



The Sermon

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Genesis 1:6-19

"The Universe Takes Shape"

May 30, 2021

TRANSCRIPT

So, Genesis chapter 1. I want to begin by reading the passage. The title of this message is "The Universe Takes Shape." Genesis chapter 1, beginning in verse 6. And if you're new to Trinity, we just started a verse by verse study through the entire book of Genesis; and the last two Sundays, I've been able to preach through the first five verses. And so today we're going to look at verses 6, and we'll see how far we go.

This is God's word, beginning in verse 6: "Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.' God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day.

"Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

"Then 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; and let them be for lights in the expanse of the heavens to give light on the earth'; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day." This is the reading of God's word. Let's go to the Lord in prayer.

[Prayer] Father, we recognize that this is Your word; it is divinely inspired. And as Moses was in his wilderness wanderings, You had him record this book, the next four books: the Law, the Pentateuch. And, Lord, You revealed to Moses this account, such that Moses would write it down; and it has been preserved for almost 3,500 years. It's been passed down through the centuries. And now here it is. It has come to us, it is placed in our lap, and it is our privilege now to study and to dig into what was recorded so long ago, a recording of what took place even further long ago. So, we thank You for this record. We would not know how the world began, except You as the Creator reveal it to us through your servant Moses. Father, we ask now for Your assistance as we study Your word. In Jesus' name. Amen.
[End]

No one would ever pick up a Bible and read Genesis 1 and come up with the theory of evolution, it would just be totally impossible. And no one would simply read Genesis 1 and conclude that Genesis 1 took place over billions of years. That would never enter anyone's mind if the Bible is your source of truth. No one would ever conclude from Genesis 1 that particles became slime, and slime became tadpoles, and tadpoles became apes, and apes became humans.

Where on earth would that come from? Certainly not from the Bible, and certainly not from the mouth of God. No, no one would ever concoct a theory like that. You would have to appeal to a higher authority in your life

than to look to God. You would have to look to man, certainly not to God, who has recorded in His word; because if all you did was pick up the Bible and read just Genesis 1, just this one chapter, and if you had a clear head and a receptive heart, you would conclude that the Bible means what it says and says what it means, that the universe was created directly by God in six consecutive 24-hour days. If you believe that the Bible is the infallible record of the living God, then you would take this at face value for how God has written it.

You may say, "Well, what about science?" Listen, science cannot even decide if mass work. Selah, pause and meditate. Science cannot even decide if the vaccine works. Science cannot even decide if two mass and the vaccine work. Why would you be appealing to science to be the authority over your life when God has spoken in crystal clear fashion? It's not hard to understand Genesis chapter 1, it's just hard to swallow. But once you come to the fourth word in the first verse, if you'll buy into the fourth word, nothing is hard for you to accept. Once you believe in God, once you believe that there is a God who exists, once you believe that there is a God who speaks and it comes to pass, once you believe in a God who has a sovereign will and omnipotence that nothing is impossible for Him, then Genesis chapter 1 is really very easy for you to accept as it is written, without any need to rewrite this chapter.

Now as we've been looking at Genesis chapter 1 we've already noted the first five verses, and they describe the first day of creation: Day One, morning and evening. Day One, one day. And now as we come to verse 6, we come to Day Two, and I want you to, first - the first heading is: "Day Two: The expanse in the sky. Day Two: The expanse in the sky," verses 6 through 8.

So verse 6 begins with a very important word. It's the word "then." Right then, not a billion years later, not billions of years later, then. Right then, after God concluded the first day, "Right then, God said, 'Let there be an expanse in the midst of the waters.'" God immediately continues His process of creation, and He says, "Let there be an expanse in the midst of the waters."

The word "expanse" here literally means something that is spread out. It means the spreading of something so that it overlays something else. It's in an extended surface; and in the margin of your Bible it may have a synonym for "expanse." You may have "firmament" out in the margin. And what this is is a vast layer above the earth. It is the atmosphere surrounding the earth, the breathable atmosphere. And in verse 8 it'll be called "heaven"; but when we get to verse 8, I'm going to distinguish that there are three layers of heaven according to the New Testament. This would be the first layer, the second is outer space, and the third layer of heaven is where God dwells upon His throne.

And so when we read, for example, in verse 8 where, "the expanse He called heaven," it's not referring to the third heaven, it's not referring to the second heaven. Remember Paul in 2 Corinthians 12:2 said he was caught up into the third heaven and he had visions in heaven. No, this is what we would call the foundational level of what is above the earth, and that is the atmosphere. And in verse 20 it will be called "where the birds fly." So it's the atmosphere above the earth. God says, "Let there be an expanse, an atmospheric condition in the midst of the waters." There'll be a separation of the waters.

Now there are waters at this point that are covering the earth, a global ocean. Everything is submerged under water. There is no land that is appearing anywhere at this point in the sequence of creation. "Let there be an expanse in the midst of the water," so that there'll be a separation between the waters that are on the globe surrounding the globe and waters that are like water vapors up higher.

So there is a separation. And He goes on to say in verse 6, "Let it" - referring to the expanse - "separate the waters from the waters. Let it separate the waters that are on the earth engulfing the planet, everything submerged under water, let it be separating those waters from the waters that are in the atmosphere above, such that it is creating now a breathable condition for plant life, animal life, and human life to be able to function

and to live." And so what God is doing at this point is God is preparing the planet for life.

So in verse 7, "God made the expanse," - "expanse" again refer referring to the atmospheric level surrounding the earth. And He separated the waters which were below the expanse that would be the global ocean that encompasses the whole of the planet from the waters which were above the expanse. And there would be possibly something like a protective water vapor-like canopy that was in the sky above.

Now what's interesting, when we later turned to Genesis 7 and the account of the flood, a flood that would drown the entire human race and would cover the entire earth, it says in Genesis 7:11, "The floodgates of the sky were opened." And then in the next verse, verse 12, it says, "The rain fell upon the earth for forty days and forty nights." So there was so much water up in the atmosphere that in the days of the flood, not only were the bottoms of the deep opened up, and water inside the planet came shooting up, but literally the floodgates were opened above, and there was so much water coming down out above atmosphere that it literally submerged the entire planet.

And so, verse 7 alludes to the fact that this expanse, this atmospheric condition separating the waters from below on the surface of the earth and the waters that were vaporized up in the atmosphere. And at the end of verse 7 we read, "and it was so." And by saying this, "and it was so," it speaks to the immediacy with which it was so, the instantaneous nature that it was so, the suddenness with which it came to pass, like the twinkling of an eye. This didn't take place over billions of years, it happened in a split second, "and it was so," because God's word will not return to Him void.

And so, verse 8, "God called the expanse heaven." This expanse, this atmosphere around the earth with breathable gases, God called it heaven. And just to reference what I told you a few minutes ago, when you turn to 2 Corinthians 12:2, it says, "Paul was caught up into the third heaven," into the palaces of glory above, and he was shown such dazzling things that he

was not permitted when he returns to the earth in his spirit to tell anyone what he saw, because it was so extraordinary. That's the third heaven. The second heaven would be outer space, where God will hang the planets on the next day. But this is the first heaven, as I've already said, which is the atmosphere.

Now the end of verse 8, "and there was evening" - a literal evening - "and there was morning," - a literal morning - "a second day," - a literal second day. So God is preparing the earth to be the place where He will carry out His most important activity. Out of all of the planets, out of all of the galaxies, out of all of the solar systems, this tiny little planet upon which you and I live, that is the myopic vision of God for His redeeming purposes, to create a race of people out of which He will save a people for Himself and give them to His Son to be His chosen bride, who will sing His praises and sing His glories forever and ever and ever, and be conformed perfectly into the image of His Son. It'll all take place right here on planet earth. God has tunnel vision for what is taking place here upon the earth, not Venus, not Saturn, not the sun, not the moon; it's right here on planet earth where God with inscrutable wisdom has chosen to carry out His masterpiece in which He will put His glory on display. So that's Day Two, and God's just putting everything into place.

Now Day Three. We come to verse 9, the second heading is, "Day Three: The land on the earth." Verse 9: "Then God said." I draw your attention again to the word "then," the immediacy of what will now take place on the exact next day where there's evening and where there is morning. "Then God said," and this tells us how powerful is the voice of God. It tells us how powerful is the word of God, that God speaks sovereignly and powerfully and wisely and irresistibly. When God speaks, it comes to pass.

"Then God said, 'Let the waters below the heavens' - that is again the waters that were mentioned in verse 2, the surface of the waters at the end of verse 2 - 'Let the waters below the heavens be gathered into one place.'" Now at this point, they cover every square inch of the planet. There is not a dry square foot on planet earth. At this point, the entire planet earth is under water, and God says, "Let the waters below the heavens be gathered

into one place." And so it is as if God by the power of His word is able now to reposition all of the water into, it says, one place, where it's one massive body of water, because He again now is preparing the planet for what will take place next.

And we read in verse 9, "and let the dry land appear." To this point, there has been no dry land. To this point, the entire planet is under water, as I've said. And as God says, "Let the dry land appear," the continents will begin to rise, and the shorelines will be defined exactly by God. God will begin to put everything in its place when He says, "Let the dry land appear." Out of the global ocean now comes rising up dry land that is higher than the level of the water.

And please notice, "dry land." It's not mud, and it's not slime, and it's not bogs, it's instantly, immediately dry land. It has to be dry land, because God will create vegetation and plant life that must have dry land to grow. And we read at the end of verse 9, "and it was so." You think that's hard for God to do? This is like a little child in the backyard with a sandbox and just moving things around. This is just finger work for the Almighty, who has all power and all authority in heaven and in earth.

And so, verse 10, "God called the dry land earth, and the gathering of the waters He called seas." Now please note, "seas" is in the plural. Just previous in verse 9, we read that it was one large sea. Now we read in verse 10, "The gathering of the waters He called seas," plural. These are multiple bodies of water that are distinct from the other seas, yet they are interconnected as one large sea. Doesn't take much imagination to understand what God is doing here, as there will be the Pacific, there'll be the Atlantic, there will be the various seas, plural. But you can get in a boat and sail around the world in just one sea. And that is what God is putting together.

And at the end of verse 10, "God saw that it was good." The word "good" here meaning excellent, meaning pleasing for God to behold it, as God sees His masterpiece taking place like an artist putting the paint onto the canvas,

though the masterpiece is not yet completed. Yet even here in Day Three as God observes what He is creating, it is very pleasing to God. It is being done with excellence. It is being done with perfection. It cannot be improved upon at all. It was good.

Verse 11, "God said, 'Let the earth sprout vegetation.'" It's the first time now God commands that there be life. To this point God has been working with inanimate objects; and now for the first time, God will speak life into existence on this planet. Here this vegetation is plant life with all this complex biological systems. And think of the infinite genius and wisdom of God as He just speaks the vegetation into existence, and all the variety of trees and flowers and plants and herbs that there are; and in a moment they will just all appear.

He says in the middle of verse 11, "plants yielding seeds." Now what should be important to us here is that God did not create seeds, He created plants that produce seeds. And again, here we see that God is creating a planet that is fully mature, though it is only seconds old. God is creating a planet that has all of the appearance of age, yet it's only Day Three. And God in His brilliance and God in His power, He's not creating seeds that will take a long time, a growing season to eventually become plants. No, immediately out of the gates God creates plants fully mature, that are able to produce seeds for there to be the reproduction of life.

And then we read in verse 11, "and fruit trees on the earth bearing fruit." Again, God does not create apple seeds, He creates apple trees. He's not creating peach seeds, He's creating peach trees that are immediately mature and blossoming and full of reproductive ability. That's why when scientists tell us, "Well, the planet earth has to be billions of years old," they don't, one, believe the Bible; number two, they don't read the Bible; number three, they don't understand that when God created the planet, He created it fully furnished. When He created Adam, He didn't create a baby, He created a mature man. When He created Eve, He didn't create an infant, He created a spectacularly beautiful adult woman. The moment, He created her. And so God has created this planet with the appearance of age, but it does not have

that age, because God created everything out of nothing, to be instantaneously, immediately, fully functioning.

Just like what God does in your spiritual life when you are born again, God adopted you into His family as a fully mature adult; and God, from the moment you were born again, from the moment you were regenerated, God instantaneously – He gave you the mind of Christ. He immediately gave you a new heart of flesh. He immediately wrote His word upon the tablet of your heart. He immediately deposited the Holy Spirit inside of you. That's how God works. You're not saved and then ten years later you go to a men's conference and you get the mind of Christ, and then fifteen years later you go to a ladies Bible study, and now you get a new heart of flesh. That's not the way God works. No, at the moment of the new birth, just like we see here with God's first creation, God gives it all on the front end. You may say, "Oh, I want more of the Holy Spirit." The Holy Spirit needs more of you. God gave you the fullness of the Holy Spirit when you were converted. That's how God works.

Now notice the next thing in verse 11, and this is a hugely important point, as we would have a Christian worldview, the next three words, "after their kind." Do you see that in verse 11, "bearing fruit after their kind"? The word "kind" is a Hebrew word *min*, which means species. And here's one of the most fundamental principles of life: like produces like. How simple, how profound. Plants do not produce animals. Animals do not produce humans. This cuts the legs out from under every evolutionary theory. It's a hoax that gullible minds have bought into.

No, as God created the planet, He created plants and animals and even mankind to reproduce after their kind. And so this refutes the heart of evolution, that a lower species can evolve upward to become a higher species. This is a denial that one species would evolve upward into another species. That's really a frontal assault on the Creator, because God has told us how He has created. And all reproduction occurs within that species. And so when He says, "after their kind," that's a very important statement. And He concludes, verse 11, "and it was so." It was done. It was completed

immediately. It wasn't an ongoing process, it was instantaneously finalized at this stage.

Verse 12, "The earth brought forth vegetation." Please note, immediately, on this third day, immediately, before we even get to the fourth day, immediately the earth now is sprouting forth with vegetation, and the garden of Eden is now in the process of being produced. Suddenly, "plants yielding seed" - please note - "after their kind," - in other words, within their own species - "and trees bearing fruit with seed in them," - here it is again - "after their kind." How many times would God have to say it before it rings true? God only has to say it one time and it is true. For God to say it three times in the course of two verses is to underscore the importance and the veracity of it.

And we read at the end of verse 12, "and God saw that it was good." "That it was good" indicates that it was completed. God wasn't watching a moving picture of the process of this evolving upwards. No, God said, "Let it be," and it was, and God saw it. He didn't see a moving picture, God saw a snapshot of a completed project all at once, and it was good, it was very good.

Verse 13, lest anyone think this would take place over ages and epochs and long periods of time, lest anyone fall into that trap, verse 13, "There was evening and there was morning, a third day." Now we come to Day Four in verse 14, "Day Four: The lights in the heavens."

Verse 14 begins now with the now familiar phrase, "Then God said." There's no time gap in between the third and the fourth day. "Then God said, 'Let there be lights.'" Now there was already light. God had said in verse 3, "Let there be light," and there was light, as there was like a disembodied glow that lit up the universe, until we come now to Day Four; and that disembodied globe might have even been the shekinah glory of God just lighting up the universe.

But now on the fourth day, God says, "Let there be lights." And God will now create planets that will radiate light and will reflect light. The word "lights" here is in the plural. So it'll be more than just one source of light. And the word "lights" literally means luminaries. It means bright shining bodies of light that are in outer space, far higher than just the earth's atmosphere, way out in the upper space. God says, "Let there be lights," and according to verse 16, which we'll look at in one second, He's referring to the sun, He's referring to the moon, and He's referring to the stars, which are all luminary lights.

"God said, 'Let there be lights in the expanse of the heavens,'" plural. And "heavens," plural there, referring not to the first heaven, plural, but to the second heaven, the outer space above to separate the day from the night. So the sun would shine by day, and the moon and the stars would shine by night; and God with His infinite, stunning, brilliant genius is putting the universe together.

Verse 14, in the middle of the verse, "and let them be for signs," - "them" referring to the sun, the moon, the stars - "let them be for signs." And the word "signs" here literally means like beacons of light or signals of light. We could think of it today almost like lighthouses on a dark jagged coastline. But they are permanent markers that God is putting in place up in the heavens, and it's for a purpose, and He tells us what the purpose is: "for the seasons and for days and years." That's why God put the sun, the moon, and the stars there: for seasons, for days, and for years.

So what does that mean? Well, He put it there for the seasons, because the sun affects the changing of the climate in different seasons. The earth orbits around the sun, and the sun divides the year into seasons. There are times of the year in which our exposure to the sun creates heat, greater heat for us in the summer - July, August, September. There are other seasons when we're at a different angle to the sun; and for us, that is winter, and that would be like December and January. And this now creates growing seasons, and it creates dormant seasons.

And so God just hangs the sun in place, and its effect upon the earth is extraordinary. In fact, He put it at exactly the right place. It's 93 million miles apart, by the way. And if we were any closer to the sun, we would all burn up. If we were any further away, we would freeze. And with the tilt of the angle and the rotation of the globe that is already now in place, God has built in the sun to be a marker for the seasons.

And then He says, "and for days." And the sun and the moon are markers for daytime and night time. And then He says, "and years." Well, the earth revolves around the sun once every 365.25 days; that's why we throw in a leap year. And so God is already like a master designer, is putting everything in its place, and everything is in its orbit, and everything is revolving; and with this now, our seasons are being set, our day and night is being set, our years are being set; and in Genesis 1 and the first part of 2, even our week is being set, as God created on six days, and on the seventh He rested.

Here at the very beginning, our calendar, and the pace of life is being perfectly set. Can you imagine if it was daylight for three consecutive days, and you had to work for three consecutive days, and then it was night time for three consecutive days, and how disruptive that would be? God in His goodness and God in His brilliance has orchestrated this exactly as it is so that there would be a rhythm to life of working and resting, and working and resting, even in the way He has hung the stars and the moon and the sun in place.

Verse 15, "and let them" - referring to the planets I just mentioned - "let them be for lights" - that's why they're there, they're for lights - "in the expanse of the heavens" - in outer space, "heavens" plural; here it is now, look in verse 15 - "to give light on the earth." God's not so concerned about the sun and the moon and the stars as He is the earth. The earth is so tiny, that do you know that if the sun was hollow, you know how many earths would fit into the sun? That's right, 1.3 million, that's very good. The value of a cell phone on the front row - 1.3; how much larger is the sun. Yet God is not concerned about the sun in the sense of what He will do in redemption, everything. Though the earth is revolving around the sun,

nevertheless God's redemptive purpose is the sun is revolving around the earth, because earth is Ground Zero. It's the point at which God will send His Son into this world.

And so note the result at the end verse 15, you've got to love this: "and it was so." Some of you may want to name your next child "and it was so." "And it was so." There's no process. There's no passage of time. There are no ages. There are no epochs. Where would you get that? Certainly not from the Bible. "And it was" - immediately - "so." That's how awesome God is.

Verse 16, "God made the two great lights." "Great" here, Hebrew word for huge, extremely large. "God made the two great lights, the greater light," - referring to the sun - "to govern the day," - it's a figurative language indicating the sway and the influence that the sun will have on life here upon the earth as it will relate to plant life, animal, life human life; in that sense, it will govern the day - "and the lesser light to govern the night," and that is referring to the moon. And the moon is smaller than the sun, and the moon is smaller than the earth.

And then this is just thrown in as a throwaway line: "He made the stars also." The stars are far larger than the sun. The stars are so large that we can't even get our calculators around it. But from a human perspective, looking up, because they're further away, they seem to be smaller; but in reality, they're larger. And they're really not stationary, they're actually constantly moving; but they're so far away, they're stationary to us, so much so that sailors for thousands of years have charted their course in navigation by the stars above. So, "He made the stars," the vast starry systems. God did.

Out in our courtyard where my wife and I live we've got a tiny little area, we can sit there and talk to one another in the evening. And one of our sons got a string of lights and just hung them from one tree to the next, to the next. And we can go there in the evening, and these little light bulbs just light up the courtyard. I mean, that's kind of what God was doing. He was

putting up the lights that would provide light for people down here on the earth to be able to walk with Him and follow Him, and live their life in a way that would glorify Him.

So verse 17, "God placed them in the expanse of the heavens," - plural, meaning in outer space - "to give light on the earth" - the whole principle focus of creation is what God will do on the earth, this planet, verse 18 - "and to govern the day and night, and to separate the light from the darkness; and God saw" - at the end of verse 18 - "it was good." No need for a redo. No need to, "Let Me try that again." No need for an eraser. God did it perfectly the first time, because everything that God does is perfect.

And then the familiar refrain, verse 19, "There was evening and there was morning, a fourth day." The skill, the precision, the power, the wisdom of God creating all this out of nothing, and everything in its perfect place, do you think God can answer your prayers? Do you think God can handle your troubles? Do you think you should hang on to your problems, or do you think you should commit them to God? This God is so awesome that we should humble ourselves beneath His mighty right hand and cast all of our cares upon Him, for He cares for us.

How much does God care for us? Well, in Psalm 8, David, writing this psalm, says, "O Lord, our Lord, how majestic is Your name in all the earth. You displayed Your splendor above the heavens! From the mouth of infants and nursing babes You have established strength because of your adversaries, to make the enemy in the revengeful cease. When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; what is man" - What am I? What are you? - "that You take thought of him, and the Son of Man that You care for him? Yet You have made Him a little lower than the angels, and You crown Him with glory and majesty!"

As we would compare ourselves to God, we're less than nothing. But God has chosen to create us in His own image unlike the animals and unlike the

plants. He's made us in many ways like Him, where we have a mind and affections and a will. And He's made us to know Him. And God has chosen to plant us on this earth to do His work. And, of course, as we will find out in chapter 3, man chooses to go his own way. "There is a way that seems right to a man, but the end thereof is the end of death." It's the story of Adam, the story of Eve. It's the story of each and every one of us. It's the story of every person who has ever been born on planet earth. We've all sinned and fallen short of the glory of God; and the wages of sin is death.

But before time began, before God created all of this, God already had the solution to our dilemma. Jesus was the Lamb of God who was slain before the foundation of the world. It was in the foreordination of God that God had already purposed the plan of salvation, knowing full well that we would choose to go our own way; and God already had the way of salvation in place long before we ever sinned. Long before we ever entered onto this planet God already had the redemption and the reconciliation that we all need.

And so I want to ask you, have you ever come to grips with this fact that you have sinned and fallen short of the glory of God, that there is none good, no, not one, that we all like sheep have gone astray, each one of us has turned to his own way - that's your story, that's my story, that's everyone's story - and that there is only one way of escaping the coming wrath of God upon sinners? God has sent His Son Jesus Christ into this world to be born of a woman, to be born under the law, to go to a hill called Calvary. There where He would be lifted up to die and there upon the cross, God would make Him who knew no sin, God made Him to be sin, so that we could become the righteousness of God in Him. And this is the only way of escape from the final judgment in the coming day of His wrath, and that is to believe in His Son Jesus Christ, who is the only Savior of sinners. And Jesus says, "I am the way and the truth and the life. No one comes to the Father but through Me."

Some of you here today have not yet committed your life to Christ. Some of you here today - and we thank God that you're here - but some of you are just trusting in your own works, in your own goodness, in your own

morality, in your own righteousness, in your own churchianity. I just want to remind you that Jesus said, "Truly, truly, I say to you, except you be born again, you will not see the kingdom of heaven." And there is only one way for you to go to heaven. There is only one way for you to enter into the new heavens and the new earth, and that is for you to come to that decisive place in your life where you say, "In my hands no price I bring, simply to Thy cross I cling," and you come to that place where you commit your life into the saving hands of Jesus Christ and trust Him alone to save you.

Your church membership will not save you. Your baptism will not save you. Your good works will not save you. Your mother and father's faith will not save you. Your spouse's faith will not save you. You personally and individually must meet Jesus Christ, and you must meet Him in a very personal way; and in meeting Him you must say, "Have mercy upon me, the sinner."

Jesus only died for one kind of person: sinners. He came into this world for only one kind of person: those who have fallen short of the glory of God. You must confess your sin to Holy God and receive by faith His Son into your life. "And him who comes unto Me," - Jesus said - "I will in no wise cast him out." The gates of the kingdom of heaven are swung wide open this very moment for you, and you may enter into the kingdom of God by taking a decisive step of faith. "Whosoever shall call upon the name of the Lord shall be saved."

May you do that. And the only way to go from this planet to heaven above is for you to have a personal relationship with the Lord and Savior Jesus Christ. May that be so in your life, may that be true in your life, and what a day today would be. Don't leave here today if you've not yet committed your life to Christ. Come up and talk to me. Talk to one of the elders. Talk to whoever brought you. Talk to somebody. Most important thing: talk to God. Behold, now is the accepted time. Behold, today is the day of salvation. Let us pray.

[Prayer] Our Father, this is really mind-boggling to see how You created the entire planet; it's beyond our comprehension. And what little we know is only what You have chosen to pull back the veil and to reveal in part to us. So God, we are very privileged to be able just to eavesdrop on these first days of creation to see how You took, really, extreme care in putting it all together. And You said, "and it was good." Father, bless everyone here today. Bless them in Christ. And may anyone who is out of Christ run to Christ, take that step of faith to Christ. May they do that even now in their heart, in Jesus' name. Amen.