All Honor to The Creator God

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Introduction:

Various groups and teachers propose a variety of views of creation described in Genesis 1 and 2. Some even hold that this portion of Scripture is allegory or poetry and should not be exposed to scientific scrutiny.

> 2 Timothy 3:16,17 **All Scripture is inspired by God** and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

Rather than attempting to debate other perspectives, given that God intends His Word to guide us in truth, the descriptions of creation are evaluated using Biblical texts and Engineering principles.

Genesis 1:

The dimension of time:

Scripture describes at least three realms: God's realm, the spiritual realm, and our physical realm. God's realm is referred to as "the throne of God (1 Kings 22:19, Revelation 4:1-6). Passages, such as 2 Peter 3:8, and others imply that God is not bound by time, which is in harmony with Him being omniscient (all-knowing) and omnipresent (all-present).

Whereas, the descriptions in Job 1:6 and Job 2:1 reveal that the spiritual realm, including satan and the fallen angels, is bound by the dimension of time. If the forces of darkness were not bound by time, they would approach God's omniscience and omnipresence. Consequently, they would have understood the ramifications of the Lord Jesus Christ demonstration of love as the path of reconciliation of mankind to God and a perpetual sacrifice for humanity's sin. Instead of viewing His death on the cross as a victory, they would have made every effort to stop it.

> Job 38:4-7 "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. [5] Who determined its measurements—surely you know! Or who stretched the line upon it? [6] On what were its bases sunk, or who laid its cornerstone, [7] **when the morning stars sang together and all the sons of God shouted for joy**?

The residents of the spiritual realm sang and shouted for joy at the glories of the creation, revealing that they and their realm preexisted before the creation of our universe. *Therefore, the statement, "in the beginning," does not necessarily imply the creation of a new dimension of time but rather the specific time God created the physical dimensions of our universe.* A reasonable understanding is that while our universe and the spiritual universe are dimensionally separate, both universes are bound by the same dimension of time. Otherwise, the occupants of the spiritual realm would be able to travel back and forth in time, giving them powers similar to God that are not described in God's Word.

Day 1:

> Genesis 1:1 In the beginning, God created the heavens and the earth. [2] The earth was without form and void, and **darkness was over the face of the deep**. And the Spirit of God was hovering over the face of the waters.

"**Darkness was over the face of the deep,**" states that the infant universe was void of light. As light is so fundamental, this implies that heat, electromagnetic, and other physical laws probably did not originally exist in our infant universe. Furthermore, given the descriptions of the 3rd day of creation, it is reasonable to accept that gravity also did not initially or automatically exist in the new-sprung universe. Without the pre-existence of light and gravity, the implication is that nothing existed in the empty universe (the heavens) when God initially called them into existence.

Therefore, the statement "**God created the heavens**" is likely a description of the Lord Jesus Christ calling the very physical dimensions of our universe into existence where nothing existed before, at the very beginning of our time.

With this perspective, the statement, "God created the heavens **and the earth,**" describes a new and empty universe when the Lord Jesus Christ first created the elements that would later be formed into the earth.

> Genesis 1:1 In the beginning, God created the heavens and the earth. [2] **The earth was without form and void, and darkness was over the face of the deep.** And the Spirit of God was hovering over the face of the waters.

The term "earth" is used, prompting some to assume that the initial form of the earth was similar to the sphere that we are accustomed to. But given that "the earth was without form and void", and that the formation of the earth is described on the 2nd day (discussed later), it is reasonable to consider that God created a formless cloud of elements.

The description of the Spirit of God hovering over the face of the waters may be describing a sphere, but it could also be describing a cloud of material floating in space. In either case, because the initiation of gravity is described on the 3rd day, gravity and probably other laws of physics had not been initiated yet. This all reaffirms that when the Lord Jesus Christ called our universe into existence, *He is powerful enough to create it from nothing, with only the power of His word (Psalms 33:6,9, Hebrews 11:3).*

> Colossians 1:16 For by him **all** things were created, in heaven and on earth, **visible and invisible**, whether thrones or dominions or rulers or authorities—**all things were created through him and for him**.

It is difficult for us to visualize the infant universe from nothing, which makes it hard for us to imagine that light (energy), earth (matter), and the laws of physics all needed to be created. But this is consistent with the proclamation that the Lord Jesus Christ created *all* things.

> Genesis 1:3-5 And God said, "**Let there be light**," and there was light. [4]And God saw that the light was good. **And God separated the light from the darkness.** [5] God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

The statement “Let there be light” is significant, not only creating light but probably the laws of all forms of energy.

In summary, there are many interpretations of Day 1. But it is proposed that our new physical dimensions (the heavens), matter (the earth), and energy (let there be light) are all linked to the pre-existing dimension of time (In the beginning). The description of separating light from darkness implies the implementation of some of the laws of physics on the first day.

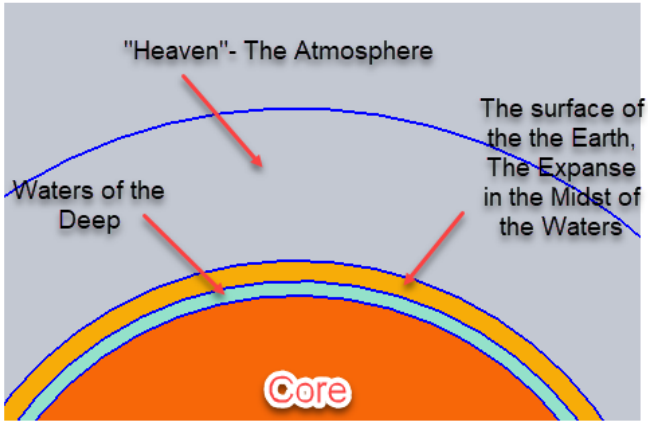
While the sun was not created yet, the term “evening and morning” was not a result of the physical rotation of a formless cloud of matter, but the milestone of evening and morning describes that the first day was a standard 24-hour day. The length of the creation days is outside this discussion, but in the absence of any Scriptural disagreement, there is no reason to expect that the days of creation are anything other than standard days.

Day 2:

> Genesis 7:11,12 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day **all the fountains of the great deep burst forth**, and **the windows of the heavens were opened.** [12] **And rain fell upon the earth** forty days and forty nights.

During the great flood, water came down from Heaven, referring to “And God called the expanse Heaven” (Genesis 1:8). The description of “all of the fountains of the deep burst forth” guides us to understanding God’s formation of the pre-flood earth.

> Genesis 1:6 And God said, “Let there be an **expanse in the midst of the waters, and let it separate the waters from the waters.**” [7] And God made the expanse and separated the waters that were **under the expanse** from the waters that were **above the expanse**. And it was so. [8] And God called the expanse Heaven. And there was evening and there was morning, the second day.



Given the description of the Great Flood, God formed a core, a layer of water (the water under the expanse), and a rock “membrane” around the entire surface of the earth. Given the depth of the trenches in the oceans around the world (about 7 miles deep), and the average depth of the oceans (about 2 miles deep), it is possible that the crust was a layer of rock about 5 miles thick that maintained

its integrity, containing water under tremendous pressure for 1,000 years (the pre-flood recorded history).

Note: The description of creation in Genesis 2:4 affirms that the expanse that God called "Heaven" in Genesis 1:8 is probably Earth's atmosphere.

Day 3:

> Genesis 1:9 And God said, "**Let the waters under the heavens be gathered together into one place, and let the dry land appear.**" And it was so. [10] God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

While the basic shape of the earth is described, based on the description on day 2, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" strongly suggests that gravity was implemented on the 3rd day. Without gravity, water would not be contained, but it would allow dry land to be exposed.

This Scriptural interpretation of Creation supports that God created our universe from nothing, and by the 3rd day, gravity was created. While not specifically mentioned, given the creation of vegetation, later on the 3rd day, the implication is that, along with gravity, all of the remaining laws of physics were initiated.

> Genesis 1:11 And God said, "**Let the earth sprout vegetation**, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. [12] The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. [13] And there was evening and there was morning, the third day.

With all of the elements of our universe and the laws of physics in place, the Lord Jesus Christ then created vegetation.

Evolutionists promote ideas that life spontaneously generated from nothing. A significant factor that led Charles Darwin to some of his conclusions was that he did not have the benefit of a microscope. And for decades, when microscopes were available, cells were considered to be simple "blobs". However, over the last several decades, DNA and the inner workings of cells have been discovered and observed. Both are so complex that any honest scientist must admit that the probability of spontaneous life is impossible (1 to 3 billion gene pairs for animals and humans). To compound the problem, the creation of vegetation is critical for animal life, and animal life, especially the generation of CO2, is vital for vegetation. Therefore, for life to generate spontaneously, plants (some with as many as 16 billion gene pairs) and animals needed to occur within a very short time of each other. Thus, the possibility of two separate very complex improbable events occurring within a short period of time is unreasonable.

Given the probabilities, it is no surprise that all laboratory experiments to form organic materials from inorganic materials have failed. It is now understood that the probability of generating the massive complexities of DNA by randomly mixing organic materials is impossible. However, even if simple cells could be easily generated, the probability of a plant developing the ability to convert light into biological energy (photosynthesis) is astronomical.

The creation of a simple seed is also inspiring. A seed is not only a little factory that can ultimately reproduce itself, but it contains all the "blueprints" and the ability to construct a root system that anchors and collects water and nutrients, an internal distribution system, a structural system, an energy collection system, and a system to collect CO2. And when these factories are completed, there are complex processes to produce future factories. It requires incredible faith to believe that any of this could happen without outside forces and a master designer.

It should be understood that any description of DNA within the presentation of the creation would have been beyond human understanding for most of the recorded history of man (about 3,500 years). So, God simply used the term, "kinds". While kinds are fairly easy to grasp, the complexities of DNA and all reproductive processes involved are extremely complex.

Day 4:

> Genesis 1:14 And God said, "**Let there be lights in the expanse of the heavens to separate the day from the night**. And let them be for signs and for seasons, and for days and years, [15] and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. [16] And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—**and the stars**. [17] And God set them in the expanse of the heavens to give light on the earth, [18] to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. [19] And there was evening and there was morning, the fourth day.

It is significant that God created the sun a day after creating vegetation. Vegetation can survive darkness for short periods but it needs relatively constant temperature and sunlight. The atmosphere was created on the 3rd day, so the temperature was probably optimal. However, the description of God creating vegetation a day before the creation of the sun eliminates any possibility that He used long-term developmental processes. This sequence of events demands that either Genesis 1 and the Bible are false, or fantasy, or it is an accurate description of 6 days of creation. Even explanations that Genesis 1 is poetry or allegories, cannot justify such an error if long periods of time were involved.

Attempting to satisfy "scientific" skeptics, some promote that God used evolutionary processes, requiring millions of unrecorded years or "gaps" not recorded between the days described in Genesis. However, if God needed days for evolutionary processes, He would not have been so careful to delineate each of the days of creation. Therefore, with no scriptural disagreement for such long periods, some are motivated to declare that Genesis 1 and 2 are allegorical or poetry. The dangerous problem of such attempts is that all inconvenient scriptural truths are exposed and dismissed by many. Furthermore, to propose that God failed to accurately declare the creation process is an insult to God's character. And if this section of Scripture is false, then by extension, what portions of the Bible can be depended upon?

Given the number of stars and the distances involved, the creation of stars is spectacular, but their creation is mentioned almost as an afterthought: "**—and the stars**". It is believed that the farthest star from the Earth is about 5 billion light-years away. Because of the great distances, evolutionists propose that the Earth must be at least 5 billion years old. However, if the Lord Jesus Christ has the power to speak the universe into existence, why should there be any question that when He created each of the stars, He also created the associated light for each of them? Other explanations are possible, but the very size of the universe should not raise doubts, but alert us to the unimaginable power and majesty of the Lord Jesus Christ.

Day 5:

> Genesis 1:20 And God said, "**Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens**." [21] So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. [22] And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." [23] And there was evening and there was morning, the fifth day.

Because of the symbiotic relationship between plant and animal life, especially plants and plankton producing O2, it is understandable why God established vegetation before creating water creatures and animals. However, it is unclear why He created vegetation before the sun.

Another insight is that there must have been seas and lakes in the original crust of the earth. However, it is reasonable to assume that the percentage of the area of land to water was different than today (7/10th water to 3/10th land). A larger landmass prior to the flood allows for significantly larger amounts of vegetation and animal life. This accounts for the development of large quantities of oil and coal after the global deluge.

Day 6:

> Genesis 1:24 And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. [25] And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

Early on the 6th day, God created all animal life.

> Genesis 1:26 Then 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 livestock and over all the earth and over every creeping thing that creeps on the earth." [27] So God created man in his own image, in the image of God he created him; male and female he created them.

It is important to understand that man is not just another animal. Yes, God used similar DNA building blocks for plants, animals, and humans, but the designs encoded into them are completely different. And so too, God created similar biological features in animals and mankind. However, a significant difference is that animals have a body and a soul (mind, will, and emotions), but man, being fashioned after God's image, also has an eternal spirit.

> Genesis 1:28 And God blessed them. And God said to them, "Be fruitful and multiply and fill 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 moves on the earth**." [29] And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. [30] And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. [31] And God saw everything that he had

made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Having dominion means responsibilities of wise management, not careless abuse or abandonment.

Day 7:

> Genesis 2:1-3 Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. [3] So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

This passage is self-explanatory.

Genesis 2 -The Second Perspective of Creation:

Back around the 70s, some secular college classes on the Bible strove to convince students that the Bible was filled with errors. Toward that goal, students were assigned to compare the descriptions of creation in Genesis 1 with those in Genesis 2. For the casual reader (typical college students), it was easy for them to identify differences and to embrace false conclusions. However, careful evaluation of the two descriptions reveals that there are no conflicts between the two accounts of creation. Genesis 1 is a systematic description of creation, and Genesis 2 is a summary, focusing on the creation of man and mankind's relationship with God. While some items between the two accounts are omitted, and there are more details in the other, there are no disagreements.

> Genesis 2:4 These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. [5] **When no bush of the field was yet in the land and no small plant of the field had yet sprung up**—for the LORD God had not caused it to rain on the land, **and there was no man to work the ground**, [6] and a mist was going up from the land and was watering the whole face of the ground— [7] then the LORD God formed the man of dust from the ground **and breathed into his nostrils the breath of life**, and the man became a living creature.

After a brief introduction, this second description begins with the creation of vegetation (the 3rd day). Details are provided on the condition of the atmosphere and how the earth was watered, and then jumps to the creation of man on the 6th day, but while there is a different focus in this description, there are no disagreements between the two accounts.

It is specifically mentioned that God breathed His breath into man, giving mankind life. However, there is no mention of God breathing His breath into animals. There are no more details, but perhaps God's intent is to describe another distinction between animals and man, and this may imply why man is endowed with a spirit.

> Genesis 2:8-14 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. [9] And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. [10] A river flowed out of Eden to water the garden, and there it divided and became four rivers. [11] The name of the first is the Pishon. It is

> the one that flowed around the whole land of Havilah, where there is gold. [12] And the gold of that land is good; bdellium and onyx stone are there. [13] The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. [14] And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

While God created vegetation on day 3, this does not prevent Him from forming a garden for Adam on day 6, as is described in the second account.

> Genesis 2:15-17 The LORD God took the man and put him in the garden of Eden to work it and keep it. [16] And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, [17] but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

And God included in the garden the tree of the knowledge of good and evil. Perhaps some specific knowledge was imparted when eaten, but fundamentally, eating from the tree represented pride, rebellion, and disobedience.

> Genesis 2:18-23 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." [19] **Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens** and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20] The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. [21] So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22] And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. [23] Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

God designed man to care for the garden and manage the animal kingdom, thus, God appointed Adam to name the animals.

It is not mentioned but implied that God created male and female animals. However, the creation of woman is specifically described, creating another major difference between man and animals.

> Genesis 2:24,25 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25] And the man and his wife were both naked and were not ashamed.

Per this description, the capstone of God's creation is marriage between a man and a woman. Thus, it is implied that God created all cultures, and legitimate marriage is the foundation of all social order.

Genesis 3 and Beyond:

Scripture says that Adam and Eve walked with God in the cool of the day, but sometime after creation, they were tempted and rebelled against God. The warning about eating from the tree of the knowledge of good and evil was death. Adam and Eve did not immediately die physically, but their spirits were corrupted, resulting in lust, greed, and pride, causing a separation from the Holy Creator God (spiritual

death). The significant consequence is that all descendants of Adam and Eve (all of us) have inherited a broken, fallen spirit, filled with rebellion that separates all of us from God.

> Romans 3:23 **for all have sinned and fall short of the glory of God**.

From the context of Genesis 1, God is describing details of His creation. From the context of Genesis 2, God is describing the details of the relationship between Himself and mankind. And that all are spiritually dead and separated from Him.

> Titus 3:4-7 But when the goodness and loving kindness of God our Savior appeared, [5] he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, [6] whom he poured out on us richly through Jesus Christ our Savior, [7] so that being justified by his grace we might become heirs according to the hope of eternal life.

Because of God's goodness and loving kindness, God had a plan to reconcile man to himself through the Lord Jesus Christ. The good news is that for all who receive the Lord Jesus Christ, God's Spirit enters and *regenerates their spirit*, giving them new and eternal life (Romans 10:9,9). This description of the relationship between mankind and God is the foundation for most of the Bible.

Important Lessons:

There is a significant challenge to interpret the description of creation in Hebrew words into modern scientific technical terms. The first goal for this discussion was to accept what is plainly stated as being inspired by God. The second was to consider each phrase in the context of these passages. The third was to maintain consistency with other statements in Scripture. The fourth was to avoid agendas and presuppositions. Hopefully, these goals have been met.

> Colossians 1:16,17 **For by him all things were created**, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. [17] And he is before all things, **and in him all things hold together**.

This passage reveals that the Lord Jesus Christ created the spiritual realm (in heaven…visible and invisible, whether thrones or dominions or rulers or authorities). "All things" also reflects back to Genesis 1, where light and gravity did not preexist but were implemented after the Lord Jesus Christ created the dimensions of our universe (the heavens) out of nothing, and then matter (the earth), the laws of physics (light and gravity), all life, and the sun, moon, and stars.

> John 3:16-19 "**For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.** [17] For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. [18] Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

As difficult as this is for us to grasp the unimaginable extent of creation, what is more difficult to understand is that the all-powerful creator God, the Lord Jesus Christ, loved mankind so much that He humbled Himself, became a man to demonstrate His love, even to the point of an undeserved, torturous death. Greater love has no man than to lay down their life for another, and this is the love that He demonstrates to us.

Some have asked the question, “If you were the only person on earth, would the Lord Jesus Christ have died for you?” This is difficult to understand, but His love is **perfect**, so the answer is “**yes**”.

> 1 Peter 3:18…22 For Christ also suffered once for sins, the righteous for the unrighteous, t**hat he might bring us to God, being put to death in the flesh but made alive in the spirit**… **through the resurrection of Jesus Christ**, [22] who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

The existence and creation of the Universe is undeniable, and it is difficult to grasp the power and the majesty of the Lord Jesus Christ. When He bled and died on the Cross, His character, nature, and love were revealed. His resurrection from death demonstrates His power and that He is worthy to be worshiped.

In light of the evidence of His creation, His sacrifice, and His resurrection, it is essential that every heart embrace His everlasting love and bow before His majesty.

A further description of His majesty is presented in Revelations of God’s Love, and how to sincerely honor Him is presented in All Honor to the King- Discipleship.