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## ***Truth and Consequences of Genesis*** **Genesis 1-11**

**Keywords:** Creation, Science, World View, Flood, Tower of Babel, Marriage, Dominion

**PowerPoint Presentation included:** NONE

**SermonAudio Blurb:** This is the final message on the first eleven chapters of Genesis. Over a period of a year Pastor Henry has sought to present and confront himself and his church with what is actually written in these chapters. The driving motivation was to ask what did we truly believe? And do we believe what is written? In this message he draws together the many strands of truth and their consequences and presents them *en masse* to his church.

### **I. Introduction.**

- A. Today I want to tie up in a neat package the first eleven chapters of Genesis.
  - 1. I want to show you what we have learned over the last year of my preaching.
  - 2. I want you to ask yourself what has changed in your thinking, for every sermon was completely contrary to the thinking of our day.
- B. And second, I want to show you how Jesus is seen supreme in and through and behind these eleven chapters.
- C. It will be a different type of sermon. One in which I do not look at any specific verse but rather take you through all of them in a sermon fly-over..

### **II. The truth and its consequences as found in Genesis 1-11.**

- A. God is Creator of all things.
  - 1. He sets the standard therefore for beauty and order and purpose.
  - 2. Things are not “just because;” rather, they were made for a reason. It is the glory of mankind to puzzle out those purposes.
  - 3. A grave error of thinking occurs when you think that there is no purpose to something.
    - a. Only in an evolutionary world does vestigial organs and appendages occur. Much that can be considered if you just stop, look, listen and think.

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- b. God is incredibly complex, beyond our comprehension. God delights in beauty both in simplicity and in subtlety. God delights in order.
  - c. All of creation is designed to ultimately point us back to the glory of the Creator. Never is it to point to creation itself.
- B. The bible treats the beginning of all things as something that happened over only a few days.
- 1. There is no way to make this something other than a six day creation without making words and prose function in a way that it is not designed.
    - a. In spite of the massive efforts by scholars to convince otherwise, when you look at the way they approach Genesis 1-2 you quickly learn they are presuming the text is untrustworthy in one way or another.
    - b. And as science continues to learn it never resolves the issue of how and when all things came into being.
  - 2. If some of you took the declarations of the Word of God as seriously as you do the latest declarations of one scientific or psychological field of study you would find your life radically changed for the better.
- C. Only God is eternal.
- 1. Before anything was, He is. Verb tenses don't even work real well to convey the mind-boggling reality as they are connected in some way or another with time.
  - 2. And He is outside of time itself and instead is time's creator. This is why it is awkward sounding but proper to hear Jesus say, "Before Abraham was, I am."
  - 3. We tend to acknowledge this but it is important to burn it into our thinking. Everything else has a beginning. Most certainly our universe did. And so it is utter futility to find hope "under the sun." Only by looking beyond the sun to the Maker of the sun can life finally begin to make sense.
- D. Only God stands outside of all things.
- 1. This is important because it means He is not swept along by events and time like all other things.

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2. Everything else is a servant of time. We are on an incredible ride and we didn't ask to get on it nor do we get to determine how and when we get off of it. And whirling by us all is everything else. All on their own ride.
  3. This is something I pay attention to when I read books that are science fiction or fantasy. There are so often these epic battles against good and evil. But what the reader often misses is that no matter how powerful they might be, they are all still bound by laws of existence. They had a beginning. They have an end. They have limits and beyond that they can go no further.
  4. But for God, time is His servant. It does not move Him along its track and it has no say regarding His choices, purposes or reasons.
  5. If this can command your mind and thinking then much peace will become part of your existence. Everything else in this world, seen or unseen, is a created thing. It is limited and helpless in the face of God's will. But when your trust rests in God then you are truly in a place of utter refuge.
- E. God has set into place the laws of physics and the facts of existence.
1. It is how we can function normally. We make preparations and plans all built upon the faithfulness of God's creation to act in certain ways.
  2. We know the sun shall rise tomorrow at a certain time. We know that if we put water into a freezing condition we will get to enjoy ice. We know when our finger plucks a guitar string a certain way that a specific sound will arise. We know that a seed planted and cared for shall sprout.
  3. Everything we do is because of God hardwiring certain realities into this universe. But do we give Him thanks? Do your children think of God as they enjoy the certainties of this world they play in?
- F. We learn that humanity is part of God's creation but also separate from it all.
1. Only humans are given the image of God and no other part of creation possesses that incredible grace. It means we are to honor God and represent God before the rest of creation.
  2. In the creation of Adam and Eve we see that racism has not place in the thinking of those who love God. There is not one race that is superior, but all the races were bound up in this first couple.
  3. It is the fact we bear the image of God that makes us unique. It is not our gender nor our racial makeup.
- G. The first two chapters of Genesis define for us what marriage is.

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1. It is a creation not of humanity or some sort of social construct. It is a gift of God. And like all things, it has its purposes and limitations.
  2. It is defined by God to be between one man and one woman. It is holy and it is good. And it is the norm.
  3. God did not create a few men and women and then encourage some of them to maybe marry if they feel like it.
  4. We see that we are designed to be in relationships and being alone is not good. And we see that the closest human relationship is that of marriage. God established also the holiness of marriage by declaring two become one flesh. And as such Jesus then says that therefore no one is to separate that marriage relationship.
  5. So why we marry and how we marry and why we remain marry are not private, personal choices. But they are expressions of true worship in life and deed. The marriage is a living story that either speaks truth to those who watch it or it tells lies regarding the love and care of Christ and His Church.
- H. A high view of children.
1. We learn that children are to be pursued and protected. They bear the image of God .
  2. The result is that we are to be fruitful. We are expected to fill the earth. Over-population is simply not an issue in biblical thinking.
- I. The environment/world exists for the pleasure and purpose of humanity.
1. We are not interlopers. We need never to apologize for using products of the earth for our pleasure or gain.
  2. The whole of creation exists to be explored, used, modified and anything else you might think of. Somehow we think that old-growth forests are proper even though they don't really exist. For before that forest, there were other trees.
  3. What it really reflects is the condemnation of Paul in Romans 1 where the creature is worshiped rather than the Creator.
- J. We see the wiles and evil of Satan in Genesis 3.
1. We see his desire to disrupt and derail the will and mind of God. We see that he is a hater of truth but will use truth to spread his lies. He is a persuader and a liar.

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2. He seeks the harm of humanity but promises them no harm. Matt Miller has done an excellent job on the nature of Satan tempting our Savior. And in it we heard over and over again how subtle he is, but do you believe it? What lie of Satan did you willfully reject this week?
- K. We see the cost of sin in this age by gazing at its beginnings in Eve and Adam.
1. But we see that it is Adam, not Eve who is held responsible for this reality and the Fall of mankind.
  2. We are reminded that God made humans to fill and walk in certain roles and we are not the ones to determine what and who we should be.
- L. We see that clothing was a response to sin and the resulting shame.
1. Clothing is not first and foremost a fashion statement but rather it is a modesty statement.
  2. We do not define for ourselves how we are to dress or undress (i.e., the leaves fashioned by Adam and Eve) but rather how and why God tells us to dress. We are to be covered, not revealing. It is not hard to figure out what that means.
- M. Sin brings about that shame and more importantly sin brings about a break in our ability to worship and relate to God.
1. The first couple hid though they could not hide.
  2. They shifted blame though they could not shift the gaze and judgment of God. What was a close and intimate love between these two people quickly became one that was adversarial.
  3. And that always affects how we approach God and view God. Sin is the root problem in your life, your home, your family, your job, your city and your nation.
  4. The gospel is the only thing that has the power to break the power of sin but it is something we must walk in daily.
- N. In God's judgments we see grace and we see consequences. They are able to coexists.
1. Grace in not killing them and grace in providing the promise of a coming savior. Grace is telling them that their new enemy, Satan shall be destroyed.
  2. But consequences seen in the most basic aspects of being human. Strife now in marriage, pain now in childbirth, difficulty in now bring food to

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the table and enmity between other humans as the two seed described in Genesis 3 are revealed.

- O. We are shown that there is much more to the creation of the universe than what we can see and feel and smell.
1. There are other creatures both good and evil that exist. The angelic beings that guarded the garden of Eden after the Fall and the sons of God who sought an unholy union with humans in Genesis 6.
  2. We reveal our unbelief in this area by how often we do not take into account the spiritual battle that daily rages around us.
  3. We think our countless decisions related to parenting, marriage, sexuality, music, work and entertainment are somehow immune to the pressures of demonic thinking. But the bible tells us otherwise.
  4. We see the shortsightedness of Eve in thinking that Cain might be that promised offspring and how we ought to be slow to assume that our thoughts are God's thoughts.
  5. We see the breakdown of the family relationship due to sin. Bitterness that leads to anger that leads to murder that leads to judgment.
- P. In Genesis 4 we are able to see that the early man was not some knuckle-dragging person but they were wise and clever and quickly spreading throughout the land.
1. They quickly learned to bring the world they lived in into submission as they developed farming, ranching, metalurgy and music.
  2. But all of it stained by sin and borne along in arrogance.
- Q. Genesis 6- 9 teaches us that the world we live in is not the same as the one Adam lived.
1. The flood utterly reworked the land and we must keep that in mind when we consider geology.
  2. We should be slow to diminish the effects of a worldwide flood as even small floods have shown us the incredible power bound up in them.
- R. We learn that God's patience is not limitless, but it always comes to an end.
1. But also that God does not consult us in his final judgments. We see in the saving of Noah and his family the grace that each of us ought cry out for daily.
  2. And we see again the nature of the headship of a man and how it affects the offspring, for not only was Noah saved but also his three sons and their wives.

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3. The grace of God is also something that is harsh when it is spurned and ignored. For 120 years the ark was built and during that time Noah preached to the people to repent. Grace every day for 120 years. 43,800 days. Each day grace given and grace ignored. And then grace ended and all was lost.
4. Parents must learn this and instruct their children. Secret sins are never secret. And God is truly a God of utter justice.
- S. Genesis 9 teaches us that in the seasons we see the kindness of God and His faithfulness to the covenant made so long ago.
- T. We are instructed that we need to create institutions in which we can judge evil-doers and then execute that judgment made on behalf of the people. We are to guard the sanctity of life and the killing of a person is a serious task and one that potentially puts your own life at risk.
- U. Chapter 9 also tells us that a child's first responsibility before others is to show honor to his parents.
  1. Ham's sin resulted in a whole people group carrying with them God's judgment and displeasure.
  2. We also learn that from these three sons all the people of the world find their roots and this makes us all brothers and sisters in reality though sin always messes it up.
- V. Genesis 10 teaches us that God defines the nations and the spread of people. He defines their movements and their limitations.
- W. Genesis 11 teaches us that we, left to our own, will seek to resist the will of God.
  1. We learn that God is the one who scatters and He is the one who will gather again.
  2. That worship is not something up to us, where we decide how and when and where we shall worship. Rather, we are called to worship in obedience to the Lord's commands.
  3. Finally, Genesis 11 leaves us with the beginning of the story of redemption in the lineage of a man name Abram, through whom all the nations would be blessed because through him would come the Seed of the woman, our savior Jesus Christ.

### **III. Conclusion—How do we see Jesus in all of this?**

- A. Genesis 1-2 We see the Son in creation.

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1. All things came into being by Him, and apart from Him nothing came into being that has come into being (Jn. 1:3)
  2. 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. (Colossians 1:16)
- B. We see the Son in preservation of all of creation.
1. In Colossians 1:17 we are told that by Jesus all things are held together.
  2. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. (Hebrews 1:3a)
- C. Genesis 3.
1. Jesus is the second Adam.
    - a. For as in Adam all die, so also in Christ all shall be made alive. (1 Corinthians 15:22)
    - b. Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned (Romans 5:12)
  2. The Son is the promised Seed who will destroy Satan.
    - a. Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Hebrews 2:14-15)
    - b. The Son of God appeared for this purpose, that He might destroy the works of the devil. (1 John 3:8b)
- D. Genesis 4.
1. In this important story of Cain and Abel the Lord comes to Cain. Whenever you have God appearing in the Old Testament it is always the Son, the pre-incarnate Christ.
  2. The Son is the one who counsels and exhorts Cain in the presence of bitterness and temptation.
  3. The Son is the confronter of Cain who embodies what waits all who will not follow God.



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- E. Genesis 5, Jesus is the apex of the genealogy of Adam. In Genesis the genealogies move toward Christ and in the New Testament they move from Jesus back into Genesis. In between it is all ultimately pointing to the coming Savior.
- F. Genesis 6-8.
  - 1. Jesus is the true ark that carries us safely through the judgment of God. Only those in Christ are safe.
  - 2. Jesus is the true door as described in John 10:9.
    - a. "I am the door; if anyone enters through Me, he shall be saved. . ." (John 10:9a).
    - b. Just as the ark had but one door and it was the only way to enter into safety from the coming judgment, so too all must come through the Son. But if you do, you are saved and shall now be truly free.
  - 3. Jesus is the hand that shuts the door in the face of judgment.
    - a. Just as in Genesis 7:16 it was YHWH who shuts the ark, resulting in judgment for the many and salvation for the few.
    - b. So too, we are kept safe as it is the Lord who brings us safely into Christ and it is the Lord who keeps us there.
    - c. As John 10 says, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand." (John 10:27-29).
  - 4. Jesus is the true sacrifice.
    - a. Noah was to bring into the ark ceremonially clean animals that would function as sacrifices to God.
    - b. But each and every sacrifice and offering was pointing to the day when the ultimate and final sacrifice would be made by our Lord and Savior.
    - c. On that fateful yet glorious day He died as the Lamb of God who takes away the sin of the world. Never again would there need to be a sacrifice made for sin, it was finished.
- G. Genesis 9.

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1. Unlike Ham, Jesus is the faithful Son who always does the will of His Father. He is the perfect Son who seeks only to bring His Father glory and honor.
  2. "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. (John 5:19).
  3. "Father, the hour has come; glorify your Son that the Son may glorify you (John 17:1).
- H. Genesis 11.
1. Jesus is the good shepherd and good king who shall gather together the scattered people of the world under His name.
  2. In Jesus Christ we will witness one people made up of every tongue, tribe, nation and people.
  3. And together with one voice they shall sing a new song to their Lord.
- I. So in all of Genesis 1-11 we see the greatness of God and the greatness of humanity's penchant for sin and rebellion. We see the kindness of God and His wrath. And all of it is bound up in the first hint of hope in Genesis 3:15. That there would come One, born of a woman, who would finally make all things right.
- J. Matt Miller has already begun to show us how this is unfolding in the life and person of Jesus Christ.
1. He is the Son, the perfect, eternal Son of God. He is the second person of the trinity.
  2. He is fully God and fully man.
  3. He is our faithful high priest as well as our perfect and sufficient sacrifice.
  4. In Him sin is banished forevermore and in Him we find life. True life. Abundant life. Eternal life.
- K. What I hope to show you in Acts is how the truth of the good news went forth by the power of the Holy Spirit and in the pathway of suffering and persecution to the uttermost parts of the earth. How God took a scattered humanity and began to bring them back together under a common King—Jesus Christ our Lord.