

GENESIS 1-3  
Message 7

INTRO: We have been going through the first three chapters of Genesis, and I'd like you to open your Bibles and turn to Genesis 1. Now these are very foundational truths in these first three chapters. Often when a church becomes liberal and moves away from spiritual things, one of the first things under attack will be Genesis 1-3. We cannot do better than to establish ourselves and our young people on Genesis 1-3. If a person understands these three chapters well, one can go through the universities of our land and face anything that is out there. You can be objective and fearless, because there is nothing that can disprove these three chapters.

So let us read Genesis 1:9-10 (read). In the last message we looked at Monday of creation week. This morning we want to begin to consider Tuesday. Tuesday is a very productive day in the creation week. The day earlier God made the first heaven. When you think of evolution, man had to evolve at the right time because the atmosphere in evolution would not have been ready at just any time either. So how does everything evolve at the right time? I wondered about that this week.. Well from the Genesis account we find out how it all works.

So on the day earlier God made the first heaven and prepared it for the existence of man. Man could not have existed otherwise. Now this is the first heaven and it is first, not because it was the first in existence but because it is the first in relation to us and God. In this first heaven we live and move and have our being, and without the right mixture of these gases we could not exist. So with the first heaven prepared for habitation, God will now make the earth habitable. And as was mentioned this morning, when the earth was just finished it was covered with water. Man could not have existed on this earth without having been made differently. So God is now going to prepare this earth for man's existence. The atmosphere, the gases have been prepared and God now will prepare this earth for man's existence.

Now there are three basic stages of matter. There are solids, liquids and gases; that is the air around us. And these gases are also matter. They exist, but gases have no definite shape or volume.

1. The first event of day three (1:9)

- B. Day Three (1:9-13)

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So we're going to look at day three and at the first events of day three in Genesis 1:9. Notice a very profound statement: "And God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear.'" When God said on day two, "Let there be a firmament, it included putting together all the laws that govern the first heaven. It included the mixture of just the right gases and putting in place laws that keep everything intact. You see, take for instance if smoke would hang around in the air every time we burn something. How long until we would have gassed ourselves out of this place. But God put into existence laws that keep constant the right mixture of the gases for us. We take all of this for granted, but there are many things happening all the time so we can exist.

On day three, when God said, "Let the waters be gathered together into one place and let the dry land appear" God is using language understandable to man. He is explaining creation from man's perspective. The laws God put into place on this third day caused the water to be gathered together into one place and caused the dry land to appear. If you and I had been there we would not have seen the laws God put into place. Do you know what we would have seen? We would have seen the waters gathering together into one place and the dry land appearing. So, the explanation of the creation account is a practical account. It is not a scientific account. It is explaining creation from a practical standpoint of view, not from a scientific point of view.

When I considered this in preparation for this message, I stood in awe of a mighty and holy God,

as I considered this day of creation. Here in Genesis 1 we have an account of creation, written in the only way could be understood by all man in all generations. Amazing. If God had written the account of creation in scientific language we might never have been able to understand what He said. Isn't that amazing. God wrote the creation account from a practical standpoint, right down where you and I are. The only way He could write this account and have it useful to all mankind is from a practical standpoint.

Now let me explain what I mean by practical language and scientific language. It was mentioned this morning to us about the sunrise and the sunset. Now is that scientific or practical language? Does the sun rise? Does it set? No. It doesn't rise and it doesn't set. Someone has said if we wanted to speak of this in scientific terms we would call it an earth turn. It's not a sunrise, its an earth turn.

Let me give you a brief example of what Genesis 1:9 might sound like in scientific language. I am not a scientist and am not good with scientific language, but here we go. "And God said, let there be a gravitational field and let it manifest itself by exerting force on free unsupported bodies causing them to move towards earth's centre and let them operate with regard to density, pressure, gravitational intensity and incompressibility and rigidity, exerting  $979.76 \text{ cm/sec}^2$  or  $32144 \text{ sec}^2$  and the name of this acceleration being with latitude or distance from the equator." Now what do you think Moses would have made of that?

Now let me read this verse in practical terms, "And God said, 'Let the waters under the heavens be gathered together into one place and let the dry land appear.'" That is practical terminology. The whole of the creation account is given to us in practical terminology, not in scientific language. I suspect that when God said those words, "Let the waters be gathered together into one place", that He put into operation, gravity. Some say that when God said, "Let the waters be

gathered together into one place", that He raised some parts of the earth and lowered others, and the water ran down. But I see it more as God putting gravity into place. You see, on day one it says, "God created the heavens and the earth." And there were waters on the earth and the Spirit of God moved upon the face of the waters. We do not read that later. Later, when God put gravity into place it was not necessary any more. It pulled the waters down. So earlier the waters that lay over the earth followed the contour of the land. And covered the surface of the earth. When God put into place gravitational laws of course, they gathered to one place. Now the one place is not one sea. We notice that God called these waters seas, plural. More than one sea. The one place is not just one locality on earth. The one place is the lowest place it can go without other things obstructing it.

Amazing, isn't it? God in one brief practical sentence of Scripture explains what would have taken volumes of books to explain to an already educated people if He had done so in scientific language. Here in one sentence we have it in practical language. People from the day of creation to our day have been able to understand the creation account because God explained it in practical language. Now because it is not scientific language, does not mean it is antiscientific. When you speak of the sunrise, you are not speaking anti-scientific. It is simply practical language. And so this account is not anti-scientific. That is, scientifically, you cannot contradict the creation account. It still stands to our day. Now if ever our creation should be taken down, it should be today in our scientific age, should it not? But it cannot be done even to our day.

So I want you to noticed the close of verse 9 (read). This verse closes with the words, "And it was so." This is the first of six times that we will come across those words in the creation account. When God spoke the worlds into existence, when He said for something to be done, it was so.

## 2. The second event of day three (1:10)

So let's look at this second event of this creation part. The second event is naming these waters and the ground that now became visible. God called the dry land earth. Now the study of words is very interesting. I noticed that this morning in the little lesson for the children. The study of words is very interesting. There are laws that govern language that are as absolute as the scientific laws that God put into place. We have already looked at words like day, heaven, and firmament. In the last message I said that only the first heaven is called a firmament and discovered that is not so. The first and the second heaven are both called firmament. They both have matter in them. It is the third heaven that is not a firmament. But that is the distinction between the words heaven and firmament.

Now we did see that one word can mean more than one thing. But we also saw that one cannot have two words that mean the same thing. I have not found, in my years of teaching experience, a contradiction to that statement that two words cannot mean identically the same thing. Now consider this word earth. I noticed this morning this morning that when they spoke of this word earth they spoke about it in several different terms like globe and world. Consider the word earth. In Genesis 1:1 God called the whole mass earth, the water and the ground. Now the dry land has appeared and He calls it earth. Which is earth. The whole globe or the dry land? Well here is one word that has at least two meanings. The whole mass is considered earth, but specifically when we talk about the earth we're talking about the dry land. So it is one word that has more than one meaning. It is the context that helps us determine the meaning of such words.

In Genesis 1:10 it is the specialized word for earth and refers to something in particular. That is the dry land. Now the places where the water were collected were called by God seas. Now Mr.

Wiebe asked this morning how many of you had been to various places. How many of you have been to the sea? God called the gathering together of the waters seas. Now the Hebrew word for sea is yam. Strong's concordance says it comes from a root which means to roar. And when you stand by the sea you know why God called it to roar. If you have seen the tides come in, the sea roars even when there is no wind.

If you have been to the ocean, you will understand why it is called yam, roaring. The oceans are affected by the gravity of the moon and the sun. The roaring of the sea is caused by the turning of the earth and the gravity of the moon and sun. It is very interesting. My brother Ben will buy sea charts and those charts tell you exactly how high and how low the tide will go. It's different every time. And in these charts they can foretell how high and low the tides will be at any specific tide change. You know what happens to people who go the ocean for the first time on a boat? They go to the ocean and find this nice sandy beach and they tie up their boat. And then they play around and when they come back, their boat is way out in the water. The tide has come up. Or they pull up their boat and tie it up. And in the morning, the boat is way up on dry ground and the water is down there. They can't get their boat back until the tide comes up. And sometimes it does not come back high enough and you have to wait for a long time if it is a heavy boat. But in the charts you are told exactly how high and low the tides will go on any given day. Some times you have a six foot tide and the next time a 22 foot tide. All of this because of the gravity that is out there.

So after God brought into existence the seas and the dry land God looked about and saw that it was good. I do have to say I was disappointed when I read in Revelation about the new heavens and the new earth I read that there would be no more sea. I don't know what there will be but it does say there will be no more sea. I cannot imagine earth without a sea. The sea is very fascinating. But I

am sure that if there will be no more sea then  
God has something better in store.

Now Doctor Henry Morris says at the close of  
verse 10,