

Creation

by Maurice Barnett

The creation is a central fact of our faith. The sheer scope of the creation of this universe and all life on this earth is the most impressive of God's miracles through the ages. Whether we look into the depths of space or the double helix of DNA, closely examine geological formations or delve into the wondrous variety of life, we have the visible declaration of the power and divinity of God. Yet, we cannot just look into the universe and discover what's on the mind of God, that is, what God wants us to know, I Corinthians 2:6-14. Only inspired revelation can do that.

What we must understand, and what we shall see in this treatise, is that we cannot believe in God or Christ, cannot understand redemption or eternal life, cannot grasp the purpose of this universe and man's place in it without understanding what the Bible says about Creation. Some have ridiculed the importance of a clear understanding of Creation, insisting that it doesn't matter what one believes about it. That sentiment is a tragedy with eternal consequences. As we will see, the origin of the universe and of man *is a faith issue* and the Bible must be the determining factor of our faith.

The Faith and The Truth

As other passages do, Jude 3 identifies Bible revelation as "the faith." It is hearing this word that produces faith, Romans 10:17. We are not free to believe just anything we want to about Bible subjects. For instance, II Timothy 2:16-18 says—

"But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some."

Our resurrection is future, coming at the return of Christ. It's not a command to be obeyed but a promise of what is to come; it is a belief. Believing anything other than what the Bible says about our future resurrection is erring from the truth and departing from the faith.

I Timothy 4:1-4 warns of some who would fall away from *the faith*. That apostasy is characterized by celibacy and vegetarianism. In these passages, Paul gives proper instruction on eating meats "*which God created to be received with thanksgiving by them that believe and know the truth.*" Timothy is then told—

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now."

The fact that God *created* meats for our consumption is a part of "the faith" that Timothy was to preach. It is information about both creation and what food we can consume. One does not have to marry or eat flesh in order to please God but we are certainly authorized to do both and the *instruction* regarding them is part of The Faith. The Holy Spirit guided the apostles into

all the truth, John 16:13. From one point of view, this truth would make man free, John 8:32, and from another viewpoint, it gave proper instruction about foods. Each area of truth has its own importance in the teaching of God.

The Creator

Jesus said in John 8:24 that *“except ye believe that I am he, ye shall die in your sins.”* This is a declaration of His Godhood, the “I Am.” The pronoun “he” is in italics in translations because it is not in the original text but rather has been added by the translators. It’s the same double nominative in Greek, “I, I Am,” as in John 8:58, where Jesus says, *“Before Abraham was born, I am.”* It wraps up past, present and future, the eternity of the Godhead, taking us back to Exodus 3:14 where God says *“I AM THAT I AM...tell them I AM hath sent me unto you.”* The person, Jesus, was in fact declared to be Jehovah and God in the Old Testament. So, Jesus said that *“except ye believe that I AM, ye shall die in your sins.”* One must believe in the Person, the Godhood, of Jesus in order to be saved. And, what does that involve? Isaiah 48:12-13 says—

“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.”

The book of Revelation identifies Jesus as the first and the last, the beginning and the end as well as the I AM. There is no doubt that Isaiah 48:12-13 is referring to Him as the I AM. And, *He is identified as the one who created all things*, the prime agent through whom the Godhead created. In addition, notice His statement that *“when I call unto them, they stand up together.”* While creating it to begin with, He still has control of His creation to do what He will when He wills. He destroyed the world by flood, caused the sun to stand still for Joshua and “turned” the time backward for Hezekiah. The earth not only stood still in its rotation for Joshua, but stopped and turned backward for Hezekiah with no damage to the earth or anyone! And, he did it at an instant. The Father and Jesus are both *characterized and defined* by their power as demonstrated in Creation and their continuing control over nature. It’s no wonder that scripture says heaven is His throne and the earth His footstool. One must believe that Jesus is I AM but cannot fully know what that means without knowing about His Creation. To emphasize the importance of this, look at the following passages—

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made.” John 1:1-3

“... and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things.” Ephesians 3:9

“... who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist.” Colossians 1:15-17

“... hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds...” Hebrews 1:2

"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands." Hebrews 1:10

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Hebrews 11:3

"Worthy art thou, our Lord and our God, to receive the glory and honor and the power: for thou didst create all things, and because of thy will they were, and were created." Revelation 4:11

"... and swear by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer." Revelation 10:6

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Nehemiah 9:6

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him ... Thou made him a little lower than the angels ... Thou madest him to have dominion over the works of thy hands.." Psalm 8

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 90:2

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Proverbs 3:19

"Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." Isaiah 42:5

"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Isaiah 44:24

"For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isaiah 45:18

God, which includes Jesus, is *defined* by His creative power and one does not have a complete and proper view of God without knowing this. It is a part of preaching about God, a part of faith and truth. It even begins the prayer of the disciples in Acts 4:24—

"And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is..."

The word for *Lord* in the original text of this passage is *despota* instead of the usual *kurios*, and means *master*, as a master relates to a slave or servant. Notice the reverence given and their identifying God their master as the creator of all things, as He is indeed the master of His creation. We don't have all of Peter's sermon to the Jews in Acts 2, but his sermon and Paul's in Acts 13 were to Jews who already understood and believed in God the creator. They were familiar with Genesis 1-2. However, Stephen does quote an Old Testament passage that mentions creation in his address to the Jews in Jerusalem in Acts 7:48-50. Paul's defence in

both Acts 24 and 26 was a personal defence but was made before men who were already familiar with the God of the Jews.

But, in Acts 17:24-26, to the Gentile citizens of Athens who knew nothing about God, he said—

“The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men’s hands, as though he needed anything, seeing he himself giveth to all life and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation ...”

Man had to know about God’s creative power, the creation itself, in order to know the God who was reaching out to change him. This was no god as they had known gods. This was the one who created them and everything they could see. In another instance, when the people of Lystra sought to make sacrifice to Paul and Barnabas as gods, they were told—

“Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea and all that in them is....” Acts 14:11-16

The phrase, “good tidings,” is from *euangelidzo*, the verb form of the noun for “gospel” and means to “preach the gospel” and is so translated in Acts 14:6. The gospel that Paul brought them was that they should turn to the living God who created heaven and earth. *The creation was and is a part of the gospel!* It was to produce faith in God on the part of these heathens. Then Revelation 14:6-7 says—

“And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and sea and fountains of waters.”

Don’t reject the force of this because Revelation is full of figurative language. The message of the eternal gospel, good tidings, was as much to declare God as the creator of heaven and earth as any other thing. Some think that the death burial and resurrection of Christ is all there is to the gospel. This is untrue. What is very clearly taught in the gospel is that we must believe in God and Christ. It requires that we understand their person and character, which includes the fact of being our creator. *This* is necessary to our salvation! So, notice the following passages together; notice that the God we are to seek is defined as the God who framed and made the worlds—

“By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear ... and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him ... and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God ...” Hebrews 11:3, 6, Acts 17:26f.

I have heard several times, over the past sixty-two years of preaching, someone saying something like, “I believe in Christ but I don’t believe those stories in the O.T. such as

the flood, Jonah and the whale, and the like.” However, one cannot believe in Christ and deny such things happened. You deny what Jesus said and you make Him a liar.

Jesus said that the flood happened, Matthew 24:37-41, and Noah entered the ark, just as the Old Testament records. Jesus also insisted that the story of Jonah was true, Matthew 12:39-41, Luke 11:29-32. But, we must go to the Old Testament, to the books of Genesis and Jonah, in order to understand what the story of Noah and the flood and Jonah and the whale are all about. The same is true regarding Jesus and Creation. He testified to the fact of Creation, Matthew 24:21, and to the creation of male and female, Mark 10:6. To deny the Creation account of Genesis is to deny Christ. To believe in Christ is to believe the Creation account. Thus, belief in the Creation account in Genesis is *essential to our salvation!* However, we will take a closer look at what Jesus said about this shortly and detail more fully what the Genesis account says.

New Testament Doctrines Based on Creation

There are several important doctrinal teachings, things that govern our lives as Christians, that are based on the Creation account. They are stated in such a way that only a literal view of Creation fits the comparisons of individuals and the bases of authority found there.

I Corinthians 15:21-22, 45-49. Important facts that emphasize the position and accomplishments of Jesus as compared to Adam, his creation and experiences. This comparison goes back to the beginning.

Romans 5:12-14. Important instruction showing the relationship of law to sin and death is found in what Adam did and the condition of humanity since Adam’s time. The three periods of time and the existence of law are Adam to Moses, Moses to Christ and Christ to His second coming.

I Timothy 2:12-15. The fact that woman has a special place in the order of things and cannot teach nor have dominion over the man is founded on Adam and Eve.

I Corinthians 6:16. Prohibition of some sexual relationships is founded on marriage rules established at the creation of Adam and Eve.

I Corinthians 11:8. The woman was made for man, not man for the woman. This is the reason why, “for this cause,” the woman who prayed and prophesied was to have her head covered.

Ephesians 5:22-33. Rules of the marriage relationship are the result of the creation of man and woman and were established then.

Matthew 19:1-12. The fact that rules governing acceptable marriage, the bond of husband and wife, the basis of divorce, were all established when man was created. It has been common to the human race since then.

These important doctrines are based on, and can only be understood by, a literal understanding of Genesis 1-3. Couple these passages with all of the teaching on the nature of man and the scheme of redemption that we will notice shortly and one can see the pivotal, doctrinal, place that creation has in the Bible. It is part of The Faith.

Before The Beginning

The Bible informs us of things that happened before the universe ever came into existence. Notice—

"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

"... for thou lovest me before the foundation of the world." John 17:24.

The phrases, "*before the world was*" and "*before the foundation of the world*" both mean the same thing. The Godhead existed before the universe was ever created. But, God did not create as a spur of the moment whim, nor an experiment to see just what He could put together, nor as simple amusement as a playground. Everything was according to a decided plan, intelligently conceived in the mind of God and then performed. The purpose of the universe, this earth and all associated with it, even with a contingency plan for the redemption of fallen man and eternal life for the righteous was all planned before any action was taken for the creation of the universe. Look at the evidence—

"... but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory." I Corinthians 2:7 (The NIV translates the phrase as "before time began").

"... even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will ..." Ephesians 1:4-5

"... who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake ..." I Peter 1:20

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ..." Matthew 25:34

"But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth:" II Thessalonians 2:13.

Though the plans were made before creation, none of these passages teach Calvinist predestination. Man is a free moral agent and can make decisions about serving God or not. Such an eventuality as fallen man and what to do about that was built into God's plans. Man sinned and the scheme of redemption was set in order. But, it had been in God's plans from before the beginning of creation. The same is true about our being foreknown. That is not foreknowledge of a specific individual but of the righteous as a class of people. All of this was decided upon before the very first move was made by God to create!

These facts are further enforced by the fact of scripture that this universe, our solar system, this earth and all that is in it were *all made for mankind*. Isaiah 45:18 says—

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited:"

God formed the earth for the habitation of man and provided all things that were necessary to man's existence. Man is the highest living form in this universe, made in the image of God. Psalm 8:3-8 says—

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, the beasts of the

field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

This coincides with Genesis 2:26—

"And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and every living thing that moveth upon the earth."

It was not in God's plan that man remain in the garden of Eden when he was placed there. "Replenish" meant to fill *up* the earth. Man was to spread out and accomplish what God had set for him to do. Psalm 8 includes *all* of God's creation under the rulership of man. Man is just now beginning to show the ability to do this. Though back through history there are records of great achievements by exceptional men, modern man has far surpassed them, mainly due to advanced technology, *not a lack of inherent ability*. Man has always been in the image of his creator. We have harnessed the sun's power for energy, walked on the moon, landed vehicles on Mars and sent spacecraft beyond our solar system guided by locking on a distant star. We are unlocking the secrets of DNA and have conquered many diseases. All this in addition to showing we can master our physical world. If God lets this world stand long enough, even greater things will man accomplish, all to glorify our maker.

The question asked in Psalm 8 about man is answered in God's purpose of creation. To look into the immensity of the universe, into its variety and power, will make us stand in awe. God's power and divinity is shown in it. Yet, there is no "life" anywhere else in this universe but earth. Man might as well quit looking for it. The universe was all created for man and is coexistent with him. When you start with Genesis 1, you find the beginning of this universe and humanity within the same time slot, the beginning, the foundation of the earth, or the creation of heaven and earth and all that is in them; it is expressed in different ways. There was no old gap, new gap nor billions of years of slow development in any sense. God created a fully functional universe as though it had existed for billions of years.

From The Beginning

(1) Mark 10:6 says—

"But from the beginning of the creation, Male and female made he them."

Matthew 19:4 just says "*from the beginning.*" So, *from the beginning* and *from the beginning of creation* are parallel. Or, it could have been expressed in the words of Genesis 1:1, *In the beginning*, God created. But, these passages emphasize the continuity of *from* the beginning. God made them male and female according to Genesis 1:27. Whatever we can see now in the distinction of the sexes is *exactly* what it has been from the beginning of creation. As created in the beginning, humans have been ever since. The only difference has been relative age as compared to pre-flood time. To illustrate this further, look at II Peter 3:4-6—

"... and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished:"

The phrase "*from the beginning of the creation*" is exactly the same in both Greek and English as that of Mark 10:6. The rejoinder of Peter was that a catastrophe occurred

that destroyed the world by flood and God says that the whole universe will end by being destroyed by fire. Otherwise, except for the flood, it was true that what is seen in the universe has continued from the beginning of the creation.

From Mark 10:6 and Matthew 19:4 we learn that God established the rules of acceptable marriage when he created man. Marriage rules are inherent in the distinction between man and woman. Note: Jesus says that “*for this cause*” shall a man leave father and mother and cleave unto his wife, a reference to Genesis 2:26. The “cause” he refers to is that God made them male and female. Jesus thus ties Genesis 1:27 and 2:26 together. There is no contradiction between the two chapters but rather, they compliment one another. The rules are inherent in sex distinction originating in creation, having been planned in the mind of God *before* creation and before the rules were ever stated. Ephesians 5:22-33 also details marriage responsibilities and relies on the above facts as authority.

(2) Mark 13:19

“For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.”

“*From the beginning of the creation*” in this passage is the *same* as in Mark 10:6 and II Peter 3:4-6. However, Matthew 24:21 says, “Tribulation, such as has not been *from the beginning of the world* until now.” *From the beginning of the creation* means the same as *from the beginning of the world*. Anything within the creation week was designated as *the beginning of the creation* or *the beginning*. Notice how it’s worded: *from the creation which God created*. This passage can only have any sense if we understand that humanity existed from the beginning who could have experienced any tribulation that might have happened.

(3) Romans 1:20

“For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity.”

Notice that *the creation of the world* and *the things that are made*, including the rest of the universe, are speaking of the same thing. The invisible things, God’s power and divinity, are manifest in what God has made, the universe, this world and all that’s in it. This has been evident ever since the creation. But, the understanding of this passage is based on the necessary existence of someone to see God’s creation from the beginning!! Man has existed since the creation, at whatever stage throughout history, to “see” God’s power and divinity in what is made. The evidence today is the same as at the creation of the world; what they saw at the creation of the world and since is what we see today that manifests God’s power and divinity.

(4) Luke 11:50-51

“... that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar.”

Abel was close enough to the creation of his parents that the time period was still *the foundation of the world*. Abel was the first prophet in the human race. The account of Adam and Eve and their children was *literally* true. Jesus said so.

(5) Hebrews 9:25-26

“... nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now

once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."

Any yearly sacrifice for sin that might have been necessary would have had no meaning without the human race. Sin has no meaning without an intelligent, fully functioning, *accountable* human being who commits the sin! This passage goes back to the foundation of the world and means that the human race is coexistent with the world. The foundation of the world is also the foundation of the human race.

(6) Revelation 13:8

"And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain."

Names that would or would not be written in the book of life would have meaning only with men. Thus, men have existed from the foundation of the world who had personal names and were accountable for their actions before God.

(7) Hebrews 4:3

"For we who have believed do enter into that rest; even as he hath said, As I swore in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world."

This speaks of creation week when God rested from his work. But, it says that His works were finished *from the foundation of the world*. That specifically refers us to when His work concluded on the sixth day. Some have tried to prove that the Sabbath rest of God is still in existence because of the verses that follow this one in Hebrews. Thus, it is said that this proves each day of creation, like the seventh day, is thousands if not millions of years long. However, the word Sabbath is used here as a description of our rest from labors in heaven that is yet to come. Note verse 10—

"For he that is entered into his rest hath himself also rested from his works, as God did from his."

Note the past tense. Revelation 14:13 says, "And I heard the voice from heaven saying, Write, *Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.*" At that time, we will enter our rest "as God did from his." God's works were finished with the foundation of the world, works which included the creation of Adam and Eve.

(8) Hebrews 1:10

"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands."

When you get back to *the beginning* of Genesis 1:1ff and John 1:1-3, you are at *the foundation of the earth, the foundation of the world, the beginning of the world, the beginning of creation of the universe* and other like phrases.

(9) Isaiah 45:18

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

God states the purpose of his creation of the heavens and especially the earth - "*he formed it to be inhabited.*" The history of humanity is parallel with the history of the universe. Both go back to the same time, The Beginning, and will wind up together at The End. And, when God brings the human race in this universe to an end, He will bring the universe itself to an end *at the same time*, II Peter 3:7, I Corinthians 15:24. The entire history of the universe and that of mankind is the same. There was no such thing as time before the creation of this universe and all that's in it. The *time* I'm talking about is that which is tied to the physical world, the

measurement of the passage of events. Between *when time began* and *when time will be no more* lies the history of man and the universe together.

Man In God's Image

To further explain man's place in the universe, we have but to look at the fact that man is created in the image of God. This has a direct bearing on the purpose of man's place here—

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." Genesis 1:16-28.

This was not a physical image. A clear distinction is made in scripture between the inward man and the outward man, the spirit and body, that which God created in His image and what he formed out of clay. God is spirit and each of us has a spirit that is in God's likeness-image. The characteristics of a spirit are self-awareness, intellect, perception, reasoning, imagination, aesthetic sense, emotions, storage and recall of experiences and the ability to communicate and act. These are but some of the characteristics of a spirit, as they are characteristics of God as well. We were not given the powers and abilities of God that make Him to be God, but we were given those characteristics of all intelligent spirits. These spirits were also given a moral image that is after God. Evil has to be learned by our own volition and practice and is not part of man's nature—

"God made man upright; but they have sought out many inventions." Ecclesiastes 7:29

"For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." John 2:16

"... put on the new man, that after God hath been created in righteousness and holiness of truth." Ephesians 4:24

Ecclesiastes 12:7 says that the body will return to the ground from which it came and the spirit to God who gave it. God fuses the spirit with the flesh at conception. The spirit is a blank tape in many respects for it must learn by being taught and by experience. The physical brain is an interface through which the spirit operates in the physical realm, driving the physical part of man and gaining information, storing memories and reacting in many ways. It is the spirit, however, that has the inherent capabilities, retaining the memories and having most of the characteristics that we think belong only to the physical. Memory, reasoning, intellect, communication and more, all belong to the spirit, not the body. The body is just a dwelling place for the spirit; it is a vehicle. Damage to the physical brain only interrupts the communication of the spirit with its surroundings. Once apart from the body, there is still the person, the individual with all characteristics of a person.

Consider Samuel, who at the home of the witch of Endor, though he had been long dead physically, could communicate, remember and tell Saul what his future was going to be. All of the personality that was Samuel was present. The rich man in Hades, Luke 16, reflects the same facts, as do evil spirits who could communicate with Jesus. This is confirmed in the reply of Jesus to the Sadducees in Matthew 22, showing that Abraham, Isaac and Jacob still lived though their bodies had long decayed. Moses and Elijah appeared with Jesus on the mount of Transfiguration and talked with Him about His coming death. It is this

spirit made in the image of God that gives life to the physical body and death comes when the spirit leaves that body, James 2:26. To put all of this into the creation, let's look at the following points.

(1) The nature of a spirit precludes God's slowly making a particular spirit over a billion years. It was a spirit, when created, and with Adam and Eve, fully functional at a full grown adult level. God made the human spirit to inhabit a physical body and this has been so from the beginning—

**"Thus saith Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."
Zechariah 12:1**

Notice how the creation of the universe, the earth and man, spirit and body, are *all within the same context*. The three verbs regarding the heavens, the foundation of the earth and forming of the spirit are all the *same grammatical form*. The stretching forth of the heavens, the laying of the foundation of the earth and the forming of the spirit of man within him all took place at the same time, *creation week*. The passage refers to Adam and Eve and that their spirits were formed within them just as it would be for mankind to follow. That was not a billion year process of development for either spirit or body. Ecclesiastes 12:7 says the spirit returns to God who gave it. In Isaiah 57:16, God refers to the "*souls which I have made*." The way spirits of men are made today, and joined with the flesh, is the way they were made for Adam and Eve with the exception that the spirits that were Adam and Eve were created at full adult, intellectual, development just as their bodies were at adult development.

(2) I Timothy 2:13-14 says—

"For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression ..."

Inspiration tells us what happened at creation and the lesson it presents to us regarding the roles of men and wo-men. This statement of Paul's tells us what *literally happened as historical record*. The account of this in Genesis was neither poetry nor a figure. It is *literally* true that Adam was first formed and *literally* true that it was Eve who was first beguiled by Satan.

(3) I Corinthians 11:8-9 says—

"For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man."

This states what *literally* happened in the Genesis account of creation. God fashioned woman from Adam's rib, she was taken "out of man," Genesis 2:24. So, woman was of the man. Secondly, woman was created for the man, not the other way around, just as Genesis *literally* tells us.

The Creation

Seeing that Jesus referred to the creation, just like He referred to Noah and Jonah, we must go to the Old Testament to find out what creation means. Genesis one is no more poetic nor figurative than the account of the flood of Noah and of Jonah's being swallowed by the whale. The three accounts happened just as recorded. Let's begin our evidence with Exodus 20:9-11—

"Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

"It (Sabbath) is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:17.

The six days of the Israelite's labor corresponds exactly with the six days of creation. They are all the same length. God rested on the seventh day and gave that weekly day as the day of rest from labor for Israel. Genesis 2:1-3 says—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Was this "day" that God blessed and sanctified five hundred million years in length, or longer? No. This was a twenty-four hour day that God blessed, sanctified and gave to Israel as a day of rest. So, His day of rest from creation was a twenty-four hour day as well; remember Hebrews 4:3, "*the works were finished from the foundation of the world.*" And, that being so, the six days of creation were of the same length. Let's add to these facts, the information in Genesis 1. Verses three to five say—

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Whatever this condition was, and we have no way of visualizing conditions at this stage of creation, it is presented in language we *can* understand. Light and dark, night and day, evening and morning are all terms that relate to a twenty-four hour day. Time had now begun and language relating to time is given to describe that. The sun was not present as yet, but measurement of the passage of events, time, is already being given that would well apply after creation was completed. Even without the sun or moon, the same amount, or length, of "time" that amounted to a twenty-four hour period is already established.

It is true that the word "day" in some passages can mean an indefinite period. But, Genesis one is specific as to the meaning of "day." *First*, when an ordinal number is connected with the Hebrew word for day, *yom*, in the Old Testament, it always refers to a literal day. The number establishes a particular literal day. *Second*, this is especially evident when a *beginning and end* is connected to the word day; this is always the case in its occurrences in the Old Testament. When that happens, it either refers to a daylight and night cycle or to just the daylight portion of the twenty-four hour period. In Genesis 1:5, we have both meanings in reference to the very first day. The light portion is called day (daylight) and the darkness is called night. This has meaning only in regard to a twenty four hour period.

The word for "first" in Genesis 1:5, *echad*, indicates in contexts where parameters are given, a *combined* singular number. The word is used in Genesis 2:24, "*they shall be one flesh.*" This refers to the joining of the two as one. It's also in Deuteronomy 6:4, "*the Lord our God is one Lord.*" The word "Lord" is from the name *Jehovah*. *God* is from *elohim*, the *plural* form of God, as in Genesis 1:1. The three persons of the Godhead are combined as *one* God.

In like manner, the *evening* and the *morning*, the two combined together, were "one" day, Genesis 1:5. The parameters specify that *day* means a literal day here. This sets the standard for the succeeding days, though numbered two, three, etc., denoting an order of specific literal days each one immediately following the other. Each day was a single, distinct day, bounded by the same parameters, evening and morning.

David Pratte (www.gospelway.com/instruct/) has done a computer analysis of the words "day/days" in Genesis 1, Exodus 20:9-11 as those words are found in the Old Testament. All instances of anything like long periods as a meaning are found only in prophecy and

never in books of history, doctrine or poetry. In the over 30 instances of “days” in Exodus, every instance refers to literal 24-hour days. In the writings of Moses, the 191 instances of “days” are all literal days without exception. In nearly 600 instances of the word in books of history, doctrine and poetry the meaning is literal days without exception. *No Bible passage*, not even in prophecy, uses the term to refer to days as *meaning millions of years*. For instance, see Exodus 16:26, 20:9,11, 23:12, 24:16, 31:15,17, 34:21, 35:2, Leviticus 12:5, 23:3, Deuteronomy 5:13, 16:8, Joshua 6:3,14. Exodus 20:11 says—

“For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”

Is Moses saying that in “six *eons* of time” the Lord made heaven and earth, etc.? No. This passage necessarily means *six literal twenty-four hour consecutive days*, the work week established for Israel. It means as well that “day” in reference to the Sabbath *day* refers to a literal twenty-four hour day and not a period of thousands or millions of years.. *Inspired revelation* establishes the six days of creation as 24-hour days. There was at Moses’ disposal a Hebrew word, *dor*, that indicates ages or long periods of time. If ages was intended, then *dor* is the word that should have been used. God revealed the specific language for literal days. God simply spoke it all into existence and it happened!

“Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created.” Psalm 148:44f.

All God had to do, which he did, was to command it to be and it was created. No wonder then that God simply said, “*let there be light and there was light.*” Now, Psalm 33:6-9—

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake and it was done; he commanded, and it stood fast.”

Where is any indication that God *spoke* and then it took five hundred million years to happen? It’s said that this passage is poetry, but even if that is so, how could that change “*he spake and it was done; he commanded, and it stood fast?*” Where does it indicate that God *commanded* something to be done and it took a billion years to happen? In warning the people He is not to be trifled with, the I AM reminds them of His power in Isaiah 48:3—

“I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.”

He only had to speak (“*went forth out of my mouth*”). He said it and it came to pass just as He spake and it was done, and He commanded it and it stood fast, and He commanded and they were created, *suddenly*. Or as it is in Genesis 1, “God said” let there be and there was! Now notice:

(1) A long understood principle of interpretation is that words are to be taken in their literal and most commonly understood meaning unless there is something within the text that *requires* a figurative meaning. The literal meaning of day and days fits very well in Genesis one as well as in other scriptures.

(2) Genesis 1:14 refers to the fourth day when the sun, moon and stars were created. They were for “signs, and for seasons, and for days, and years.” Are the “days” of this passage millions of years long? If so, then what are the “years” mentioned here, multiplied millions of years? Of course not. Notice the word “seasons” that go with the other terms. The only way we can take these terms is in regard to a solar day and solar year and seasons of a solar year.

(3) The plants were created on day three but the sun giving light onto the earth didn't appear until day four. Even "natural science" will not accept plant life thriving for millions of years without sunlight. This was one twenty-four hour day immediately following another of the same length.

(4) The plants being created on day three happened before insects were created several days later. Yet, some plants depend on insects for pollination; they cannot reproduce without insects. If there were millions of years between days, the plants would not survive.

(5) On the sixth day, God created animals, beasts, creeping things. He then created man and the garden of Eden where He placed man. He then created Eve, Genesis 1:24-2:25. *That was the end of God's creation and He rested.* Genesis 3 records the temptation and fall of man. Adam and Eve were then cast out of the garden. Let's assume it was midday on the sixth day that man was created. If that day was millions of years in length, we find another contradiction with scripture. Genesis 5:1-2, 5 says—

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created ... And the days that Adam lived were nine hundred and thirty years: and he died."

The words "day," "days," and "years" in these passages mean literal days and years; read the passage again. If Adam was created even midday of the sixth day, it would make him millions of years old, according to the day/age, framework hypothesis or new gap theorists, instead of the literal 930 years the Bible says of him. There is no way that the sixth day, and seventh day, could have been billions of years long! God was very particular in His language to clearly state the facts.

The Evidence of Nature?

Science has no way of determining anything about creation and the conclusion of billions of years is an assertion based solely on evolutionary assumptions, a belief system. The facts alone cannot sustain the conclusions without the assumptions.

Scientists think they can pinpoint, visually, mechanically, technologically or otherwise the origin of the Universe. Some think they can even "see" the leftovers of the cataclysm that caused it, the gasses and other matter from which our solar system and other objects came, or can trace back from an "expanding universe" to the spot where the "big bang" occurred. In fact, the models they construct to explain origins are based on an amazing amount of imagination and, at times, are contrary to the facts. Cosmologists have been unable, at this point, to determine just what all is to be found in this universe. Determining the nature of what they think is "dark matter," the clumping of galaxies in bubbles, galaxy bubbles strung together like "walls" with great voids in between the "walls," the "Great Attractor" and many other things, stand in the way of a conclusive understanding of our universe. The ground is littered with the hypotheses of cosmologists as theory models are constructed and discarded. Hebrews 11:3 says—

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

The words “framed” and “made” are perfect tense verbs, indicating a past act with existing results. On the other hand, the words “seen” and “appear” are present tense. This means that what we observe in the universe has not been made, in the past, out of things which appear to us now. All was created out of nothing by the power of God and there is no trace even of its origin as a spot in the universe. What is it again that Romans 1:20 says?

“For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity.”

What we can observe in this universe is that there is a divine creator and that He has everlasting power, and that’s it! Psalm 19:1 says, *“The heavens declare the glory of God; and the firmament showeth his handiwork.”* To allow a modern evolutionary hypothesis determine what we believe about the Bible puts us on dangerous ground.

Remember the old question, “Which came first, the chicken or the egg?” We have seen that mankind is coexistent with the universe, all created in the same time slot. When Adam was formed from the dust of the ground and the created spirit formed within him, he was a fully functioning, adult human with all of his physical organs intact. It was as though he had been taken from the womb and had grown to maturity, but, he did not; he never had a childhood.

God created the plant life on the third day fully matured. Trees were created with fruit on the limbs. The trees were as they would have been if a seed had been planted and they had grown to that stage of maturity. They had the fruit with seed in them to produce other trees just like them. Being created mature, they had growth rings as though they had grown from a seed to maturity, *just like Adam appeared to be much older than he actually was.*

Consider - When Jesus turned water into wine, it was as though the seed had been planted, the vines grown to maturity, grapes produced, squeezed and transported to the pots. Yet, *none of that had happened.* When Jesus fed the 5,000, he produced loaves and fishes that had not gone through growth and processing but were created as baked loaves made from grain and grown fish that had been caught and cooked. The loaves and fishes were but a few minutes in existence and yet appeared to be much older and processed.

The Bible clearly teaches that the universe, including the world and all that’s in it, was created in six literal and consecutive twenty-four hour days. How then can we explain that light, travelling at approximately 186,000 miles a second, “takes millions of years to reach earth from some parts of the universe?” Surely, some say, that this must prove that the universe is 16 billion years old, at least! From Bible evidence we have looked at to this point, we can only conclude that when everything was put together that creation week, the universe was fully functioning *as though* it was much older than it actually was. It appeared at a particular stage of existence just like the wine at Cana, the loaves and fishes, the trees and other living things and Adam and Eve. They were all much younger than they looked. Genesis 1:16 says—

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”

The light from stars could be seen on earth at the time of their creation just like the sun. It did not take millions of years for the light to finally reach earth. Like Adam, like the trees, the stars were created as though the light had traveled millions of years to get here. It was a fully functioning universe set up for man and his future on the earth. The universe may appear to be billions of years old, but it is not. Even the much acclaimed and world renowned British

Physicist/Cosmologist and advocate of the Big Bang, Stephen Hawking, said in the Tenth Anniversary Edition of his popular book, *A Brief History of Time*, page 9, (emphasis mine, MB)—

“One can imagine that God created the universe at literally any time in the past. On the other hand, if the universe is expanding, there may be physical reasons why there had to be a beginning. One could still imagine that God created the universe at the instant of the big bang, or even afterwards in just such a way as to make it look as though there had been a big bang, ...”

It seems obvious that Hawking, after contemplating the majesty and mystery of this universe, accepts the very real possibility of a divine creator of it all. And, that being so, God could have created it all at one moment so that it only *appears* to be ancient, as though it had originated in a “big bang.”

It may appear to some that the “Big Bang” was the origin of the universe, though there are serious problems with the Big Bang hypothesis. Being created fully functioning as though in existence for much longer than it has been, those who do not want to believe the Bible have a handy excuse to justify to themselves the conclusions reached from their theories. We may look ridiculous to the scientific world, but that, in the end, will be their problem. Paul said in I Corinthians 1 that not many wise of this world are called; they think God and His people are foolish. The reason is that they depend on their worldly wisdom and reject the wisdom of God, just as many Athenians ridiculed what Paul said in Acts 17. Proverbs 1:7 says that *“The fear of the Lord is the beginning of knowledge.”* The Christian must stand on the Bible record!

I want the reader to think back over the material presented in this booklet. Notice the great number of scriptures that highlight creation, and we did not touch on all of the passages throughout the Bible on this subject. Remember how creation is interwoven with so many Bible subjects. Creation defines God and we cannot know Him without understanding Creation. Creation explains the nature of man and his purpose in this world. The subjects of redemption and eternal life to come begins with Creation and even before. Creation is a part of the gospel of Christ, even the eternal gospel and must be preached as such. Creation is a part of The Faith. These, and other reasons impress us that the Bible account of Creation is a matter of faith and not just opinion. The Bible is our only reliable source of information. To deny what it says about the subject is to deny the word of God and thus to deny God.

It is interesting to note that the Sadducees denied that man has a spirit and hence there will be no resurrection from the dead, Acts 23:8. Jesus’ reply was to show that man has a spirit that consciously lives on after death by referring to Abraham, Isaac and Jacob in the statement of God in Exodus 3:6. That man has a spirit that exists after death proves that there will be a resurrection. The existence of a soul in man is basic to the Creation, it is the way God made us at the beginning. Resurrection and eternal life were also part of the plan of redemption God formulated even before creation, as we have seen. To deny a spirit in man, along with the consequences of that fact, is to deny the creation and thus to deny God. This highlights the importance of the Creation account as it is given in the Bible. What was it that Jesus said to the Sadducees in response to their argument? He said, Matthew 22:29—

“Ye do err, not knowing the scriptures nor the power of God,”

There was their problem. But, the same thing can be said for evolutionists or theistic evolutionists. They can ridicule us if they want but they err, not knowing the scripture NOR the power of God! They have a faith problem. Romans 3:4 says, "*Let God be found true, but every man a liar.*"

Isaiah 66:1-2 tells us what our attitude should be in approaching the word of God:

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things hath been, saith the Lord; but to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word."