

# Creation and a Christian Mind

*Building a Christian Mind*

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So glad that you're with us as we open the word of God today and continue our study on how to know that God rules over all, and we've come to a very important, definitive, distinguishing subject matter for today that is really the bellwether issue in distinguishing a Christian mind from a worldly mind, as we consider the doctrine of creation. Beloved, you cannot have a properly functioning Christian mind without understanding and embracing and submitting to the biblical doctrine of creation, which we are going to be studying today and quite likely next week also.

Let me just invite you to turn to the Bible in Genesis 1:1 and in light of the predominant evolutionary mindset, in light of the worldly acceptance of the theory of a Big Bang origin to the universe, in light of the fact that these things even permeate in the supposedly evangelical Christian church, it is remarkable in my judgment, to open the Bible and immediately, if you read it with any sense of understanding and perspective, to immediately recognize that the Bible is presenting a direct collision with the thought of the modern world. The Bible starts with a refutation of the prevailing spirit of our age and, beloved, we cannot shrink back from that challenge, that collision, if we are to be faithful Christians, we cannot shrink back and try to mix the two and try to find a mixture of Bible and unbelief that will somehow be marginally faithful to Scripture and yet accommodate the world in a way that, you know, people don't criticize us or make fun of us. No, no, the Christian mind plays for keeps. Just as our Lord was, you know, playing for keeps isn't a great way to put this, but our Lord was playing for keeps when he went to the cross in order to redeem our souls. When Christ laid down his life and shed his blood in death in a sacrificial death for the remission of our sins, beloved, Christ was not trying to coddle the world in its thought. He confronted the teaching of the world during his earthly ministry, that's why they crucified him. He did not accommodate himself to the demands of unbelief or the perspectives of religious people around him. He confronted it, corrected it, as you will see in our message here today, and, beloved, our call is to follow him. Our call is to know Christ not only as Savior but as Lord, to know him not only as Master but also as Teacher, and you cannot be a Christian if Christ is not your Lord. If Christ is not your Lord, if you are not conscious of being in submission to him and having new life from the Spirit, you're not a Christian. We just need to be plain and direct about these things. And if you are a Christian, and Christ is your Lord, and Christ is your Teacher, then what he has taught through his word is the final authority in your life; not simply for what you do, not simply for external behavior, not simply for

occasionally being in church now and then, Christ is Lord over your mind. Do you understand that, that Christ asserts his authority over your very mind and directs the way that you are to think and you cannot resist that, repudiate that, ignore that, and still maintain a profession of being a Christian. This is a defining issue.

Now, I realize that for some that may sound like such a far-reaching statement and such a massive statement that you would hesitate to immediately embrace it, but understand that the greatest commandment, according to Matthew 22, is to love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, that you are to thank God's thoughts as he has revealed them in Scripture after him, that you come not with independent thinking or dual authorities in your life, or say that, "You know, I'll take science and I'll understand Scripture in light of what science says." That is not Christian thinking at all. That is a deadly spirit of compromise with the world that is lethal to your eternal soul. We can do nothing less than to take God at his word and to submit our minds and our thinking to it and Scripture calls us to this in its very first words. In its very first words, we read this in Genesis 1:1, turn in your Bibles to the first page of the biblical text where we read, "In the beginning, God created the heavens and the earth." In the beginning, God created the heavens and the earth.

Now, beloved, prevailing thought in our secular world says that the earth and the universe are incomprehensibly old. The United States National Aeronautics and Space Administration, at least at one point, the science, so-called science on these things is always shifting, but at one point they estimated the universe to be 13.77 billion years old. The U. S. Geological Survey estimated the earth at one time to be 4.5 to 4.6 billion years old. Now, just a couple of observations about that from the start. First of all, notice the incomprehensible length of time that they're talking about, billions and billions and billions of years, and recognize that this is supposedly science speaking with authority that must be submitted to and obeyed, and yet their own estimates differ by a magnitude of three. Something's already questionable about that when their own government estimates can be so wildly different. But beloved, those dates rest on various scientific claims and assumptions, and it's very critical to understand that. No one was there at the time of creation that clicked a stopwatch, and then you've got a stopwatch running from the day that the universe began, and we have a precise estimate of that. It's based on all kinds of assumptions that may or may not be true, but you must understand that they're based on assumptions, not actual stated facts. And here's the thing, recognizing that our secular universities, secular schools, and in the secular mindset, and in the appallingly weak and compromised aspects of the evangelical church that are making room for these things, here's the question that you and I need to ask before we go any further. This is the question that you need to ask about the prevailing thought about the age of the universe that is in the atmosphere of thought all around us. Here's the question that you need to ask: is the prevailing thought correct? Is the prevailing thought correct? That leads you into a really important matter that over the past few months we've prepared you to deal with. Before you debate the science of these issues and the scientific assumptions that underlie these time estimates, before you debate the science, beloved, you must resolve a prior question if you're going to get to the right answer, and if you are going to function with a Christian mind, and if you are an unbeliever, you're not in Christ,

for you to start to be delivered from having other people think for you. Before you debate the science, you must resolve a prior question. Do you know what that question is? It's the most fundamental question of them all. What is the authority for truth? What is the authority for truth? How do we know what is true and accurate?

Now, we have all been browbeaten with propaganda for decades and decades, for a couple of centuries now, as rationalism rose in the comparatively recent past, that science is the objective basis for truth, and that science can teach us what is right and accurate, and we defer to science. Well, that's such a ridiculous way to operate, and I can easily prove that to you. Let's just go to a portion of science known as medicine and people think that doctors have answers and that whatever the doctors tell you is necessarily correct. Google sometime, I really encourage you to do this, and I've mentioned this in the past, sometime to disabuse yourself of this blind trust in science, you should Google these search terms: debunked medical practices. Debunked medical practices and that will quickly bring up for your review articles from places like the Mayo Clinic and the New England Journal of Medicine, as I recall, that will show you just in the past 40 years or so that a survey of what were once accepted medical practices, 40% of them now are no longer the standard of care, and they've been repudiated by subsequent research and subsequent medicine. The idea that there is fixed scientific truth that is enduring and unchanging is simply not true but they intimidate you into thinking that it is, and you just blindly go with whatever scientists are saying today in complete ignorance of the prior context that scientists thought a whole lot differently not that long ago.

What is the authority for truth? Beloved, those of you that have been with us, now it starts to come together, everything that we've been teaching since January starts to come together and it all starts to flow into a bigger stream. We've been building a Christian mind. We said how do we know that God exists? We look at creation. We look at the Canon of Scripture. We look at the principle of conscience in the human mind. We look at Christ. We look at the church and conversion and we realize that God has manifested himself in a lot of different ways. How do we know that this book is true? How do we know that the Bible is true? And that question leads us immediately into the eternal, unchanging authority of Jesus Christ, who in his earthly ministry affirmed the truthfulness and accuracy of the Old Testament and made provision for the writing of the New Testament through his apostles. And those two subjects were probably 20 messages long. We explored also the question of how to know that Jesus is Lord and looked at how the Old Testament prepared the way for him, that he is the King that the Old Testament anticipated, that by his death and resurrection and ascension, he rules over all. And that was another five or six or eight messages. Beloved, we've laid a foundation for what we're saying here today. I realize that not everybody's had the benefit of hearing those messages, and some haven't cared to really pay that much attention to it, but that's not the problem of our church or of the pulpit. The foundation has been laid for what we are about to say. Those prior studies are the key. They are central to these things, that God exists, that he has manifested his authority in Scripture, and he has manifested his authority in the Lord Jesus Christ, and to ignore all of that is to just close your eyes and ears to the whole nature of the discussion here. This is really central. We're talking about how to know what's true and this issue of creation is a flashpoint for all of it, a flashpoint

for identifying what it is that we rely on as our final authority for truth, how it is that we respond to the world around us. Do we follow the world or do we think independently of the world? Do we assess what the world is thinking or do we just blindly follow whatever the thought of the day is?

Beloved, I want to tell you, each one of you, I say this sympathetically, but I say it urgently, and I say it seriously: each one of you have to make a decision about what you're going to believe and on what basis you're going to believe it, because it's not going to be any excuse for any of us to stand before God and with a life that denied his truth and give an account for that, it's not going to be an excuse as, "Well, you know, my professors and teachers said this, and so I just believed what they said." God would be well within his rights to say, "But why didn't you believe what I said? It was all there. I manifested myself in so many different areas of life and the world and in Scripture. Did you not care enough to search Scripture to see what I had to say about anything?" These are urgent matters, and no scientist is going to stand at your side on the day of judgment and say, "I'll take responsibility for that. I taught them the error." They're not going to stand up beside you. You're going to stand alone before God and give an account. We have to say these things strongly, clearly, and decisively to somehow, and in the hopes that the Holy Spirit will give an edge to the knife of the spoken word to cut through the foggy, demonically controlled thinking so that we would approach the word with a sense of urgency and submission to see what God has to say about it. It's that important. It's that urgent, beloved.

And so, recognizing that for the past six months, we've laid a foundation for this next sentence that I'm about to say. This is not, what I'm about to say, beloved, is not a dogmatic assertion that has not been established beforehand. There has been an entire foundation laid to vindicate the absolute truthfulness of what I am about to say that is so critical as we move forward and here's the statement where we ask the question, what is the authority for truth, the answer to that question is the Bible is the authority for truth starting with Genesis, starting with Genesis 1.1.

Now, my former pastor used to critique matters relating to Genesis in this very effective way. People will say, "Well, I don't believe Genesis 1:1. I don't believe six literal 24-hour days and a young earth creation." His response to them is to say, "Okay, fine. Tell me where you kick in. If you reject Genesis 1:1, do you kick in at Genesis 2 with the creation of a literal Adam? You know that there was a single head to the human race? Do you kick in there? Do you kick in at Genesis 3 and the fall of man? You say you don't like the idea of Noah and a worldwide flood, so you don't kick in at Genesis 6-9 either. Do you maybe kick in at Genesis 12 with Abraham? Where do you kick in and recognize and submit to biblical authority?" You see, that exposes the whole problem in the evangelical church of people wanting to use their independent judgment informed by changing scientific presuppositions and use those as the basis by which they interpret Genesis, and at the bottom of all of it is saying, "I will be the final authority on what the Bible says and means. I will decide what's true rather than letting Scripture tell me what is true." It doesn't work that way in a Christian mind. The best that you could say about that, recognizing that some of you in the past were in this position, the best that can be said

about that if you've been under that influence is to realize that it's a profound ignorance of biblical authority, and for those that teach these things and maintain them and attack biblical authority, it's nothing less than utter rebellion that exposes their unregenerate hearts because this is not the Spirit of Christ that's speaking when a man teaches you, or a woman teaches you, to disregard the authority of the Bible and to listen to what they say instead. So what you have to do, you have to look in the mirror and say, "What do I accept as the authority for truth? What's going to tell me the truth?" And be willing to forsake your own opinions and to bring your mind into conformity with the word of God. "In the beginning, God created the heavens and the earth." Not a Big Bang. And so, beloved, when it comes to considering creation in the Christian mind, understand this fundamental principle: we interpret science through Scripture, not the other way around. We don't look at science and let science tell us how to understand Scripture. We look at Scripture and let Scripture tell us how to understand science. That's fundamental. That's fundamental and you can't blur the distinctions.

Now, many, many, many issues of science are affected by the doctrine of creation. I know that, and I want to make a confession before you as well as pointing you in the right direction. When it comes to matters of technical science, I freely confess to you that I am not qualified to speak on those kinds of issues. I'm not ashamed to tell you that. That's not been the realm of my life study. I'm not qualified to speak on matters of technical science. But I'll tell you this, beloved, our church, our church is qualified to speak on it. You can see Dr. Andrew Snelling. You can get his book titled "The Genesis Flood Revisited" and find all those issues of science that are so commonly raised against the biblical doctrine of creation dealt with in both biblical and technical detail in a way that answers the questions that are so often brought up. And so, collectively, we speak as a church on these matters without apology, with full, complete vindication of biblical authority, and without any sense of intimidation of scientists who would mock what we have to say. Period. Full stop. That's the way it is.

Now, what I want to do today is just cover two aspects of creation here, and not matters of how creation functioned, but for us to understand the theological and biblical place of creation. That's where we want to start, probably leaving some other matters for discussion next week. But first of all, if you're taking notes, I want you to just write down this: the theological place of creation. The theological place of creation, and this is a very simple point. It's going to take me maybe five minutes to make it, if that, but it is of profound theological importance to recognize the connection between things that we have studied with things that are yet to come because what we've studied, as Andrew pointed out at the beginning of our service, over the past couple of weeks we've studied the Divine Decree. I'll explain that more for those of you that weren't with us in just a moment. We studied the Divine Decree. This week, probably next week, we're looking at creation, and then after that, we're going to spend several weeks talking about the doctrine of divine providence.

Now, here's how those work in just a very simple overview fashion. Before time began, God decreed everything that would happen. God decreed everything that would happen, stated differently and more simply, God planned everything that would ever happen in

the course of the entire universe for all time and eternity. We established that two weeks ago, over the past two weeks, I should say. We showed that biblically. Before time began, pre-eternity, God made a plan that would determine everything else that would happen. Having done that, logically speaking, just thinking in a logical manner, what came next? Once the plan was established by God in his omniscient mind, what came next? The answer to that is creation. God planned it. God made it. And having made it in that first week of creation, what we'll see is that the doctrine of providence tells us that he's comprehensively guiding everything according to his plan, and directing every detail of life and humanity in the universe to accomplish the purpose that he decreed before time began, so that before creation, the Divine Decree, creation, it's set into motion, providence, God is actively directing it to accomplish his ends. The decree, creation, and providence and that is how we know that God rules over all because he established the plan, he started the plan, he continues the plan, one day he will culminate the plan.

Now look, I understand why an unregenerate, carnal man would rebel against those kinds of statements because when you understand biblical truth like that, all of a sudden you realize God is supremely great, and you are microscopically small in comparison. The biblical teaching is designed to glorify God, not man, to extol the wisdom and the goodness and the greatness of God, certainly not the wisdom, goodness, and greatness of man, who is a creature of flesh, a vapor of smoke, and a sinful vapor at that. So when we look at the theological place of creation, we see it in the great, big, overall context of the decree of God, the eternal plan of God, and creation was the beginning of the implementation of what he had decreed to take place. It's not really that difficult.

Now, one writer defines creation in this way. When we speak of creation, what are we talking about? Creation is that act of the almighty will of God whereby he gave to the things that were eternally in his counsel existence in distinction from himself. I'll say that again. Creation is that act of the almighty will of God whereby he gave to the things that were eternally in his counsel existence in distinction from himself. What that's saying in the language that we've been using, is that God had his eternal counsel of how the world would go and what the world would be consisted of. That was in his mind. At creation, he spoke into existence and gave an independent existence to all of those things in the universe, separate and distinct from himself, so that the universe is not God, it is not part of God. We are not pantheists, believing that everything is somehow part of God. No, what we see, who we are, the visible universe, even the invisible things of creation are distinct from God, not part of him. And so, in creation, God gave to the things that were eternally in his counsel, the things that were eternally in his mind, an existence that was distinct from himself. That's the theological place of creation. Theological place, what we mean is decree, creation, providence, culmination. There's an outline of eternity for you.

Now, let's go secondly to what is the biblical teaching on creation. We saw the theological place of creation, we want to consider the biblical teaching on creation. Now, let's go back to Genesis 1:1. God's manifestation of himself, God's revelation in his word, begins with his act of creation. Chapter 1, verse 1, "In the beginning, God created the heavens and the earth." Some say that we should not worry ourselves with how long ago creation happened, that it's really a matter of indifference. Now beloved, understand that

while the bait of that might look attractive on the hook to your mind, understand that the bait of that dismissal of these issues is something that will hook the cheek of your thought and reel you into an entirely different place than you thought you would ever go. No, we teach the full counsel of God and those who would say that these things are not important basically would forbid discernment about the spirit of the age in which we live. You can't avoid these things. If NASA says that the universe is almost 14 billion years old, and that's not true, then we need to know that so that we have a proper understanding of the sphere and the environment and the realm in which we live. You can't begin to properly interpret your existence if you have completely wrong notions about where your existence came from and where it began.

So what we want to do is look at what the Bible says and what the Bible has to say about the teaching of creation. What does Scripture say? First of all, Scripture teaches us that creation was recent. Creation was recent and by recent, we mean within the past 5,000 to 10,000 years. Why do we believe that? The combined ages of the men listed in the genealogies of the Bible totals only a few thousand years and there are some will try to be really precise on that number and get an exact date of creation. Others say, "Well, maybe there's a little bit of room in the genealogies for, you know, that some generations were skipped." However you view that, we're not going to worry about that here today, the point here in contradistinction to the spirit of our age is that Scripture obviously teaches a recent creation. One writer who is no real friend to the young earth view of creation admits this in his systematic theology. He says this, and I quote, "It would seem to be quite foreign to the narrative to think millions of years have been omitted from the biblical record." And that's true. If you just open Genesis and just read through it, in an unbiased way without letting secular or other writers give you a grid, give you lenses through which to interpret, if you just sit down, open the Bible, read it for yourself, read the first 11 chapters of Genesis, you don't get the impression that this is something that was set into motion billions and billions of years ago and Scripture is to be understood in its natural sense.

Now, secular theories on origins require long ages of time to be viable. You do need billions of years in order for evolution to work and at some point, beloved, it's as simple as this, as my beloved and fellow elder Andrew Snelling said in his work, you have to realize there's a moral choice that you make at some point about these things. Andrew said this, "A choice has to be made between Scripture, which is authored by God, and modern science, which is authored by men." What's it going to be for you, beloved? What's going to set the trajectory of your worldview? What's going to set the foundation upon which you interpret everything else? Is it going to be in reliance to the word of God, which is verified and attested to you by the authority of no one less than Jesus Christ himself? Or is it going to be set by so-called modern science who can't get their stories straight and can't keep them straight from generation to generation, that can't even settle on a medical practice for a few decades before it's repudiated as unworthy and unscientific? Beloved, I just, you know, as a pastor, I just tell you, make your choice well. Choose well. Choose well who you're going to believe. Choose well your response to Scripture that is attested to you, I'll say it again, which is verified to you by the

authority of Jesus Christ himself. This word, he says, is true. It is reliable. It is accurate in every dimension that it affirms.

Now what we're doing here in our church over the course of months is we're building a Christian mind. What a Christian mind does is a Christian mind consciously submits to Scripture above everything else and understands everything else in the world around him through the lens of what Scripture teaches as it's properly interpreted and understood in the plain meaning of its pages. And so we see that creation was recent. Now secondly, building on that point of the recency of creation, as we look at the biblical teaching on creation, we see that creation was recent, secondly, we see that God created in six literal 24-hour days. Six literal 24-hour days, and again, as we're approaching this, understand that our first responsibility is not to square Scripture according to what we thought we knew from science. That's not our first responsibility. Our first responsibility is to let Scripture speak for itself, see it in the fullness of its teaching on these issues, and come to certain conclusions that are really unavoidable.

How do we know that the Bible teaches creation in six literal 24-hour days? Well, let's go back to Genesis 1, and the exposition of this chapter is deserving of far more attention than what we're giving to it here today. I greatly commend to you the book by John MacArthur on these matters called "The Battle for the Beginning," which deals with the different so-called evangelical views of trying to make room for day ages and gap theory and all that, deals with all of those issues. If you're not familiar with that book and these things are a matter of interest to you, you get Dr. MacArthur's book that deals with things on an expositional, exegetical level, get Andrew's book on the scientific issues that I mentioned earlier, and you've got a library of knowledge to equip yourself for the battle for your mind.

For today, how do we know that the Bible teaches creation in six literal 24-hour days? Let's just read the Bible. Just read the Bible. This is not difficult. And yeah, I get animated over this because it is so disturbing to see people visibly twist the Scripture, deny its plain, ordinary meaning because they have an agenda of worldly accommodation rather than simply standing on the word of God alone. I do not accept that, beloved, and I never will. Look at Genesis 1:5, and just watch the progression as it goes here and ask yourself what the original readers would understand as they're reading this before the advent of Darwin, evolution, and billions of years being posited in comparatively recent history. What would the original reader think of this? I'm going to show you it's indisputable what they would think. It's indisputable that they would think recent, six 24-hour days. It's indisputable biblically.

Okay, here we go. Genesis 1:5, "God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day." Evening and morning, the first day. That's not hard to understand. Keep reading. Chapter 1, verse 8, "God called the expanse Heaven. And there was evening and there was morning, the second day." Verse 13, "there was evening and there was morning, the third day." Verse 19, "there was evening and there was morning, the fourth day." Verse 23, "there was evening and there was morning, the fifth day." Verse 31, "God saw everything that he



had made, and behold, it was very good. And there was evening and there was morning, the sixth day." Beloved, there's no hidden codes in this. There's no secret meaning below the surface of the text that you can figure out if someone teaches you the right philosophy. This is speaking just like you and me speak. "I woke up in the morning. In the evening I went to bed. One day. Went to bed in the evening, woke up in the morning, it was the next day." This isn't hard to understand. What's hard, where people struggle, is that to accept the simplicity of the biblical narrative, people start to realize, "But this has vast implications on the way that I see the world." For academics, it has vast implications on whether they're going to be able to keep their teaching position or not. But we don't care about any of that. That's not the point. Our point is what is true. Let the consequences be the consequences. What we want to know is what is true. Tell me what the truth is so I can live according to the truth, not according to a lie.

Now, you must ask as you read that first chapter of Genesis, you must ask how the original audience understood that first chapter. I'm going to get to that in just a moment, but a little bit of Bible background just for the start. The first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, all written by Moses, all written under the authority of Scripture. So much so that in other places, Scripture talks about not the books of the law or the books of Moses, but it'll use the singular to refer to the book of Moses, the book of the law. This is so important. There's a unified authorship. There's a unified message, even on a human level, quite apart and in addition to the unification of the Spirit and what the Spirit is teaching through the written word. Unified authorship. One book, a collective work so that, beloved, so that Moses, what he says in Genesis 1 by revelation of God, what he says in Revelation 1 must be consistent with the other things that we read in the book of Moses. He wouldn't say one thing at the start and then contradict himself ridiculously just a few chapters later.

And so as you continue reading on in Scripture, setting aside the things and the ways that it's been twisted in our modern age, go to Exodus 20. Go to Exodus 20. Exodus 20 in verse 8. Exodus 20:8. The fourth commandment. "Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates." Now stop there for just a moment, beloved. What the fourth commandment was giving to Israel at that time was that upon which they were to structure their entire lives. Their entire life was to be regulated by the six days on, one day off cycle. This governed life for them in the Old Testament and you see evidence of the lingering effects, even though it had been perverted by the time of Jesus, that the Pharisees and the religious leaders of the time in the days of Jesus were following this same six-day-on, one-day-off pattern; the Sabbath to them was to be sanctified, no work to be done on it, so that 1,500 years after Moses wrote this, the nation of Israel, the Jews, were still living their lives by the six-day-on, one-day-off pattern.

Now, Moses didn't stop in verse 10. He explains the context of the day of rest, the six days of work, and the context points back directly to Genesis 1, the things that I just read in a survey form to you. Verse 11, "For in six days the LORD made heaven and earth, the

sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy." Beloved, they structured their life around this. They worked six days, and then the seventh day was a Sabbath day of rest. Moses says, "You are to do this because this is the way that God established creation."

Now, Their pattern is based on the fact that God followed the same time sequence of the week life that they now knew and the week life that they were being commanded to follow. That fourth commandment makes absolutely no sense whatsoever and the Bible is hopelessly confusing if those six days were somehow day ages with long gaps in between. Makes absolutely no sense. You cannot hold to a unified, non-contradictory Scripture and teach that kind of nonsense, no matter how sophisticated it may sound. It's clear. And that's not all. That's not the only time that Moses made that comparison. Look at Exodus 31. Exodus 31:14. Exodus 31:14, "You shall keep the Sabbath." Well, actually, let's back up just so you see who's speaking and who's being spoken to. That's really important. Verse 12, Exodus 31:12, "And the LORD said to Moses, 'You are to speak to the people of Israel and say.'" So Moses is giving them commandment from God that is to govern the way that they live, and to govern the way that their daily lives operated, it had to be clear and understandable and direct so that from the youngest of them to the oldest of them, from the most simple to the most intelligent and all points in between, everybody could understand what was being said and what was being commanded.

And so he's speaking to the people of Israel and what does God say there in verse 13? Let's keep reading. "Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you." He was giving the nation of Israel, I emphasize that, he's giving the nation of Israel a sign that would show that they were the covenant nation, that they belonged to God. God says, "This is what you are to keep throughout all your generations." "What is it, Lord? What is it about these Sabbaths that we are to know?"

Verse 14, "You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death." Oh, this is, look, look, this is serious. There's a death penalty attached to misunderstanding and violating this in the nation of Israel. This is not a matter of secondary academic speculation. This governed their lives on the pain of death. God says, verse 14, "Whoever does any work on it, that soul shall be cut off from among his people." Well, in the fear of God, if I'm an Israelite at that point, I'm trembling in my sandals. I'm saying, "I need to understand this. This is serious. Help me understand what it is so that I can obey and live because I don't want to disobey and die." And so the understanding of this was critical.

Verse 15, "Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever." Oh boy, okay, well, help me understand.

Verse 17, "It is a sign forever between me and the people of Israel," here it is, beloved, this pattern of life, six-days-on, one-day-off, death penalty if you disobey and break it,

don't dare profane the Sabbath is patterned after something that they can easily read and understand. Verse 17, "It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed." Distinct timeframes, distinct, understandable, measurable increments of time. Morning and evening, one day. Morning and evening, second day. Morning and evening, third day. Fourth day. Fifth day. Sixth day. Sabbath, time to rest.

Now how on earth, how in heaven, how in the name of a holy God could they have possibly understood that as indeterminate day ages that had absolutely no relevance to their daily life? It's ridiculous. Better to say, better to say, I reject the Bible and believe this scientific nonsense than to say the Bible teaches that scientific nonsense. At least don't distort the Word as you're telling lies. Just limit yourself to the lies that you love and embrace. I'm speaking obviously not so much here in the room as to those who perpetrate these things. But beloved, what you and I need to see is that Scripture teaches that creation is recent and that God created in six literal 24-hour days, as shown by a plain reading of Genesis 1 and supported by the way the same author in the same book explained the application of those six days and the day of rest in two places that followed. The nation, God's people, structured their life around a parallel to creation, and it makes no sense if they are day-ages.

Now, people say, "Well, you know, the text is only poetic. It's symbolic. It's not historical narrative in Genesis 1." You cannot accommodate that with what we read in Exodus and they're simply evading the text in order to accommodate their scientific presuppositions. They're controlling things that they don't always explicitly state, but which are governing the way they view the world. What do we say? We gladly confess our presupposition. Our presupposition is according to a Christian mind. There is a God who's revealed himself in at least five different distinct ways. We believe in the authority of Scripture. We believe in the authority of Jesus Christ. Those are our presuppositions, and we interpret the world around them. And so what we say as we read the teaching of Scripture, what we say to science is this, is that the scientific assumptions of a natural order that has been exactly the same for millions and billions of years, that presupposition is wrong. It's contradicted by the flood of Noah. And without apology, let me say that again, without apology, without shame, gladly, boldly, we accept the authority of Christ who upheld Genesis in his own teaching.

This is the last place we'll look for today. Turn to Matthew 19. Matthew 19. Again, a practical question. Creation drove practical issues of daily life in Israel. Now we'll see that creation drives the answers to practical questions about marriage and divorce even. Matthew 19:3, "Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?'" And Jesus answered them, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh?'" Note this, Jesus goes back to Genesis 1 and Genesis 2 in order to answer a practical question about marriage and divorce and look closely at what he says in verse 4. He rebukes them for their ignorance of Scripture. He says, "Have you not read that he who created them," we're talking about creation and the Christian mind, "he who

created them," look at this next phrase, oh, it's so good, "from the beginning made them male and female." From the beginning he made them male and female. Watch this, he ties the beginning, man created on the sixth day of creation, he ties the beginning, the creation of man, he ties that beginning to the sixth day of creation. Beloved, the word "beginning," which means the start of something, the word "beginning" is nonsense if the prior five days were long ages of millions or billions of years. It's just utter complete nonsense and so to try to turn it into something else is to deny a literal reading of Genesis, it's to turn Moses into an oath, a self-contradictory oath in Exodus 20 and 31, and it's to deny the teaching of Christ in Matthew 19.

Beloved, honestly, at what point does your belief in Christ kick in if you reject him on this most fundamental point? At what sense can you call yourself a Christian if you reject the teaching of his word both in Scripture and in the recorded words during his earthly ministry and you say, "Nah, I don't buy that"? How can anyone claim to be a Christian and so casually dismiss these things? Jesus said in Luke 6:46, "Why do you call me 'Lord, Lord,' and do not do what I say?" To extend the application of those words, why would we call him Lord, Lord, if we do not believe what he says and teach what he says?

You say, "Oh, but science." Let's have a final word about science, shall we? Let's have a final word about science for this morning. Science is in the business of denying supernatural religion. To ally yourself with science is to set yourself against Scripture when you are doing so in agreement with their presuppositions. Yes, there is a legitimate place for science, I don't want to be misunderstood on this, but when science denies origins, when science denies the supernatural, when science denies Christ and asserts its authority over Christ, it long, long prior sacrificed its legitimacy. And beloved, if you join with science and their denial of supernatural things, you'll deny the resurrection. Supernatural event. Science says that can't happen. You deny the resurrection, you deny your soul. Paul says if there's no resurrection of Christ, your faith is in vain. You're still in your sins. You see, beloved, some of these teachers like to put blinders on and just have you focus on one little thing and not help you understand the implications of everything else that they're saying. One of the ways that you guard against this yourselves is to build a Christian mind and to see how these things are connected to one another and certainly the biblical basis upon which we understand them and teach them.

And so, beloved, I ask you, who's your Master? Who's your Teacher? Who's your Lord? And immediately following upon that question is, good, let's talk about what you believe about creation.

Let's pray together.

*Father, it's staggering to contemplate the reality of a Creator who had the wisdom to plan out a universe and its operation throughout eternity, staggering to contemplate a God who can speak worlds into existence and then sustain them by his own power, staggering to be in the presence of one so infinitely beyond us, staggering to contemplate that that God, that selfsame God in the person of Jesus Christ humbled himself, came into the world and the Creator of the world hung on a cross for the redemption of sinners, in*

*love yielding himself, that his precious blood might be poured out in sacrificial death for the payment of sins, the cleansing of sins, the turning away of divine wrath for everyone who would believe in him. Oh, the wisdom and the majesty and the power and the great mind of God, Father, We want to believe all of it, Father. We want to receive everything that you've taught and not retain a picking and choosing of what we like and what we dislike, what people will go along with and what people will mock us for. God, literally, we do not care what people mock us for or criticize us for. Our sole desire is to please you, to know you, to obey you, to look forward to life eternal with you. To the extent, Father, that anyone in this room or under the sound of my voice has a different attitude of heart, I pray that your Spirit would reveal it to them. Graciously lead them to the truth of Christ and him crucified, the authority of your word, and all the consequences that has for how we view the world around us. Be gracious to us in Christ, Father, I pray, both now and for all of eternity. Strengthen us as we walk through a world that denies these things, that opposes us, that makes things difficult. Let us walk in obedience and trust to you, trust and obey, for there is no other way to be happy in Jesus but to trust and obey. In Jesus' name we pray, amen.*

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