

# 25-0309p Transcript

## 25-0309p - *Beginnings - Day 3, Part 2, Scott Reynolds*

**Bible Reader:** John Nousek

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## Beginnings - Day 3, Part 2

Transcript (0:04 - 23:27)

### Scripture Reading

**Bible Reader:** John Nousek

**Genesis 1:11-13,**

*(0:04) Well, good evening. So this evening's scripture reading continues in the book (0:11) of Genesis, chapter 1. It's verses 11 through 13, which reads as follows,*

*(0:20) And God said, Let the earth bring forth grass, the herb that yields seed, and the (0:28) fruit tree that yields fruit, according to its kind, whose seed is in itself on the (0:35) earth. And it was so. And the earth brought forth grass, the herb that yields (0:43) seed, according to its kind, and the tree that yields fruit, whose seed is in (0:50) itself, according to its kind. And God saw that it was good. So the evening and the (0:58) morning were the third day. (1:01)*

### Transcript

**Preacher:** Scott Reynolds

(1:06) Good evening, everyone. Tonight I invite you to join me (1:12) in a quiet journey, a slow, deliberate walk through the opening pages of God's (1:18) Word, where the Creator unveils the dawn of all things. We've been lingering at (1:25) Genesis, savoring the creation week as a real historical tapestry woven by God's (1:33) hand.

And that's the important point here. Genesis 1 is actual historical fact. And (1:44) we need to, it's not allegory.

It's not meant to teach us a lesson. It's meant to (1:53) tell us what happened. And if it doesn't agree with modern cosmology, so be it.

If (2:00) anybody's wrong, it's going to be the modern cosmologists, scientists, not God. (2:06) That said. So it's a real historical tapestry woven by God's hand.

And last (2:16) time, we stood on the threshold of day three, watching as the waters parted and (2:22) the dry land emerged, a vast, empty canvas shaped by a single command. Now we step (2:31)

further into that same day, to Genesis chapter one, verses 11 through 13, where (2:38) the earth stirs with something new, something alive. Let's read it together.

(2:46) Letting each word settle into our hearts like dew on fresh grass. Genesis chapter (2:52) one, verses 11 through 13. When God said, let the earth sprout vegetation, plants (3:03) yielding seed, the fruit trees on the earth bearing fruit after their kind with (3:09) seed in them.

And it was so. The earth brought forth vegetation, plants yielding (3:16) seed after their kind and trees bearing fruit with the seed in them after their (3:23) kind. And God saw that it was good.

On this day, God says it was good twice, (3:31) possibly to make up for the one time in day two that he doesn't say it. There was (3:39) evening and there was morning, a third day. So pause with me here and imagine the (3:46) scene.

The land stretches out under a sky not yet filled with birds or stars. (3:53) Then a voice, the same voice that carved the sea speaks again and life begins. Not (4:01) with a thunderclap or a beast roar, but with the soft rustle of leaves, the gentle (4:08) sway of branches, vegetation, plants, trees, green and growing, bustling forth (4:16) in a moment.

This is day three, second act, a tender miracle, touched within the (4:23) days unfolding. Tonight, I want us to sit with three wonders from these verses, (4:32) letting them unfold slowly in our minds. First, what does it mean that God creates (4:41) life after their kind? A phrase that echoes like a refrain.

What does it differ (4:48) from or how does it differ from the world's idea of species? Second, why does (4:55) God begin life with plants, quiet, rooted things, when we might expect something (5:01) else? And third, how do we make sense of these plants and trees emerging mature, (5:07) laden with fruit and seed from the very start? This isn't merely a tale of botany (5:15) or biology, it's a window into God's heart, his power, his purpose. So let's (5:22) step in unhurried, let's step in unhurried and reflect together. Point (5:31) number one, after their kind, the Creator's gentle boundaries.

Let's begin (5:40) with these words that ripple through the passage, after their kind. They appear (5:46) three times as if God wants us to hear them, to feel their weight. Let the earth (5:52) sprout vegetation, plants yielding seed after their kind, fruit trees bearing (5:59) fruit after their kind, and the earth brought forth plants and trees after (6:05) their kind.

It's a rhythm, a quiet insistence woven into the act of (6:11) creation, but what does it mean and why does it matter? In the Hebrew, the word is (6:17) *min*, a term that suggests a category, a boundary, a family of life drawn by God (6:24) himself. It's not a word we use every day in everyday chatter and it's not the (6:30) same as species, a concept we borrowed from the halls of science. I find that (6:36) difference fascinating, don't you? It's as if God and man are speaking different (6:42) languages about the same world and perhaps we need to listen more deeply or (6:47) closely to his.

The Institute of Creation Research offers us a lens here. They (6:53) describe a kind as something broader, deeper than the species, a foundational (6:59) unit God established at the beginning. Picture it like this.

All the dogs we (7:07) know, huskies with their thick fur, terriers with their boundless energy, (7:12) even wolves howling under the moon, might belong to one dog kind. Roses with their (7:20) delicate

petals, wildflowers nodding in the breeze, even prickly shrubs, perhaps (7:26) one plant kind. Dr. John Morris, a voice from ICR, puts it this way.

A kind is a (7:37) created group, stable, separate, designed to reproduce itself. It's not a rigid cage (7:44) but a living boundary with room for variation, for beauty, for adaptation, yet (7:51) always holding true to its origin. Now let's contrast that with species.

(7:58) Scientists have cataloged millions, some say 15 million, across all life with (8:05) 400,000 plants alone. They draw lines based on the tiniest details. A finch's (8:12) beak curved just so, a flower's stamen slightly longer.

It's a human endeavor, (8:19) meticulous, precise, but narrow. Apologetics Press reflects on this with a (8:25) gentle clarity. God didn't craft a slow climb from one form to another.

He (8:32) planted distinct kinds, fully formed on day three. Evolution, the world story, (8:40) imagines life as a sprawling tree branching endlessly from a single root, (8:46) every leaf a species, every twig a mutation. But Genesis offers a different (8:52) picture, not a tree but a garden, where each kind stands apart, rooted in its own (9:00) soil.

Think about that for a moment. If species were the same as kinds and (9:07) evolution's tale held true, we might expect fossils of strange in-betweens, (9:14) half plant, half animal, a fern with fins, a vine with feathers. Yet, as ICR points (9:22) out, the rocks tell a simpler story.

Variety within kinds, dogs big and small, (9:29) grasses tall and short, but no kind morphing into another. No oak becomes a (9:36) cactus. No wheat arose.

The fossil record, they say, aligns with God's word. Life (9:44) appears sudden, separate, and stable. So what does this whisper to us? I wonder if (9:54) it's about God's character.

His creation has order. Yes, a quiet, purposeful (10:00) structure, but within that order there's freedom. An apple tree might bear fruit, (10:07) red or green, tart or sweet, yet it remains an apple tree.

A dog may abound (10:14) across plains and curl up at a hearth, yet it stays within its kind. It's a (10:21) balance, steadfast yet alive, fixed but flourishing. The world's taxonomy counts (10:29) and splits, chasing endless change.

God's kinds hold firm, a testament to a (10:37) creator who speaks with intention. Let's sit with that thought, life bounded by (10:43) his word, yet free to reflect his beauty in a thousand ways. Point number two, (10:51) plants first, a thoughtful and unexpected gift.

Now let's turn our gaze that (11:01) something that catches me off guard every time I read this passage. The first (11:06) life God calls forth is green. Plants, vegetation, trees, before the splash of (11:14) fish in the sea, before the flutter of wings in the air, before the tread of (11:20) feet on the earth.

Up to this point, day three has given us land, water, and still (11:26) silent, a world of stone and wave. Then God speaks again and life begins, not (11:35) with a trumpet blast or a lion's roar, but with the soft push of a sprout (11:42) through soil. Why plants? Why here? Let's linger on that question.

The world's (11:52) narrative of evolution's long winding tail sees it so differently. They'd have (11:59) life sparking in the depths of an ancient ocean, single cells drifting in (12:06) primordial soup, multiplying over millions of years, algae first, then fish, (12:13) then creeping things, plants, they say, come later, clawing their way on the land (12:20) after eons of struggle. Dr. Henry Morris of ICR muses on this.

Evolution demands (12:28) deep time, fish swimming 400 million years before fruit trees bloom. Genesis (12:36) says no plants first on day three. The Bible's timeline is tight, intimate, six (12:44) days, roughly 6,000 years ago, traced through genealogies like those in (12:49) Genesis 5. No vast ages for life to stumble ashore.

God speaks and the earth (12:57) blooms, all in a day's span. So why does this stir my soul? Because it's (13:04) unexpected, almost poetic. If you or I were writing the story of life, we might (13:11) start with motion, something that breathes, that moves, that cries out, a (13:16) bird slicing the sky, a deer darting through a glade.

Yet God chooses the (13:22) still, rooted, grass to blanket the ground, trees to lift their arms in silent (13:28) praise. Apologetics Press offers a tender insight. Plants first isn't chaos, (13:36) it's provision.

Pause on that. Plants breathe oxygen into a world not yet (13:45) alive with lungs. They sink roots to steady soil not yet tried.

They bear (13:54) fruit for mouths that not yet formed. Psalm 104, 14 echoes this. He causes the (14:04) grasses to grow for the cattle.

Day three lays a foundation for day six, a home, a (14:14) table set before the guests arrive. Let's sit with that image. God could have (14:21) gone anywhere with any spark of life, but he starts here with the humble, the (14:26) overlooked.

Grass underfoot, leaves overhead, quiet things we tread past (14:32) without a thought. Yet they're alive, growing and giving. What does that say (14:38) about him? I see a creator who plans, who cares, who builds with purpose.

(14:46) Evolution's tale is one of chance, life clawing upward, fighting to (14:52) survive. Genesis shows us grace, life given not earned, a gift from the first (15:00) green blade. And there's more to ponder.

Plants aren't just first, they're (15:07) essential. Without them, what would day five's fish breathe? What would day six (15:15) cattle graze? The air, the soil, the food chain all trace back to this moment. It's (15:23) a thread of dependency, a quiet harmony.

I wonder if God's showing us something (15:30) about himself here. A king who stoops to serve, who starts with the small (15:36) to sustain the great. It's not the beginning we'd expect, but it's the one (15:42) we need.

Let's hold that close as we move on. Point number three, mature and fruitful. (15:54) A creation ready to give.

Now let's turn our hearts to a third marvel, one that (16:01) stops me every time I dwell on it. These plants don't emerge fragile seedlings or (16:07) barren twigs. They sprout for mature, heavy with

seed and fruit, ready to give (16:15) from the very first moment.

Listen again. Plants yielding seed, fruit trees (16:22) bearing fruit with seed in them. God doesn't say, let seeds lie dormant, waiting (16:29) for years.

He says, let the earth sprout, and it does. Full-grown, fruitful, and alive. (16:40) This takes my breath away.

Dr. Duane Gish from ICR writes, God created a mature (16:49) earth, trees bearing fruit on day three, not inching forward toward ripeness over (16:55) decades. Evolution's story leans on time. Seeds, the saplings, the orchards across (17:02) millennia.

A fruit tree might need years. Apples, two to five. Olives, ten to twenty.

(17:12) A forest could take centuries. But here, evening to morning, a single day, and the (17:19) earth is a garden. Apples hang light.

Wheat boughs golden, golden. Vines sag with (17:28) grapes. Apologetics Press adds, the maturity fits the whole week.

Adam's not a (17:34) child. Stars shine from the start, and God creates complete, not tentative. So why (17:43) does this matter? Let's reflect on it together.

First, it's about function, about (17:50) provision. Genesis 129, just a few verses later, tells us God gives plants to Adam (17:57) and the animals for food on day six. Imagine if day three offered only bare (18:05) branches or tiny shoots.

What would they eat? What would sustain them? God's not (18:12) teasing with a promise deferred. He's offering a gift immediate, tangible. I can (18:18) almost see it.

Adam stepping into Eden, reaching up, tasting fruit born that week. (18:29) It's a world ready, not waiting. Second, it's a miracle, a quiet, staggering display (18:38) of power.

Think of the cycles we know. A seed falls, a sprout rises, a tree grows, (18:45) fruit ripens, months, years, seasons turning. God bypasses all of it.

One word, and the (18:55) branches bend with harvest. Evolution can't touch this. It's tethered to slow (19:01) natural rhythms.

Genesis shows us a creator, unbound by time, weeding life, (19:07) whole, in a heartbeat. Dr. Morris at ICR calls it genetic stability. Those seeds, (19:17) after their kind, carry the blueprint forward.

An oak drops acorns, not pine cones. (19:25) A vine yields grapes, not berries. It's locked in, perfect from the start.

So let's (19:34) linger here. Picture a single tree, say an olive, narrow and ancient looking, fruit glistening (19:42) on day three. It didn't grow from a pit over decades.

It simply was, spoken into being. (19:51) What does that tell us? I see a God of abundance, of immediacy. He doesn't plant a seed and (19:58) walk away.

He plants a world and fills it. And those seeds, they're a promise, a legacy. (20:06) They fall, they

sprout, they carry on.

And each kind, true to itself, no chaos, no drift. (20:14) It's a creation that doesn't just begin, but thrives. A garden alive with his generosity.

(20:24) God's voice over man's whisper. Let's gather these reflections now, weeding them into a whole. (20:35) After their kind reveals a creator of order, of beauty, setting life within gentle bounds.

(20:44) Plants first whisper his care, his foresight, a foundation laid with love. Maturity shows his (20:51) power, his provision, a world right from the outset. This isn't the world's tale.

What they (20:59) call uniformitarianism, that slow drip of time, shaping all things. Today's rain carving (21:07) yesterday's valleys over billions of years. James Hutton coined it in 1785, saying, (21:15) the present is the key to the past.

But 2 Peter 3, 5 counters, by the word of God, the heavens existed (21:24) and the earth was formed. Not ages, not chance, his voice. ICR's Dr. John Morris reflects, (21:36) uniformitarianism stumbles on day three.

Suddenly, fossils don't show plants morphing, (21:43) they appear complete. Apologetics Press adds, where's the half plant, the half fish, (21:51) if evolution's true? God's kind stand apart, the rocks back this. Plants burst into the record, (21:59) fully formed, no transition in the fossil record.

It's not blind faith, it's evidence, (22:08) whispering what Genesis shouts. God spoke, and it was so. (22:16) So our conclusion, what do we carry from this day, this moment on day three? A God who breathes life (22:28) with purpose, kinds that endure, plants that provide, fruit that feeds.

About 6,000 years ago, (22:37) he said it in motion, and it holds true. If this is real, it anchors everything. Romans 5.12 ties (22:46) death to Adam's sin, not eons of decay.

Christ, the last Adam, 1 Corinthians 15.45, redeems it. (22:56) A young earth, a real, day three, roots that hope deep. So look around you, (23:06) bread on your table, air in your lungs, beauty in a leaf.

It began here, in God's kindness. (23:17) And that's my sermon. So we're extending the invitation to anyone who is subject to it.

(23:24) So let's stand while we sing.