates the universe from her corpse. Later Marduk kills another god, Kingu, and creates mankind from his blood.

Against this cultural backdrop, the truth of our ancient text of Scripture says simply, "In the beginning God." This essential starting point has important implications for our faith.

Application1: The question, "Where did God come from?" is illegitimate. God is not subject to the law of cause and effect because He is not a part of nature. God is supernatural. He is in the beginning because He had no beginning. He created time with the rest of creation, and so there never was a time when He was not. The question, "Who created God?" or "Where did God come from?" assumes that He is something natural, something subject to this important law of causality that regulates our time- and space-bound universe. To the

contrary, the Bible is clear not only that God is uncaused, but also that he transcends and precedes nature. He exists in the beginning, prior to the creation of the universe. To ask what caused God's existence is to commit an error similar to the question: "To whom is the bachelor married?" Bachelors by definition are not married, and God by definition had no beginning or cause. Our Creator was not created. He is eternally self-existing.

Application2: The question, "Where did the universe come from?" must be answered. Because the universe is natural, it is subject to the laws of nature, including the law of cause and effect. Unlike God, it had to be caused, and it ultimately had to be caused by something uncaused. It had a beginning; it was not in the beginning. The most fundamental laws of the physical sciences are the first and second laws of thermodynamics. The first of these states that the total amount of mass/energy in the universe is constant. The second law states that the amount of energy available for work is running out. Had the universe existed forever, there would be no energy available for work left. Therefore the universe had a beginning. It had a cause, and that cause had to be greater than it. This is our Creator God who is self-existing and eternal.

Application3: We must believe, not prove, that God exists. "In the beginning God" is the starting point of Bible truth and our faith. The eternity and self-existence of our Creator God is never proven by way of logical argument in the Scripture; it is everywhere treated as self-evident. There is no higher authority to which to appeal, so there is no more credible starting point with which to begin. Heb. 11:6 says plainly, "And without faith it is impossible to please Him, for he who comes to God must believe that He is." We believe that He is, that He always was, and that He always shall be. Ps. 90:2, "Before the mountains were brought forth,

or ever thou had formed the earth and the world, even from everlasting to everlasting, thou art God.”

Application4: This uncreated Creator God who existed in the beginning became a man to die for us (John 1:1, 14; Heb. 1:8, 10-12). John tells us (1:11-12) that He came unto his own, but His own received Him not. But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name.” The great tragedy of false tales about the origin of the universe is that they keep God’s creatures from believing their Creator and accepting His provision for their sins on the cross of Calvary.

II. Our Creator created with a purposeful design. He has a plan (Gen. 1:2).

Illustration: We all understand this morning what it means to have a purpose, to develop a design, and to execute a plan. Engineers spend their careers designing products and solutions that meet a specific purpose or need in accordance with their company’s business plan. I work in the plastics industry, and there is a lot of purposeful design in the plastics industry. I saw an article in which scientists designed a self-cleaning plastic. The design combines a water-repellant surface with microscopic surface characteristics that keep dirt slightly elevated so that beads of water can pick it up without a lot of scrubbing. Producing the surface is going to be difficult because it will require “femtosecond pulsed laser micromachining.” The fascinating thing about this breakthrough is that it was picked up from the design found in a lotus flower. Lotus flowers have self-cleaning surfaces. Design is everywhere around us. From cosmological constants to DNA codes, we live in a world that evidences intelligent design in the same sense that a self-cleaning plastic surface gives evidence of intelligent design. Our Creator created with a purposeful design. He has a plan.

Application1: Mankind and his home called Earth stand at the center of God's creative purpose. Isa. 45:18 tells us specifically what God designed the universe to do: provide a habitation for life on earth. Note that the first three days of creation describe the formation of the habitation for life (vv. 3-13) and the last three describe the creation of the inhabitants of this habitation (vv. 14-25).

NASA's new theme is the search for extraterrestrial life. They found evidence of water's existence at one time on Mars, and they believe that when they are finding water they are finding a place where the evolution of life might occur. That idea kind of belongs with the thought that where they find iron ore they will also find skyscrapers. But be that as it may, more and more even evolutionists have to marvel at the suitability of our planet as a home for life.

In their book called *Rare Earth: Why Complex Life is Uncommon in the Universe*, two evolutionists, Peter Ward, a geology scientist from the university of Washington, and Donald Brownlee, a NASA scientist, say this about the unique suitability of our planet to sustain life: "If some god-like being could be given the opportunity to plan a sequence of events with the express goal of duplicating our 'Garden of Eden,' that power would face a formidable task. With the best intentions, but limited by natural laws and materials, it is unlikely that Earth could ever be truly replicated. Too many processes in its formation involved sheer luck. . . . the physical events that led to the formation and evolution of the physical Earth also required an intricate set of nearly irreproducible circumstances" (pp. 36-37). So what have you placed your faith in today? "Sheer luck" or the purpose of our Creator? Did sheer luck give us plastics with self cleaning surfaces? How then the lotus flower?

Application2: God's design involves the creation of absolute boundaries. Our passage mentions two created boundaries.

1. Light and darkness cannot be mixed (vv. 4, 14, 18; 1 John 1:5, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" [note Rom. 1:20]). This finds an analogy in our need to put a difference between the clean and the unclean in our lives (Lev. 10:8-11, 11:46-47). Satan loves when there is no difference between light and darkness, good and bad, right and wrong, error and truth. We need to understand that God has designed the world in such a way that these opposites are not to be mixed. We must clearly define the difference between these opposites in our lives.

2. Living things procreate after their kind (vv. 11, 12, 21, 24, 25). There can be a lot of variation within a specific kind, but there will be no transitioning from one kind to another. This is a God-created boundary, and it is also the overwhelming testimony of the fossil record.

Application3: God has a design for our lives because they are His creation too. There is a unique word used in Gen. 1:2 (*moved*) that is used in this form only one other time (Deut. 32:11). There God is described as the God who cares for His people, removing the chaos of sin from their lives (vv. 9-14). The same God who cared for the primeval waters removing the chaos and emptiness from them and introducing design and purpose into them offers this same design work for the life that recognizes its need for this kind of care.

III. Our Creator created supernaturally. He is omnipotent (1:1, "God created the heavens and the earth").

Illustration: The evolutionist Carl Sagan wrote in his book, *The Cosmos*, "the world was not made by the gods, but

instead was the work of material forces interacting in nature" (p. 177). By way of contrast, the account of the Eye Witness speaks of the work of God 25 times in these first 25 verses. The two claims are irreconcilable. Our eye witness account teaches clearly that our Creator created supernaturally in at least three ways.

A. The word *created* refers to a supernatural act. In this form, the *qal* theme, it is used only of God's activity in the Old Testament. Whereas we speak of men "creating" in English, in Hebrew this term would not be used of what men can do. Exod. 34:10 shows that acts of creation are by definition marvels or miracles unknown to the natural processes of the universe. Num. 16:30 demonstrates this as well. There Moses calls on God to not allow his enemies, the Korahites, to die by natural processes. He asks God literally to "create an act of creation." We cannot say that God created using this Hebrew word and mean that He somehow used natural processes. The word refers to a supernatural miracle.

B. The creation of the physical universe was completed in 6 earth days. It is a work that ended on the 7th day (Gen. 2:2). No one who compromises with evolution sees the creation of the universe as a completed thing any more than they see it to be an event that took six days. Again, God's truth is irreconcilable with man's error.

C. The creation of the universe was accomplished by the power of God's spoken word. "And God said" is repeated 7 times in the account. Psalm 33:6, 9 is very clear on this point: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . For he spake, and it was done; he commanded, and it stood fast."

Conclusion: When God asks Job the question, "Where you there when I laid the foundations of the earth?", Job had to

answer that he was not. But it is also true that when Job asked the Lord if He was there, the Lord would have said, "Yes I was, and let me show you from Genesis 1 how I did it." Without faith in this simple truth, it is impossible to please God. That simple faith is ridiculed as preposterous today, but it was the faith of the Christianity of Christ and the apostles, and it must be what we trust today if we are going to be Christlike disciples of Christ ourselves.

"A man came – I think it was actually in Philadelphia – on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction – the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

– David Martin Lloyd-Jones,

Preachers and Preaching