

What Must I Do To Be Saved?

- BELIEVE – ACTS 16:31
- REPENT – ACTS 17:30; LUKE 13:3
- CONFESS – ROMANS 10:10; I TIMOTHY 6:12
- BE BAPTIZED – ACTS 2:38; MARK 16:16
- BE FAITHFUL – REVELATION 2:10

PRAYER LIST: We are glad for the improved health for brother Hagerman and Brandon Miller. Prayers for Rhonda Dell, Nancy Abel, Alta Byrne, Bill Fairbanks, Denise Collins, John & Pat Savel, Gary Henry, Jerry Farley, Wayne Walker, Ethan Longhenry, Sarah Purrenhage and Mark Fox. Prayers for the earthquake victims in Turkey and Syria. May peace come to the people of Ukraine.

North Ridgeville Church of Christ
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North Ridgeville, OH 44039

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Times for Meeting

| | | |
|------------|----------|------------------------|
| Lord's Day | 9:30 AM | Bible Study (all ages) |
| | 10:30 AM | Worship |
| Wednesday | 7:00 PM | Bible Study (all ages) |

Elders
Bruce Dean
Mark Ullman

Evangelist
Steven Wallace

THE NORTH RIDGEVILLE CHURCH OF CHRIST

“But be ye doers of the word, and not hearers only,
deceiving your own selves.” James 1:22

March 12, 2023

“The Importance of Genesis”

Steven J. Wallace

“In the beginning God created the heavens and the earth”
(Gen. 1:1).¹

The book of Genesis is foundational for our learning. Genesis means “beginning,” and it teaches us about the origin of important things. This is important because the *meaning* of anything is tied to its *origin*.

In this book, we find the origin of the seven-day week. Man has tried in vain to interpret the days of Genesis 1 as long ages by proposing that each day represents millions of years or that there is a supposed gap of millions of years between the first two verses. He has created many compromising conjectures to contort the Genesis record into long ages, something it will never affirm.

These attempts are fallacious for many reasons. For example, each day must be literal because it consists of “the evening and the morning.” If the *day* represents millions of years, then the *evening* and the *day* must also be millions of years of darkness and daylight! Because Jesus places Adam and Eve’s origin at the

“beginning of creation,” He necessarily destroys all long-age conjectures (Mark 10:6). Due to our Lord quoting Genesis 2:24, the “male and female” of whom He speaks were in fact “Adam and Eve” in Mark 10:7, 8. This quotation is God’s response to Adam’s own words in Genesis 2:23! It stands to reason that if each day of Genesis consisted of millions of years and if Adam and Eve were created on day six of seven, then they were created near the end of world history, not the beginning. To embrace day-age theology is to deny the Lord’s teaching of what took place “at the beginning of creation.” Reinterpreting the *days of Genesis as long ages* charges Jesus with being a liar because it denies the testimony of God’s only Son (cf. 1 Jn. 5:10)! Let us remember what Paul penned in Romans 3:3, 4 about some who chose unbelief:

“For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar. As it is written: ‘That You may be justified in Your words, And may overcome when You are judged.’”

Further, if *days* mean “ages,” then how could the expression “for days and years” be understood in Genesis 1:14? What sense are we to make of “seasons” and “years”? Consider also that the only pattern on which our seven-day week is based off of is a literal creation week. If Genesis 1 is not literal, we have no reason to regard a seven-day week. Only from a literal understanding of Genesis 1 could the Jews identify and keep the Sabbath Day (Ex. 20:7–11). Other doctrines are tied to our understanding of Genesis’s creation week. The resurrection of Christ, partaking of the Lord’s Supper, and the contribution are specifically tied to an understanding of the Genesis creation week (Matt. 28:1; Mk. 16:2, 9; Acts 20:7; 1 Cor. 16:2). These would be rendered *unknowable* without the creation week.

Other reasons could be stated, but these are sufficient to abandon any belief that tortures the days of Genesis into anything other than literal solar days.

In Genesis, we also find the beginning of *life*, which is a gift from God. We find the beginning of *marriage*, which is between one man and one woman. We find the beginning of *sin*, that it is rebellion against God’s word. We learn from Genesis that *both good and evil exist* and are very much at work in our world. We also find the way Satan *tempts* man, by leading him to lust after what is wrong and proudly question God’s word and character (Gen. 3:1-6). We see how sin affects our relationship with God by separating us (Gen. 3:7-10). We see how sin brings with it a cost of life (Gen. 3:21). We see that sin affects our environment and each other (Gen. 4-11).

Genesis also teaches *the origin of clothing*, that such was designed to cover nakedness due to the effects of sin. Genesis shows that man’s choice of clothing is prone to fail compared to what God prescribes (Gen. 3:7). Despite the fact that Adam and Eve made coverings, they were still too ashamed to stand before God. The beginning sacrifice of blood in the skin coverings is associated with sin and nakedness (Gen. 3:21). The doctrine that without the shedding of blood there is no remission of sins is therefore anchored in Genesis 3 (cf. Heb. 9:22). Therefore, sin is not only rebelliousness, but it is costly. Ultimately this price was to be paid by the Son of God dying on the cross for our sins (1 Tim. 2:5, 6). Have you applied the Lord’s sin covering for your sin (Gal. 3:26, 27)? Genesis—it is important!

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Sentence Sermons

- *The mind is like a parachute; it doesn’t work properly unless it is open.*
- *The average church has too many bystanders and not enough standbysers.*
- *The one thing worse than a quitter is the man who is afraid to begin.*