

## Doctrine of Creation

1. Let's begin by reading what Genesis has to say about the creation and restoration. Gen 1:1 - Gen 2:7.

NIV

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 1:2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

Gen 1:3 And God said, "Let there be light," and there was light.

Gen 1:4 God saw that the light was good, and he separated the light from the darkness.

Gen 1:5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day.

Gen 1:6 And God said, "Let there be an expanse between the waters to separate water from water."

Gen 1:7 So God made the expanse and separated the water under the expanse from the water above it. And it was so.

Gen 1:8 God called the expanse "sky." And there was evening, and there was morning--the second day.

Gen 1:9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so.

Gen 1:10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

Gen 1:11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

Gen 1:12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

Gen 1:13 And there was evening, and there was morning--the third day.

Gen 1:14 And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

Gen 1:15 and let them be lights in the expanse of the sky to give light on the earth." And it was so.

Gen 1:16 God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars.

Gen 1:17 God set them in the expanse of the sky to give light on the earth,

Gen 1:18 to govern the day and the night, and to separate light from darkness. And God saw that it was good.

Gen 1:19 And there was evening, and there was morning--the fourth day.

Gen 1:20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."

Gen 1:21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

Gen 1:22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."

Gen 1:23 And there was evening, and there was morning--the fifth day.

Gen 1:24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so.

Gen 1:25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Gen 1:26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

Gen 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

Gen 1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Gen 1:29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.

Gen 1:30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so.

Gen 1:31 God saw all that he had made, and it was very good. And there was evening, and there was morning--the sixth day.

Gen 2:1 Thus the heavens and the earth were completed in all their vast array.

Gen 2:2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

Gen 2:3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Gen 2:4 This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens--

Gen 2:5 and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground,

Gen 2:6 but streams came up from the earth and watered the whole surface of the ground--

Gen 2:7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of lives, and the man became a living being.

1.1 God is the creator of all things.

1.2 From the outset in the book of Genesis, the focus of the creation revelation turns upon the Almighty.

1.3 God is the beginning, the cause and the source of all that is.

1.4 In the creation and later the restoration God brought into being all that fits into His plan for the ages.

1.5 God miraculously spoke into existence all physical matter necessary for His purposes of creation and restoration.

1.5.1 With the phrase, "In the beginning (**BERESHITH**)," Moses, under the inspiration of God the Holy Spirit, takes the reader back before time, into the unfathomable reaches of eternity. He seeks to suggest the state of things before time was.

1.5.2 Moses under the inspiration of God the Holy Spirit gives no hint of a tangible date for this beginning.

1.5.3 The creation account reaches back into a "space" before there was a dating of events.

1.5.4 The sublime sovereignty of the revelation is based on this one mighty assertion. God did it.

1.5.5 Nothing more astounding could be declared: "In the beginning **ELOHIM** created out of absolutely nothing planet Earth and all surrounding celestials, both seen and unseen, known and unknown."

1.5.6 **EL** is the usual word for "God" in Hebrew, Aramaic and Arabic.

1.5.7 In all three languages it is actually plural in form, but it is used with verbs in the singular.

1.5.8 In **ELOHIM** is united all the powers of eternity and infinity, the beginning and the end, the Alpha and the Omega.

1.5.9 Created (**BARA** in the Hebrew) is a verb used exclusively for an act of God.

1.5.10 Man cannot reach up to the powers inherent in this word, for it describes a miracle whereby undefined perfection was created from absolutely nothing.

1.5.11 By the sovereign, originative power of God something absolutely new was first brought into being, only to be scarred and then restored.

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 1:2 Now the earth was (**HAYAH**) formless (**TOHU**) and empty (**BOHU**), darkness was over the surface of the deep ...

Isa 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 (**TOHU**), he formed it to be inhabited: I am the LORD; and there is none else.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:4 In him was life; and the life was the light of men.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

Joh 1:6 There was a man sent from God, whose name was John.

Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.

Joh 1:11 He came unto his own, and his own received him not.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1.5.12 The Scriptures direct our attention toward a tiny little planet called Earth and the many created beings that would ultimately live upon it.

1.5.13 In this phrase, "In the beginning God created" is included the completed universe as it was known or might come to be known.

1.5.14 We believe our galaxy contains more than 100 billion stars, and that our sun is 150 trillion miles from the center of our galaxy.

1.5.15 Our galaxy is one of a small cluster of 19 galaxies, the nearest of which is thirty million light years from us (150 million trillion miles).

1.5.16 Research scientists, by using powerful telescopes, have discovered more than a billion galaxies, and as better telescopes are constructed the number grows daily.

1.5.17 It has been estimated that the number of stars in these galaxies number close to 100 quintillion.

1.5.18 The candle power of one of the galaxies is equal to that of 400 million suns.

1.5.19 As man looks on this vast creation and compares what he sees with the inspired writer's account of its origin; objective minds cannot help but be filled with awe, reverence, respect, dread and wonder.

1.6 Right now most, and that includes many avid agnostics, agree the Big Bang theory is the best guess as to how the universe began. Let's note how similar it is to Creation by Fiat.

1.6.1 When a scientist writes about God his colleagues assume he is over the hill or going bonkers. Ben Stein in his movie (*Expelled*) provides details of how such scientists are ostracized in the scientific community and thus the title of his movie.

1.6.2 I am fascinated by certain strange developments going on in astronomy. The essence of these developments is that the universe had a sharply defined beginning, i.e., it began at a certain moment in time. Was the creative agent one of the forces of physics or was it as the Old Testament says: "In the beginning God created the heaven and the earth?"

1.6.3 The essential elements of what is now called the Big Bang theory are similar to what we find in Genesis. According to the Big Bang theory, everything began suddenly, with a great flash and a release of energy.

1.6.4 Many scientists are unhappy that the world apparently began in this way. Until recently most were more comfortable with the steady state theory of development because it was consistent with "evolution." The best science now concludes there was a sudden beginning to our grand universe.

1.6.5 The Big Bang theory was first postulated in 1912 at the Lowell Observatory in Flagstaff Arizona, where several galaxies were observed to be moving away from planet Earth at speeds of millions of miles an hour. The new findings were not reported until 1914 at a scientific meeting.

1.6.6 From these empirical observations, Dr. Edwin Hubbell developed a new scenario for all beginning; it has since become The Big Bang theory. Dr. Albert Einstein at first was appalled, because such theorizing did not agree with his mathematics; ergo he rejected the new empiricism. In fact he would write "this circumstance of an expanding universe irritates me."

1.6.7 He later, however, was convinced of the correctness of the theory after meeting with Dr. Hubbell.

1.6.8 The theory suffered from the age-old problem "from where came the original spark of energy which caused that first explosion?" Thus the natural question, "since we now have a beginning, what came before the beginning?"

1.6.9 Some of the bolder have asked "who was the prime mover? And was there some intelligent design?" Theologians are generally happy with the new theory, but most astronomers are very upset.

1.6.10 Philip Morrison an astronomer of great note, said on BBC "I would like to reject the Big Bang theory, but I must accept the facts. As a scientist who has always lived his life by tracing cause and effect and who has lived his life in the power of reason, this story ends like a bad dream. At the end of the nightmare I see several of us scientist climbing the mountain of ignorance and as we reach the last pinnacle, even as we claw our way over the last barrier, there I find thousands of grinning theologians who have been sitting there waiting for us for 2000 years."

1.6.11 For an extensive analysis and comparison of evolution and Creation by Fiat see my *Doctrine of Evolution*.

1.7 It is difficult not to recognize the hand of God in the beauty and order of the solar system.

2. The word "beginning," appearing in Gen 1:1 and Joh 1:1 is used in a specialized, absolute sense. The beginning is thus separate from that which begins, both preceding and transcending time. The beginning refers to that which occurred before God invented time for mere man.

2.1 According to Scripture, when categorically studied in the original language, the creation account is the first in a series of acts. There was first a creation, which Isaiah in Isa 45:18 tells us was perfect.

Isa 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: I am the LORD; and there is none else.

2.1.1 Gen 1:1-2 in corrected translation tells us this perfect creation "became without form and void."

Gen 1:1 In the beginning the Trinity created out of absolutely nothing the heavens and planet earth.

Gen 1:2 And the earth became formless and void, empty of any good; and darkness, totally devoid of any heat was upon the face of the raging waters surrounding planet earth. And the Spirit of God hovered over those raging waters and provided incubating heat.

2.2 What caused the perfect creation to become imperfect cries out for an explanation, and that we will develop later. That there was a perfect creation which became "without form and void" is clearly taught in Scripture.

Heb 1:10 And, Thou, Lord, in the beginning (**ARCHE**) hast laid the foundation of the earth; and the heavens are the works of thine hands:

Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

2.3 The creation was an immediate act of God, prior to time as we know it. The restoration began our account of time. Time is an "invention" of God, and we both use and abuse it.

2.4 Creation was an independent act by an independent God Who pre-existed His invention, we call time.

2.5 Joh 1:1 states that the **Logos**, "the Word" (Christ Jesus) by which the eternal and invisible God is revealed to man, was with God (the Father) "in the beginning."

2.6 The Father, the Son and God the Holy Spirit are presented in Scripture as coequal, coinfinite and coeternal.

2.7. Before the beginning of the creation and restoration process, by which the universe and mankind came into being, the Trinity was there.

2.8 John, for our edification distinguishes Jesus—the Word with the other two members of the Trinity. For you see only Christ visited planet Earth as the Godman; He came into the world and lived among us.

Joh 1:1 In the beginning was the Word, and the Word was with God, and God was the Word.

Joh 1:2 The same was in the beginning with God.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

2.9 The Lord Jesus Christ is called the Beginning (**ARCHE**) and is said to pre-exist all things by both Paul (Col 1:17-18) and John (Rev 21:5-6).

Col 1:17 And he is before all things, and by him all things consist.

Col 1:18 And he is the head of the body, the church: who is the Beginning (**ARCHE**), the firstborn from the dead; that in all things he might have the preeminence.

2.9.1 Notice Who was the active agent of the creation; it is Jesus the Christ, "and by him all things consist."

Rev 21:5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning (**ARCHE**) and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

3. Now let's briefly explore this much maligned theory called Creation by Fiat.

3.1 The work of God in bringing all things into existence is described in Genesis chapter one verse one. Upon this abbreviated description rests much of what we call creation theology. Although basic, it is unknown and overlooked by most Christians.

3.2 God the Creator is a personal Trinity, He is among other things, sovereign, righteous, just, love, eternal, omnipotent, omnipresent, omniscient, immutable and veracity.

3.3 God alone is eternal, and He is both imminent (existing and remaining within, and thus, an inherent being) and transcendent, preeminent and supreme with respect to all things.

3.4 God's acts of creation occurred before anything was; this is what the verb **BARA** communicates. It is translated "created" in the KJV of Gen 1:1.

3.5 The idea that the present universe has been developed out of prior materials, though commonly held by many religions and philosophies, begs the question. Sadly enough there are many "Bible-believing Christians," who in their desire to accommodate other explanations have adopted the blasphemy that God used evolution to create and perpetuate the planet and its inhabitants.

3.5.1 Such well-meaning heterodoxy has no basis in either Scripture or physical science. This position as it relates to physical science is thoroughly discussed in our *Doctrine of Evolution*.

3.6 It is of paramount importance to recognize that Scripture teaches a finished creation, a fall, a failure and a restoration. A Scripture or two with comment will best illustrate. And yes I know, several of these Scriptures have already been mentioned. But a little repetition with comment is needed.

Gen 1:1 In the beginning God (**ELOHIM**) created (**BARA**) the heaven (**SHAMAYIM**) and the earth (**ARETZ**).

Gen 1:2 And the earth was (**HAYAH**) without form, and void (**TOHU VA BOHU**); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Isa 45:18 For thus saith the LORD that created (**BARA**) the heavens (**SHAMAYIM**); God himself that formed the earth and made it; he hath established it, he created (**BARA**) it not in vain (**TOHU**), he formed it to be inhabited: I am the LORD; and there is none else.



3.6.1 What we have just seen in Scripture is a description of a perfect creation becoming "formless and empty." What caused this change begs to be answered. Is there any event in Scripture which might help us unravel this conundrum?

3.6.2 As we search the Scriptures for a possible answer, we soon arrive at one clear and compelling event; one of such size and importance as to set in motion that which would alter the history of planet Earth. That event was Satan's fall!

3.6.3 Before time was, Satan chose in his arrogance to fall from heaven. He said in his heart, "I will exalt my throne above the stars of God; I will be like the most high."

3.6.4 He along with one-third of all the angels elected to leave the third heaven and take up residence on planet Earth, "in the sides of the north upon the mount of the congregation."

3.6.5 When Isa 14:12-15 is compared with Psa 48:2, we begin to see a picture of angelic revolution of no small proportion being played out on a tiny little planet called Earth.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Psa 48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3.6.6 A once perfect creature, Lucifer, fell and chose planet Earth as the battlefield, and a perfect creature, Christ, entered that same battlefield where in perfection He went to the cross on behalf of mankind to resolve what we now call the Angelic Conflict.

Eze 28:12 "Son of man, take up a lament concerning the king of Tyre and say to him: "This is what the Sovereign LORD says: ""You were the model of perfection, full of wisdom and perfect in beauty.

Eze 28:13 You were in Eden, the garden of God; every precious stone adorned you ... Your settings and mountings were made of gold; on the day you were created they were prepared.

Eze 28:14 You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

Eze 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Eze 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

Eze 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

Eze 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.

Eze 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

3.6.7 God created the heavens and the earth absolutely perfect, Satan fell creating chaos and God in grace restored the planet in preparation for the ultimate victory of Christ over sin and evil. Now that we have a cause for the perfect creation becoming "without form and void," let's look further at the process.

3.7 Scripture teaches that after the restoration, there was no creation process in the physical sense, especially as it relates to matter. Certainly there was change but not evolution in the strict sense of the word. Again see our *Doctrine of Evolution* for more information concerning change.

3.8 Scientific study of present processes can therefore lead to no understanding whatsoever of the events of the creation, since these events were brought about by divine fiat and thus beyond useful scientific investigation.

3.9 This teaching of Scripture is supported scientifically by the law of conservation of mass and energy, the first law of thermodynamics, which is one of the most basic and best-proved laws of physics.

3.10 This first law of thermodynamics postulates that "neither energy nor mass is now being either created or destroyed." Things may change but nothing new is ever created. Science teaches "all has been created that was created."

3.11 The universal reservoir of energy (which really includes everything in the physical universe) must therefore date from a punctilious point, just as the Bible and the Big Bang theory, in part declares.

3.12 There is therefore no valid scientific reason to doubt the accuracy of the events recorded in the scant creation and restoration passages.

3.13 The restoration events occupied a six-day period. Each act was complete and each was judged by God to be "good." The total restoration He called "very good" (Gen 1:31).

Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

3.14 It would certainly seem possible that the things restored in the six literal days might, at the instant of their creation, have had an "appearance of age."

3.15 This is most obvious in the case of Adam and Eve, who were created as mature humans. Therefore, it would be logical to assume such might be for all other objects, both animate and inanimate.

#### 4. Summary:

4.1 The restoration, according to Scripture, was accomplished as a series of divine acts. They were done in six literal days.

4.2 These acts were highly organized and completely functioning from the beginning, and could very well have been formed with an appearance of age.

4.3 The restoration was completed and finished during a special period in the past, following which God "rested" in the sense that he had done everything good for man.

4.4 Thus, there remains no reason why we cannot or should not accept the creation and restoration recorded in Genesis as an historical, literal and factual account of the specific events which took place just as God declared.

4.5 One caution to our brothers and sisters in Christ. In our study I hope you noticed there is no indication of how long the planet has been around. Given the fact we have no idea how long the Earth existed in perfection before the Fall and given the fact we have no idea how long it took Satan to destroy God's perfection, we must not assert an age for the planet nor should we attempt to describe what was occurring on Earth during either the age of perfection or the age of chaos. Surely, it is clear no one knows for sure.

5. If you want to know more about creation, chaos and restoration I would urge you to get a copy of R. B. Thieme's book entitled *Creation, Chaos and Restoration* and Clarence Larkin's book entitled *The Greatest Book on Dispensational Truth in the World*.