

**"Milk & Meat" - Answering Questions on Christianity**  
Life Bible-Presbyterian Church Adult Sunday School

<b>KNOWING GOD - part 4</b>
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**20. How Did God Create?**

- a. It pleased God the Father, Son, and Holy Ghost, to display the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good. After God had made all other creatures, He created man, male and female ... after His own image. [adapted from WCF Ch. 4/i-ii]. (Heb 1:2, Jn 1:2-3, Gen 1:2, Job 26:13, 33:4; Rom 1:20, Jer 10:12, Ps 104:24, 33:5-6.)
- b. **God created the world for His own Glory.** "Whether it is in the beauty, power, or complexity of creation, a taste of God's wonder is engraved on all things as an unmistakable testament of His incomprehensible glory ... God's nod alone shakes the heavens with thunderbolts; kindles the air with flashes; disturbs the earth with storms; and then silences them..." (RHKJV Study Bible). Creation has been continually writing out/inscribing the glory of God : "The heavens declare the glory of God" (Ps 19:1). As Reymond explains: "The sheer vastness of space are eagerly and continually "writing out" without the use of words the glory of God (Ps 19:3), that is, the inescapable weight of the sheer Godness of God." God's glory in creation is like a:
- i) Light, shining brightly throughout the heavens (Ps 104:2) and penetrating men's minds (Rom 1:19-20 tells us that God's power and deity are understood and seen by man through God's creation);
  - ii) Mirror, reflecting visibly the glory of the invisible God (Heb 11:3). We humbly worship in reverential awe and love for the majestic God reflected by His creation. "How Great Thou Art!"

c. **The Triune God created:**

<b>God the Father</b>	"But to us <i>there is but one God</i> , the Father, of whom <i>are all things</i> , and we in him;" (1Cor. 8:6). "Lord, thou <i>art God</i> , which hast made heaven, and earth, and the sea, and all that in them is:" (Acts 4:24b)
<b>God the Son</b>	"God, who created all things by Jesus Christ:" (Eph 3:9b)
<b>God the Holy Spirit</b>	"And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." (Gen 1:2b-3) "Thou sendest forth thy spirit, they are created ..." (Psa. 104:30)

d. **Creation Week:**

Day 1	God created <b>light</b>
Day 2	God created the <b>firmament</b> (atmosphere, outer space), separating waters <i>above</i> from waters <i>below</i>
Day 3	God formed the <b>dry land</b> and created the <b>trees &amp; plants</b> .
Day 4	God created the sun, moon, stars to be <b>light bearers</b> .
Day 5	God created the <b>birds</b> which fly, and <b>animals</b> that live <i>in the waters</i> .
Day 6	God created the <b>animals</b> that live <i>on land</i> and feed upon <b>trees and plants</b> .
Day 7	<b>Sabbath</b> day - God rested! His creation was complete - it was perfect.

e. **God Created the Physical World**

- i) God created the world out of nothing (ex nihilo) - Gen 1:1, Isa 40:26, 28, Amos 4:13, Ps 1-4:24-26, Rev 4:11. God created without the use of pre-existing material.
- ii) God created by His Word (Gen 1:3, 6, 9, 11, 14, 20, 24, 26; Ps 33:6, 148:5; Heb 11:3) "By the word of the Lord were the heavens made; ...by... his mouth." (Ps 33:6).
- iii) God created the world in 6 days. Why 6 days? [Ken Ham, *The New Answers Book 1*]
  - God, who is infinite in power and wisdom (Luke 1:37), could have created the world in 6 seconds. So why did God take so long as 6 days?

- The answer given to us in Ex 20:11, forms the basis of the 4th commandment: "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."
- The 7-day week has no basis other than in Scripture. God commands His people to work for six days, and to rest for one - thus giving us a reason why He deliberately took six days to create everything. God set the example for man. Our week is patterned after this principle.

## **21. Were the 6 Days of Creation ordinary 24-hour Days?**

[Ref: Robert Reymond's *Systematic Theology*, Alan Cairns' *Dictionary of Theological Terms*].

Some Christians believe that God's "days" in Genesis are not 24-hour earth days, as the sun and moon did not show up until day 4. Were the 6 days of creation ordinary 24-hour days (creationism), or prolonged, indefinite periods of time (day-age theory)?

- Interpreting the word yom "day" as aeon "age" is neither supported by the sense of the passage nor the Hebrew usage.*** The Hebrew word (יֹם *yom*) in the singular, dual and plural occurs some 2,225 times in the Old Testament with the majority of them designating the ordinary daily cycle. Robert L Dabney: "The narrative of Genesis 1 seems historical, and not symbolical; and hence the strong initial presumption is, that all its parts are to be taken in their obvious sense ... The natural day is [*yom*'s] literal and primary meaning." When the plain literal sense makes good sense, seek no other sense. The word "days" is used with the word "years" (Gen 1:14). They refer to literal well-defined units of time as we commonly understand (Ref: John Whitcomb *The Early Earth: An Introduction to Biblical Creationism*, 28-32).
- The six days were divided into "evening and morning" (1:5, 8, 13, 19, 23, 31).*** The qualifying words, 'evening and morning', attached here to each of these recurring statements occur together outside of Genesis in 30 verses (eg. Ex 18:13; 27:21). In each instance, these words are employed to describe an ordinary 24-hour day. In the 476 other cases in the Old Testament where (יֹם *yom*) stands in conjunction with a cardinal (size eg. three) or ordinal (order / position, eg. third) number, eg. Ex 12:15 (7 days); 24:16 (7th day); Lev 12:3 (8th day), it always means a normal, literal 24-hr day.
- With the creation of the sun "to rule the day" and the moon "to rule the night" (Gen 1:16-18),*** days four through six cannot refer to anything but a 24-hour day. This would in turn suggest that the days 1to3 and day 7th would have been ordinary 24-hour days.
- Moses' command of the seventh day Sabbath was grounded in the Creator's activity:*** "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." The language of Exodus 20:9-11 is conclusive. We are to keep one day out of seven as a day of rest from work, because that is what God did in creation.
- The 858 occurrences of the plural "days" (יָמִים *yamim*) in the Old Testament (Ex 20:11),*** always refer to ordinary 24-hr days. 'Ages' are never expressed by *yamim*.
- Had Moses intended to express the idea of seven "ages" in Genesis 1, he could have used the word (עוֹלָם *olam*)*** which means 'age' or 'indeterminate duration.'

## **22. As 2 Peter 3:8 states 'one day is with the Lord as a thousand years,' could the days of creation be long periods of time?**

Ans: This passage has no creation context - it is not referring to Genesis or six days of creation. It has a comparative word "as" / "like" which is not found in Genesis 1. In other words, it is comparing a real literal day to a real literal thousand years. The context of 2 Peter 3 is the Second Coming of Christ. Similarly, Ps 90:4 compares 1,000 years as a watch in the night (4 hours) i.e. a short period of time.

## **23. According to Genesis 1, the sun was not created until Day 4. How could there be day and night (ordinary days) without the sun for the first 3 days?**

- It is important to let the language of God's Word speak to us. Each of the six days of creation appears with the Hebrew word *yom* qualified by a number and phrase "evening

and morning." The first 3 days were written the same way as the next 3 days. Hence, if we let the language speak to us, all 6 days were ordinary earth days.

- b. The sun was not needed for day and night. What is needed is light and a rotating earth. On the first day of creation, God made light (Gen 1:3). The phrase "evening and morning" certainly implies a rotating earth. Thus if we have light from one direction, and a spinning earth, there can be day and night.
- c. Where did the light come from? We are not told, but Gen 1:3 certainly indicates it was a created light to provide day and night until God made the sun on day 4 to rule the day. Rev 21:23 tells us that one day the sun will not be needed because the glory of God will light the heavenly city.
- d. Perhaps one reason God did it this way was to show that the sun did not have priority in the creation the way that people tended to give it. The sun did not give birth to the earth as the evolutionary 'Big Bang' theory postulate as if it deserves credit for the wonder of creation; the sun was God's created tool to rule the day that God had made (Gen 1:16).
- e. God warned the Isarelites (Deut 4:19) not to worship the sun as the pagans around them did (Eg. Egyptians), but to worship the God who made the sun. [Deut. 4:19](#) "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven."

## **24. Why is Biblical Creation Important?**

- a. Biblical creation is supernatural. It was a miracle. Creation was by direct acts of the Creator as opposed to some naturalistic process. "In the *beginning* God created the heaven and the earth" (Genesis 1:1). Creation took place in the beginning and was finished and complete. Creation was not spread out over a major portion of the supposed evolutionary vast time history of the universe. Creation was by the word of the Creator. The Creator spoke things into existence. In Genesis 1, we read of a series of "And God said" statements. Also we read in Ps 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. For he spake, and it was done; he commanded, and it stood fast"." The Creator did not need matter, large amounts of time, energy, or anything else to create. Creation is important as it explains man's Fall, death, suffering, and foreshadows Christ and His redemption!
- b. About 200 years ago some new theories of earth history proposed by scientists that the universe is millions of years old. Over the past 200 years Christian leaders have made tried to fit the millions of years into the creation account. These include the day-age view, gap theory, framework hypothesis, theistic evolution, and progressive creation.

## **25. What is the "Day-Age" theory?** ([www.answersingenesis.org](http://www.answersingenesis.org))

- a. Its proponents claim that each of the days of creation was an extremely long period of time. In support of this view, they quote Ps 90:4 and 2 Pet 3:8 which state "one day is as a thousand years" and interprets the Genesis 6-day creation as millions of years i.e. the Genesis account is reconciled with the age of the Earth. The problem with citing these verses is that they are not even referring to creation. The passage in 2 Peter, for example, is referring to the Second Coming. These verses are simply teaching that God is not limited by time nor the confines of His creation.
- b. In 1823, George Stanley Faber, an Anglican bishop, taught the day-age theory. It is based on the interpretaiton error of saying that, as the Hebrew word for "day" can mean "time" in some contexts, then it may be okay to interpret it to mean "time" in Genesis 1. But the Genesis 1 context does not allow for that.
- c. Proponents of the day-age theory can be found among theistic evolutionists, who accept the scientific consensus on evolution. The theories are said to be built on the understanding that the Hebrew word *yom* is used to refer to a time period, with a beginning and an end and not necessarily that of a 24-hour day.
- d. The theory says: the world really is the same age as evolutionists claim it is (currently perhaps 15 billion years old), but that we can arbitrarily divide that period into six age-

long periods of time which he chooses to call “days.” God used the big bang, and that it started the “first day.” Day-age creationists often point to phenomena such as the Cambrian explosion as evidence of one of the Creation “days” appearing in the fossil record as a long period of time.

## **26. What about "The Gap" Theory?** (Ref: <https://www.answersingenesis.org/gap-theory>)

- a. Also called the ***"ruin-reconstruction" theory***, some people believe **a gap** of millions of years exists between Genesis 1:1 and Genesis 1:2. During this gap, Lucifer was in charge of the world where 'prehistoric creatures' lived and died. After he fell from grace (Isa 14; Ezek 28) God destroyed the gap world in a 'Luciferian flood.' After this, God re-made the world in 6 literal 24-hour days outlined in Gen 1.
- b. ***Attempts to reconcile the time scale of world history found in Genesis with some geologists' belief that the world is billions of years old.*** Thomas Chalmers (1780-1847), a Scottish theologian, promoted the gap theory, which he attributed to Episcopius (1583-1643). Dake's Annotated Reference Bible: "When men finally agree on the age of the earth, then place the many years (over the historical 6,000) between Genesis 1:1 and 1:2, there will be no conflict between the book of Genesis and science." Commentaries written before the 18th C. (before 'old earth' became popular) did not reflect gap theory.
- c. ***Problems with the Gap Theory:***
  - i) Inconsistent with Scripture that God created everything in 6 days (Ex 20:11).
  - ii) Gap theorists put sin, death, disease and suffering before the Fall. This is contrary to Rom 5:12 which says that sin entered into the world by one man, Adam. Bible teaches that Adam was the first man (1 Cor 15:45), and as a result of his sin, death and corruption (disease, bloodshed) came into the world. Before Adam sinned, there was no death. Animals and man were originally to eat plants (Gen 1:29-30). God said His creation was very good. How could a fossil record of disease, violence (fossils of animals fighting & eating each other were found) and death be described as 'very good'? There could not have been a race of men before Adam that died in Lucifer's flood. Fossils are due to the global flood burying large numbers of dead animals and plants in rock layers all over the earth.
  - iii) To believe there was death before Adam's sin destroys the basis of the gospel. Man's rebellion led to death; the gap theory undermines man's need for a Saviour.
  - iv) "Was" or "Became"? Gappists translate Gen 1:2 "the earth was (*hayetah*) without form and void" as "the earth became without form and void." Hebrew experts say there is no justification to translate the Hebrew word *hayetah* as "became" as that is not its meaning, and the grammar of Genesis 1:1–3 does not allow for a gap.
  - v) "without form and void" in Hebrew *Tohu* תהו & *Bohu* בהו. Gappists cite the same expression in Isa 34:11 and Jer 4:23 as speaking of formless and emptiness resulting from a divine judgment from sin. However, this interpretation of judgment cannot be read into Genesis 1:2 where its context does not involved a judgment.
  - vi) "replenish" מָלֵא (Ma-le' Gen 1:28). Gappists claim the word *replenish* indicates that the earth must have been populated before Adam. However, the Hebrew word מָלֵא translated 'replenish' means 'to fill or be filled'. Unfortunately, the English word 'replenish' which meant "to fill" in the 13th century, has changed its meaning later to mean "fill again." The NKJV and some translations use the word *fill*. Even the KJV translates the same Hebrew word as *fill* in Gen1:22, Isaiah 14 and Ezekiel 28.
  - vii) Did Peter mean the 'Lucifer Flood' or Noah's Flood? 2 Pet 3:5-6. "... by the word of God the heavens were of old, and the earth standing out of water and in the water: whereby the world that then was, being overflowed with water, perished." It is claimed that Adam's world was created out of the remnants of the Luciferian Flood. But Peter is criticizing scoffers who intentionally overlooked the creation of the world by the word of God, and its destruction by the worldwide flood. There is no reference to a Luciferian Flood anywhere in Scripture.