

## The Day of the Lord (2 Peter 3)

<p style="text-align: center;"><b><u>3:1-7 Mockers in the Last Days</u></b></p> <p><b><u>v1-2 Antidote to Mockers</u></b>          God's Word - Old &amp; New Testament</p> <p><b><u>v3-6 Certainty of their Coming</u></b>  <b>What:</b> deny Christ's coming (v4a),          Creation (v5) &amp; the Flood (v6)  <b>Why:</b> they follow their own lusts (v3)          they maintain all things          continue as from creation (v4)</p> <p><b><u>v7 The Reality of Judgment</u></b>  <b>What:</b> on the present heavens &amp;          earth &amp; on ungodly men  <b>How:</b> destroyed by fire  <b>When:</b> the day of judgment &amp;          destruction</p>	<p style="text-align: center;"><b><u>3:8-13 Manifestation of the Day of the Lord</u></b></p> <p>v8 The Lord's Timing          v9 The Lord's Patience          v10 The Destruction of the Universe          v11-12 The Expected Behavior of God's People          v13 The Motivation for Godly Behavior</p> <p style="text-align: center;"><b><u>3:14-18 Maturity in View of the Day of the Lord</u></b></p> <p>v14 be diligent to be found by Him in peace,          spotless &amp; blameless          v15 regard God's patience to be salvation          v16 don't distort Scripture          v17 be on guard          don't be carried away by error of unprincipled men          don't fall from own steadfastness          v18 grow in the grace &amp; knowledge of our Lord &amp;          Savior Jesus Christ</p>
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<b>Exhortation: The True Christian</b>			
<b>Be Mindful</b>	<b>Be not Ignorant</b>	<b>Be Diligent</b>	<b>Beware</b>
<b>Key to Certainty to the Future</b>			
<b>Last Days Scoffers &amp; the Second Coming (3:1-7)</b>	<b>God's Patience &amp; the Day of the Lord (3:8-10)</b>	<b>Present Conduct &amp; the Eternal State (3:11-13)</b>	<b>The Believer's Hope &amp; Growth in Grace (3:14-18)</b>
<b>Parousia / Day of the Lord</b>			
<b>Consummation / Christ's Coming</b>			

## Background and Setting

**Theme and Purpose:** The theme of Genesis is God's choice of a nation through whom He would bless all nations. Genesis also shows how the sin of man is met by the intervention and redemption of God. Over 2,000 years are covered in Genesis 1-11 (20% of book), while Genesis 12-50 cover less than 300 years. It is clear that Genesis is highly thematic, concentrating on the course of God's redemptive work. Genesis is not a complete or universal history.

Genesis was written to present the beginning of everything except God: the universe (1:1); man (1:27), the Sabbath (2:2-3); marriage (2:22-24); sin (3:1-7); sacrifice & salvation (3:15,21); the family (4:1-15); civilization (4:16-21); government (9:1-6); nations (ch 11); Israel (12:1-3). It was also written to record God's choice of Israel and His covenant plan for the nation, so that the Israelites would have a spiritual perspective on what God is doing with them and how this related to His covenant with them. Because they were preparing to enter Canaan and dispossess the Canaanite inhabitants of their homes and properties, God revealed their enemies' background. In addition they needed to understand the actual basis of the war they were about to declare so that they could live, under Joshua's leadership, in the land promised to their fathers, Abraham, Isaac and Jacob.

Size of the visible universe is about 12-14 billion light years in all directions from the earth. How big is that?

Dr James Dobson: Mathematically, our galaxy is 100,000 light years across which is very small compared to the universe. If we shrink that down to 1 inch in diameter, then the visible universe is 2 miles in all directions from the earth. There is another galaxy every 7-9 inches throughout that 4-mile diameter Note that there is also no thinning out of galaxies to the edges of the universe

In Scripture, Creation is attributed to each of the Three Persons of the Godhead.

**The Father** - Acts 4:24b – "O Lord, it is Thou who didst make the heaven and the earth and the sea, and all that is in them"

**The Son** - Colossians 1:16 - For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created by Him and for Him.

**The Spirit** - Psalm 104:30 - Thou dost send forth Thy Spirit, they are created; And Thou dost renew the face of the ground.

## Who made the World?

R.C. Sproul, part theologian and part philosopher, says there are only four options for the origin of the universe. You only have four.

Option number one, the universe is an illusion, it doesn't exist.

Option number two, it is self-created.

Option number three, it is self-existent and eternal.

Option number four, it was created by someone who is self-existent.

He says, "I have puzzled over this for decades and sought the counsel of philosophers, theologians and scientists. I have been unable to locate any other theoretical options that cannot be subsumed under these four options. That's all you've got." Then Sproul says, "Option number one must be eliminated for two reasons First, if it's a false illusion, then it isn't an illusion. If it's a true illusion, then someone or something must be existing to have that illusion. If this is the case then that which is having the illusion must either be self-created, self-existent, or caused by someone ultimately self-existent. So therefore everything is not an illusion."

Secondly he says, "You can eliminate number one, the illusion theory because if we assume the illusion is absolute, that is nothing does exist, including that which is having the illusion, then there is no question of origins even to answer because literally nothing exists. But if something exists, then whatever exists must either be self-created, self-existent, or created by someone who is self-existent."

Concerning option two that the universe created itself. That is contradictory and logically impossible. Sproul says, "In essence, self-creation requires the existence of something before it exists." You can't create yourself unless you exist to create yourself. "Self creation is a logical and rational impossibility, for something to create itself it must be before it is. This is impossible...it's impossible for solids, liquids and gases, it's impossible for atoms and subatomic particles, it is impossible for light, it is impossible for heat, it is impossible for God. Nothing anywhere any time can create itself because if it could, it would have to exist before it created itself."

When scientists say, "Well, fifteen to twenty billion years ago the universe created itself," what are they saying? They're saying nothing exploded into something. That is a logical impossibility. To retain a theory of self-creation is totally irrational and rejects all logic. Such a theory can be believed but it can't be argued reasonably.

What about option three, that the universe has always existed and it is eternal. That can be easily disproved. You're not eternal, and neither am I. We didn't always exist. There was a time when we didn't exist. There was a time when our children didn't exist. There are all kinds of things in this world that once did not exist. In fact, everything around us once did not exist. How could the universe exist forever and then do in time, i.e. create life, what it had never done forever? If the universe always existed, then everything in it always existed. And we know everything in it didn't always exist because you and I didn't always exist, our parents will verify that. You cannot be born and be always existing. Cars and watches and chairs and all that were brought into existence at some point in time.

Option 1, option 2, option 3 are impossible. We're left with only one possibility, the universe exists because it was created by someone who existed before it existed, a pre-existing intelligent power, namely God. Matter can't create itself, only an eternal pre-existing God could create. The sin of evolutionists is described in Rom 1:18-23.



# Genesis: The Book of Beginnings

Focus	Four Great Events								Four Great Persons				
<b>Divisions</b>	1	2	3	4	5	9	10	11	12	25:19	27	37:2b	50
	<b>Creation</b>		<b>Fall</b>		<b>Flood</b>		<b>Nations (Babel)</b>		<b>Abraham</b>	<b>Isaac</b>	<b>Jacob</b>	<b>Joseph</b>	
<b>Topics</b>	<b>Primeval History of Humanity</b>								<b>Patriarchal History of Israel</b>				
	<b>Beginning of the Human Race</b>								<b>Beginning of the Hebrew Race</b>				
<b>Locations</b>	<b>East (Eden to Ur)</b>								<b>West (Canaan to Egypt)</b>				
<b>Time</b>	<b>2,000 + years (20% of Genesis)</b>								<b>About 286 years (80% of Genesis)</b>				

**Author:** Moses

**Date written:** after 1445 BC

**Theme:** Israel's Origin & Early Years

**Purposes:** 1) to present the beginning of everything but God  
 2) to record God's choice of Israel & His covenant plan for the nation  
 3) to show how the sin of man is met by the redemption of God

## Models of the origin of the universe by Dr John Rankin

<http://www.answersingenesis.org/creation/v2/i2/universe.asp>

Taken from an address to the first public meeting of the Victorian branch of the Creation Science Association. The author is Dr. John Rankin. He received a Ph. D. in mathematical physics in the field of cosmology for a thesis entitled 'Protogalaxy Formation'.

It is human nature to be curious about how things began. Here we shall consider the question of the origin of all things, the origin of the Universe. The scale of this subject is stupendous. On this cosmological scale our floating life station, planet Earth, is totally insignificant, having a radius of only six thousand kilometers. Likewise for the Moon, the Sun, and the whole Solar System which, discounting the comets, is contained within a radius of only 6 billion kilometers. (The American 'billion' is used here which is a thousand million and is equivalent to the English 'milliard'.) In considering the origin of the Universe, even objects the size of our Milky Way galaxy with its billions of stars contained within a radius of a billion billion kilometers are of insignificant size. We are considering here the origin of all the galaxies constituting the metagalaxy (i.e. the whole known universe) so it is appropriate here to reflect on the nature of the metagalaxy.

Firstly its mind-boggling size. The biggest optical telescopes reach out through the depths of space to a distance of 10 billion light years, and a radio telescope such as the Australian telescope of Parkes observes celestial objects up to one and a half times this distance. Let's do a quick metric conversion. A light year is the distance light can travel in one year, which is about ten thousand billion kilometers. So the known Universe has a radius of 150 thousand billion billion kilometers.

Secondly, the mass of the metagalaxy is calculated to be 10 billion billion billion billion tons. Yet if this enormous mass were evenly distributed over the entire volume of the metagalaxy we would have a better vacuum than can be produced in the laboratory! This gives us some idea of the size of the Universe.

Thirdly, the known universe consists of a billion swirling galaxies each as distinctly different as the humans populating the planet Earth, and each consisting of a hundred billion stars, again each distinctly different. Now when reflecting on the magnitude of the Cosmos, we should also take into account, apart from its intricate structure and the precision of its motions, the enormous amount of information being exchanged within it. For example electromagnetic radiation (i.e. light) from stars informs us of their temperature, radius, chemical composition, motions and so forth. Pulsars, quasars, neutron stars, black holes and other exotic celestial objects emit signals at colossal power rates. There are neutrino signals and information speeding around the universe in gamma rays and gravitational radiation.

## Counting the stars by Werner Gitt

<http://www.answersingenesis.org/creation/v19/i2/stars.asp>

*The vastness of the universe is cause for joy, not loneliness*

People have always been fascinated by the stars and many have tried to count them. When God promised Abraham that he would have innumerable descendants, He drew a striking comparison: 'Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be' (Genesis 15:5).

The total number of individual stars visible in both the northern and the southern celestial hemispheres is about 6,000. Thus, on a clear night one can see at most 3,000 stars at the same time. Is that all? With the advent of telescopes, very many previously unknown stars were discovered. Galileo (1564–1642), using his homemade telescope, saw a ten-fold increase in the number of visible stars, up to 30,000.

Today, the local Milky Way galaxy (of which our sun is a part) has been found to contain 200,000 million stars. What an astounding result! If somebody could count three stars per second, after 100 years he would have counted less than five percent of this number.

Our galaxy comprises not only an unimaginable host of stars, but the size of this bright starry band in the sky is also astounding. Its diameter is said to be 100,000 light-years.

Astronomical distances are too large to be measured in kilometers, so light-years are used instead. One light-year is the distance that a light ray travels in one year. At a speed of 300,000 kilometers (186,000 miles) per second, it amounts to 9.46 million million kilometers (5.87 million million miles).

Can we really grasp such an immense size? And this is not the only galaxy. With the naked eye we can see three more, namely the two Clouds of Magellan near the southern celestial pole, and the Andromeda galaxy in the constellation of the same name. The Andromeda galaxy is thought to be 2.25 million light-years from us.

Its total light emission is equal to 2,500 million times that of the sun. However, at this distance stars (as opposed to galaxies) having the same luminosity (light output) as the sun can no longer be proved to exist by the use of optical telescopes. The Andromeda galaxy is the most distant object in the universe that can be seen by the naked eye, except for the occasional supernova.

Numerous other galaxies have been discovered by means of the prolonged exposure of photographic plates. The total number discovered thus far is probably in the region of several hundred thousand million, and it may even amount to a few million million.

The total number of stars in the observable universe is estimated to be  $10^{25}$  (1 followed by 25 zeros). Nobody knows the actual number.

What does the Bible say about the number of stars? Jeremiah writes: 'As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant' (Jeremiah 33:22). At that time, when men of learning were convinced that there were only about 3,000 stars, Jeremiah wrote that nobody would be able to count the stars.

...It is noteworthy that only now in the 20th century can we fully appreciate the astronomical import of such biblical affirmations. It behooves us to trust biblical pronouncements in other cases as well.

Let us now try to visualize the above-mentioned number of stars (i.e.  $10^{25}$ ). No human being lives long enough to count such a large number, so we will use a computer, one of the fastest ones available. It can do 10,000 million calculations in one second, which is extremely fast! Even at this great speed it would require 30 million years of non-stop counting to count the stars, but no computer could last as long as that. God has foretold the result of such an endeavour through His prophet Jeremiah; the stars are, to all intents and purposes, countless, says the Bible, just like the sand grains on the seashore.

Isaiah tells us that God's thoughts and ways are far higher than ours (Isaiah 55:8–9). Not only are His thoughts higher than ours, they are also much faster. He can count the stars! And He has done exactly that; He even gave each one a name: 'He telleth the number of the stars; he calleth them all by their names' (Psalm 147:4). The very next verse emphasizes His greatness: 'Great is our Lord, and of great power: his understanding is infinite.'

And yet He is also concerned about each and every human being. This is clearly expressed in Psalm 8:3–6:

'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.'



## The Second Day of Creation

According to Dr Kurt Wise, he believes that angels were created either on the first day or early on the 2nd day (Ps 104:4; Heb 1:7; 2Cor 11:14; Job 38:4-7).

The word "expanse" is the Hebrew word *raqia*. It means... "expanse", "spread out thinness". The Jews would know from the usage of this word what it means. They know it from the verb, *raga'*, found in Exodus 39:3

Then they hammered out gold sheets and cut them into threads to be woven in with the blue and the purple and the scarlet material, and the fine linen, the work of a skillful workman.

The picture is of a thin area that God just cuts right through the waters that surround the earth. All the way around the earth is this water and God just cuts as if you would go in there with a knife and just cut all the way through that sphere of the undifferentiated mass of elements of the earth, separating it into two parts.

Expanse is intended to convey the idea of space and is called "Heaven", i.e., the space above us. Heaven is *shamayim* and it literally means the sky, or the skies. It refers to the universe and the space above us. So there was no heaven, there was no space as we know until the second day.

It seems best to understand that that water goes all the way up beyond the stellar heavens because the space between the upper water and the lower water is called the expanse or space. It's called heaven, and it's where the light is and it's where, later on, the stellar bodies, the celestial bodies, the sun, the moon, the stars, are all placed. So part of that water goes to the infinite ends of the universe in some fashion. But God then leaves the earth still engulfed in water but He has created a heaven, that heaven then is filled with light when you come to the end of day two.

"And it was so" is used in v9, 11, 15, and 24 to affirm something that is fixed, something that doesn't change. There is no such comment in verse 3. God said, "Let there be light, and there was light" and it doesn't say, "And it was so." Why? You can't say "And it was so" after v3, "Let there be light and there was light," because there was light and darkness, light and darkness, day and night, it's not fixed. But when God created the heavens, that's fixed. "And it was so" lends itself to the understanding of the firm and fixed and unchanging nature of that element of creation (Job 26:7-8). By the way, God doesn't say it was good yet. He will say it was good in verse 10 only after it was finally shaped into its habitable condition.

## The Third Day of Creation

The earth is still engulfed in water but beneath the water is the solid matter hidden beneath the waters covering the earth. God then commands these waters that cover the earth to be collected or gathered into one place so that the dry land appear can appear.

Can you even begin to fathom the cataclysm that occurred when that was spoken by God? All of a sudden the material that is in its unformed condition, buried under the depths of the surface sea starts to move. And all of those necessary elements start to work to produce land, to push up to create the surface of land. The water moves, gathering itself into one place. Tremendous chemical reactions get under way as the elements combine with each other to form the complex of minerals, the complex of rock and soil, making up the solid earth as to its crust and its mantle and its core. Just a staggering act of creation.

Henry Morris writes, "Great earth movements got under way. Surfaces of solid earth appeared above the waters and an intricate network of channels and reservoirs opened up in the crust to receive the waters retreating off the rising continent."

At this time the continent, perhaps only one continent, rises and all the water is gathered into one place. The water is assembled not only in one great sea, but assembled certainly into numerous distinct basins. The gathering of the waters is a plural term. There were multiple waters. They were all gathered so that they touched each other in the sense that they were all connected. There would have been underground reservoirs, there would have been underground tubes, streams and rivers and springs and fountains but all connected together. All the water flowing everywhere in the earth interconnected. This is different from our post-flood seas. Everything changed at the time of the Flood.

The clear testimony of Scripture is that God created all of this instantaneously (Job 38:8-11; Ps 104:5-10; Prov 8:27-31). We now have a tripartite universe: earth, sea, heaven. And God could say it was good because it had reached the point where it could contain and sustain life.

We now have a tripartite universe: earth, sea, heaven. And God could say it was good because it had reached the point where it could contain and sustain life.

God moved into the second phase of creation on Day 3 and created the two types of vegetation: plants which have the seed in it and trees which has the seed in its fruit (v29).

Three times God repeats "Plants yielding seed" (v11,12,29) and trees which bear fruit (v11,12,29) to let us know that the vegetation was capable of reproduction. He made full-grown, fully-mature vegetation with seed in it that could be dispersed.

That's the way the whole of creation was made, and it was made mature. When man was created he wasn't created as an infant, had to grow. He was created as a full-grown man. Everything was created full-grown.

The Hebrew word for "kind" is *min*, indicating the limitations of variation. A plant can only bring forth something of its own kind. A tree can only bring forth something of its own kind. It only has the capacity to function on the basis of the genetic code that is in it.

This eliminates any possibility of an evolutionary process because whatever the plant is and whatever the tree is, it can only reproduce after its own kind. To say that all living things come from a common ancestry is refuted by the ten-times repeated phrase "after its kind...after its kind."



### The Third Day of Creation

Example: We are made up of amino acids and our bodies, no matter what we put in it will only reproduce more of you. Amino acids are called the building blocks of life. Even if you decide to eat fried chicken the rest of your life, 20 years from now, you would not cluck or grow feathers. No combination of chicken amino acids and human amino acids will produce Big Bird. All you will ever produce is more of you no matter what goes in. That's what it means "after their kind".

1Cor 15:38-39 - 38 But God gives it a body just as He wished, and to each of the seeds a body of its own. 39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.

And God is saying there are distinctions. There are designs beyond which any living organism cannot pass.

Seed is clearly the ability to reproduce a form of life in its own likeness. Henry Morris says, "Implanted in each created organism was a seed programmed to enable the continuing replication of that same organism. The modern understanding of the extreme complexities of the so-called DNA molecule and the genetic code contained in it has reinforced the biblical teaching of the stability of kinds. Each type of organism has its own unique structure of the DNA and can only specify the reproduction of that same kind. There is a tremendous amount of variational potential within each kind, facilitating the generation of distinct individuals and even of many varieties within the kind, but nevertheless precluding the evolution of new kinds. A great deal of horizontal variation is easily possible but no vertical changes."

### The Fourth Day of Creation

All of this flow of creation is introduced with this little phrase "then God said," (v 3, 6, 11, 14, 20, 24, 26, 29) - always the mode of creation, always the means of creation, "Then God said." God simply said it and it came into existence - what has been called "divine fiat creation." (Psalm 33:6-9)

In other words, it didn't change, alter, develop or wane. He spoke it into existence and everything stayed exactly the way He spoke it into existence - the sun, moon, stars, the billions upon billions of galaxies, all the gases, atoms, components out there.

### The Fifth Day of Creation

The diversity and the complexity of the created order speaks of the immensity of God's intelligence. It is staggering how as you begin to look at the creation with any kind of thought, any kind of depth, you come face to face with the immensity of the intelligence and power of God.

Here are some examples of the complexity and diversity of God's world taken from John MacArthur's messages plus facts from Answers in Genesis and other creation websites.

Some birds navigate by the stars when migrating. How do they know how to do that? In fact, birds raised from eggs inside a building where they have never seen the sky, can orient themselves toward home when shown an artificial sky representing a place they've never been.

Moths have two ears. Mites, little microscopic bugs, like to live in a moth's ear. But interestingly enough, mites occupy only one ear of a moth. If mites get in both ears, the moth can't fly, so scientists find mites only in one ear. How do the mites know that one ear is occupied?

And then the fascinating bombardier beetle has two chemicals in his little body which mix perfectly and at the right moment combine outside his body when they're fired and they intersect, they explode in the face of the enemy. That's why they're called bombardier beetles. However, the two chemicals that create an explosion outside the body never combine prematurely to blow up the beetle. And by the way, how did the beetle evolve those explosives and keep them separate?

Your heart about the size of your fist weighs less than a half a pound, pumps 1800-plus gallons of blood a day and does enough work in twelve hours to lift 65 tons off the ground.

What about very small things like the atom which is invisible. Atoms are so small that it takes three atoms to make up one water molecule. And if you were to take every water molecule in one drop of water and blow them up so that each molecule was the size of a grain of sand, you would have enough grains of sand to make a road one-foot thick, one half mile wide that would go from L.A. to New York City (2463 miles or 3961 km). That's how many molecules in a drop of water and there's three atoms in every molecule. Yet the atom is mostly empty space. The actual material in the atom takes up only one trillionth of the atom's volume. When atoms combine, they only join together at their outer electron orbit and what makes matter seem solid are the motions within the atoms, which means that everything is mostly empty space.

If the average person had all the space squeezed out of him, how much volume do you think he'd occupy? If you had all the space squeezed out of you, you'd be lost on the head of a pin, for you could only occupy one one-hundred millionth of a cubic inch. So when somebody comes along and says you're nothing, they're right.

A full cubic inch of that material in the atom would weigh a billion pounds.

A teaspoon full of water contains a million-billion-trillion atoms.

If this is not staggering, what is?

GOD has left in the created world these amazing evidences of His power and nature.



## The Wheel of Life

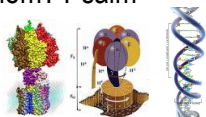
The wheel of life that scientists call is found in the enzyme ATP synthase. Its structure has only recently been elucidated and has won a joint Nobel Prize in 1997 for two scientists, Paul Boyer of the U.S.A., and John Walker of the U.K. The wheel in this enzyme rotates at about one hundred revolutions per second. This miniature motor is 200 thousand times smaller than a pin head and it's revolving a hundred revolutions per second. Every cell in your body and every cell in every living thing has thousands of these motors, every cell in every living thing has thousands of these motors in just one cell. Someone estimated that your body has ten quad-drillion little motors.

The ATP motor's job is to make the molecule A Denosine triphosphate, ATP, from A Denosine diphosphate, ADP and phosphoric acid, a synthesis which requires an input of energy. The ATP can then break down to ADP again giving up the energy by coupling itself to another chemical process within the cell which requires the energy in order to react. So energy is directed and the products are recycled constantly, constantly in that little tiny motor of which you have ten quad-drillion going on all the time.

Says Dr. Walker, "We require our body weight in ATP every day." So the little motor has to reproduce your entire body weight every day. We're turning over that amount of ATP, cycling that energy, to keep ourselves thinking and walking around doing whatever we do. If we have a lazy day, we will only use about half our body weight of ATP, but if we work hard, up to one ton of ATP is recycled in a day.

In 1993 Professor Boyer deduced by indirect means how ATP was produced. But it was left to Dr. Walker in 1994 to provide the first detailed picture of how the motor works. He used Xrays and an electron microscope to take an atomic snapshot. And then some Japanese fellow came along in 1997 with a tiny florescent filament attached to the electron microscope so that the motor could be seen spinning under the microscope. These extremely complex little spinning motors are brilliantly designed. Each motor is built from 31 separate proteins. And remember, this is 200 thousand times smaller than the head of a pin. And they have 31 protein components that are made from thousands of precisely arranged amino acids.

These little machines are producing with every turn of the wheel at some hundred revolutions per second, they are producing the necessary energy cycle to keep you alive and keep you functioning. "It's incredible", says Dr. Walker, "to think of these motors of life spinning around in all the cells of our bodies." And they are spinning in all the cells of everything that lives. Who designed these little wheel motors? Who energized them? Psalm 139:14 says, "We were fearfully and wonderfully made."



## The Sixth Day of Creation

Cattle is a word that speaks of animals which can be tamed and domesticated for man's use, like goats and cows which produce milk and animals that could be ridden.

Creeping things refer to anything that creeps or crawls on the ground, (insects), small animals with short legs who appear to be scurrying across (like rabbits) and as animals with short legs whose bellies are not far from the ground (rodents, snakes, amphibians).

The beasts of the earth would be four-legged animals of some size which are generally not tamed, e.g., lions, bears, elephants, rhinos, hippos, tigers, etc. This groups would be the large mammals that roam the earth in an untamed or wild form.

There are domestic animals and there are non-domestic animals. There are those that are above ground and there are those that are creeping and crawling around on the ground.

God has spent a little over 5 days preparing the house that man would live in. Man was the apex of God's creation. Man will be part of God's redemptive purpose in the mind of God. Everything else in the universe will perish. The stars will fall, the sun will go out, the moon will come to an end. The whole universe will roll up like a scroll. The whole creation will melt with fervent heat. Everything that lives on this earth, every green thing, every plant, every tree, every occupant of the sea, every occupant of the sky and every land animal, every creature anywhere in the universe will die at the end of its life and go back to dust and go out of existence. But not man.

Man is the main character and the whole unfolding of creation is to create a theater in which the great redemptive saga can be played out as God seeks a bride for His Son, as God seeks to demonstrate His grace and mercy and compassion and saving power to a universe of angels as well as men.

## The Seventh Day of Creation

The seventh day is a special day, set apart from the other days and elevated. God made it specially to be holy, and then He declared it to be holy. So it is doubly set apart by His making or design and by His declaration.

There are three reasons why it is unique, as indicated by three verbs in this passage. The verb "completed" (v1), "rested" (v2), and "blessed" (v3). Each of these three verbs was associated with the seventh day explicitly and with .

Also, each of those three verbs is associated with the work of God (repeated 3x in v2-3).

"By the seventh day, God completed His work which He had done." It is clear by the language here that the entire work of creation was completed - that's what the Hebrew term means. The entire work of God was completed. So that on the seventh day, it had been already completed and God rested.



# The Natural Incommunicable Attributes of God

1. Omniscient	2. Omnipotent	3. Omnipresent
<p><b><u>Definition:</u></b> That perfection of God whereby He, in an entirely unique manner, knows Himself &amp; all things possible &amp; actual in one eternal &amp; most simple act</p> <p style="text-align: center;"><b><u>Its Nature</u></b></p> <ol style="list-style-type: none"> <li>1. It is archetypal</li> <li>2. It is characterized by absolute perfection</li> <li>3. It is complete &amp; fully conscious</li> </ol> <p style="text-align: center;"><b><u>Its Extent</u></b></p> <ol style="list-style-type: none"> <li>1. He sees all things (Pr 15:3)</li> <li>2. He knows all things (Ps 147:4; Mt 10:29,30)</li> <li>3. He knows mankind               <ol style="list-style-type: none"> <li>a. our thoughts (Ps 139:2b; 44:21)</li> <li>b. our words (Ps 139:4)</li> <li>c. our deeds (Ps 139:2a,3; Rev 2:2,9,13,19; 3:1,8,15)</li> <li>d. our sorrows (Ex 3:7)</li> <li>e. our needs (Mt 6:32)</li> <li>f. our devotion (Gen 18:17-19; 22:11-12; 2 Ch 16:9)</li> <li>g. our frailties (Ps 69:5)</li> <li>h. our foolishness (Ps 69:5)</li> <li>i. His own (Jn 10:14; 2 Tim 2:19)</li> </ol> </li> <li>4. He knows the past, present &amp; future (Ac 15:18)</li> <li>5. He knows that might or could have been (Mt 11:23)</li> </ol> <p style="text-align: center;"><b><u>Application</u></b></p> <ol style="list-style-type: none"> <li>1. Prayer</li> <li>2. Rest in God's love</li> <li>3. The futility of hypocrisy</li> <li>4. Surety of finding God's wisdom</li> <li>5. Confidence amidst difficulty</li> <li>6. Comfort for every situation</li> </ol>	<p><b><u>Definition:</u></b> That perfection of His Being by which He is the absolute &amp; highest causality</p> <ol style="list-style-type: none"> <li>a. <u>the absolute power of God</u> = God is able to do that which He will not do, but is possible to be done</li> <li>b. <u>the ordinate power of God</u> = God does what He has decreed to do</li> </ol> <p style="text-align: center;"><b><u>Misconceptions and Difficulties</u></b></p> <ol style="list-style-type: none"> <li>1. While God's power extends beyond that which is actually realized, there are many things which God cannot do. He cannot sin, change or deny Himself.</li> <li>2. God's power does not extend to anything which is self-contradictory.</li> <li>3. Certain limitations are self-imposed.</li> <li>4. He frequently acts through ordinary measures.</li> </ol> <p style="text-align: center;"><b><u>Its Expression</u></b></p> <ol style="list-style-type: none"> <li>1. God's power in creation (Ps 89:11-12)</li> <li>2. God's power in preservation (Ps 36:6)</li> <li>3. God's power in government</li> <li>4. God's power in judgment</li> <li>5. God's power in salvation</li> <li>6. God's power in the resurrection</li> </ol> <p style="text-align: center;"><b><u>Application</u></b></p> <ol style="list-style-type: none"> <li>1. Tremble before such a God (Ps 2:12)</li> <li>2. Adore such a God (Ex 15:11)</li> <li>3. Trust in such a God (Ps 27:1; Eph 3:20-21)</li> <li>4. Hope in such a God</li> <li>5. Rest in God's power for victory</li> <li>6. Humble yourself (1 Pet 5:6)</li> </ol>	<p><b><u>Definition:</u></b> God, in the totality of His essence, without diffusion or expansion, multiplication or division, penetrates &amp; fills the universe in all its parts</p> <ol style="list-style-type: none"> <li>a. <u>God's immanence</u> = His nearness to &amp; pervasion of, everything, organic &amp; inorganic (Col 1:17)</li> <li>b. <u>God's transcendence</u> = His detachment, as self-existent, from His creatures (Ps 139:7-12)</li> </ol> <p style="text-align: center;"><b><u>Common objections</u></b></p> <ol style="list-style-type: none"> <li>1. If God is everywhere, He must be impure. Never! e.g. sunbeam shining on a pile of rubbish</li> <li>2. How can God be near &amp; far when He is everywhere all the time – a relational nearness</li> </ol> <p style="text-align: center;"><b><u>Application</u></b></p> <ol style="list-style-type: none"> <li>1. Unbroken communion with God</li> <li>2. God's abiding presence</li> <li>3. Resisting temptation &amp; pursuing godliness</li> <li>4. Enduring suffering</li> </ol>

God's Natural Incommunicable Attributes	God's Moral, Communicable Attributes	
4. <b>Eternal</b> - God has no beginning or end	1. <b>Holy</b> - God is a morally excellent perfect being	7. <b>Loving</b> - God's love is not based on the worth or merit of the object
5. <b>Immutable</b> - God never changes a. in His essence (Mal 3:6) b. in His attributes (Jer 31:3; Ps 100:5) c. in His counsel (Ps 33:11; Heb 6:17) <b>Application</b> a. comfort b. encouragement to prayer c. terror for the wicked	a. <b>Its Nature:</b> 1) The Majestic Holiness - produces awe in man 2) The Ethical Holiness - produces awareness of sin in man b. <b>Its Manifestation:</b> 1) in the moral law 2) in His dealings with man 3) in Jesus Christ 4) in His works 5) in the church 6) at the cross c. <b>Application:</b> 1) proof for the divine inspiration of scripture 2) no acceptance with God on basis of man's work 3) utter reverence 4) desire for conformity to Christ	<b>Definition</b> a. Love is unselfish concern for another's welfare b. Love is seeking the highest good of another
6. <b>Incomprehensible</b> - God is beyond the understanding of men		8. <b>Good</b> - that perfection of God which prompts Him to deal bountifully & kindly with all His creatures
7. <b>Self-existent</b> - God depends on nothing for His existence beyond Himself <b>Philosophical Arguments</b> a. universal belief argument b. cosmological argument c. ontological argument d. anthropological argument		9. <b>Wrathful</b> - God has a hatred for all that is unrighteous (Ps 5:5; 7:11; Pr 6:16-19)
8. <b>Self-Sufficient</b> - God brings about His will without any assistance		10 <b>Truthful</b> - whatever God says is truth
9. <b>Infinite</b> - God has no limits	2. <b>Righteous</b> - God always does the right thing	11. <b>Faithful</b> - God is always true to His promises <b>Illustrations:</b> God is faithful in: a. preserving His people b. disciplining His people c. glorifying His people <b>Applications:</b> a. no worries b. no murmurings c. increasing confidence in God
10. <b>Transcendent</b> - God is above all His creation & exists totally apart from His creatures or creation	3. <b>Just</b> - God is fair in all His actions	12. <b>Jealous</b> - God is unwilling to share what is rightfully His
11. <b>Sovereign</b> - God is in control, He is totally supreme over all His creation <b>Examples of God's sovereignty</b> a. angels      b. Adam c. Israel      d. His elect	4. <b>Merciful</b> - God is actively compassionate	
	5. <b>Long-suffering</b> - God's righteous anger is slow to be kindled	
	6. <b>Wise</b> - God's wisdom causes Him to choose righteous ends	

## Psalm 104

- I. An allusion to the work of the “first” day, v2-5 (cf. Gen 1:1-5)
- II. An allusion to the work of the “second” day, v6-9 (cf. Gen 1:6-8)
- III. An allusion to the work of the “third” day, v10-18 (cf. Gen 1:9-13)
- IV. An allusion to the work of the “fourth” day, v19-23 (cf. Gen 1:14-19)
- V. An allusion to the work of the “fifth” day, v24-30 (cf. Gen 1:20-23)
- VI. Call to Worship & Praise the Lord (v31-35)
  - A. The splendor of his majesty in the upper world (v1-4)
  - B. The creation of the sea and the dry land (v5-9)
  - C. The provision he makes for the maintenance of all the creatures according to their nature (v10-18,27-28)
  - D. The regular course of the sun and moon (v19-24)
  - E. The furniture of the sea (v25-26)
  - F. God's sovereign power over all the creatures (v29-32)
  - G. Continue Praising the LORD (v33-35)

## The Flood

The flood is a catastrophic event that left many evidences in our world. But because of unbelief, men see but they do not see; they hear but they do not hear.

Genesis 7 is the Biblical Account

Our Lord Jesus, who calls Himself “the Truth”, spoke about the Flood and affirmed the Genesis account of the Flood. Write down your response to His words. Will you believe Him or will you choose to believe those who say that there is no flood? - Matthew 24:37-39; Luke 17:26-27

New Testament doctrines and the creation basis by Rev. D. Swincer

\* <http://www.allaboutcreation.org/the-flood.htm>

Creation: Where's the Proof? by Ken Ham

\* <http://www.answersingenesis.org/creation/v22/i1/creation.asp>

