
Creation

A Biblical Analysis of What God says in His Word

(Notes taken from John C. Whitcombs book "The Early Earth")

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- I. **Creation was Supernatural:** The bible states that God created all things supernaturally. However the act of creation was unique and is not going on at the present time. God's work of preservation keeps the universe in existence (Heb. 1:3), and his work of providence directs the universe towards his just, holy and glorious plans.
- A. God created without the use of any preexistent materials. Physical entities were created out of the nonphysical resources of God's omnipotence.
1. Exod. 20:11; cf. 31:17 "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:"
 2. Neh. 9:6 "...thou hast made heaven, the heaven of heavens, with all the host, the earth, and all the things that are therein, the seas, and all that is therein, and thou preservest them all;..."
 3. Heb. 11:3 "...so that things which are seen were not made of things which do appear."
- B. The supernatural character of creation means that it can only be grasped by the human intellect through special revelation. No one but God was present at the creation of all things.
1. Job 38:3-4 "...where were you when I laid the foundation of the earth..."
 2. I Co. 2:14 "the natural man does not accept the things of God..."
 3. II Tim. 4:3-4 "...they will not endure sound doctrine..."
- II. **Creation was Sudden:** The creation of the astronomical universe was not only supernatural it was also for that very same reason **instantaneous**. The origin of the universes gravitational forces, mass and energy could not have been self generating.
- A. There was no time interval in the transition from unequivocal nonexistence to existence.
1. Ps. 33: 6-9; cf. Ps. 148: 1-6 "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth...he spake and it was done; he commanded and it stood fast."
 2. Gen. 1:3,12,16,21,25,27; 2:7,19,22 Suddenness appearance dominates the entire creation account. In Gen. 1:3 one moment there was no light anywhere and the next there was light.
- B. God compares the suddenness and supernaturalness of creation to regeneration in the new birth.
1. II Co. 4:6; cf. 5:17 "For God how commanded the light to shine out of darkness, hath shined in our hearts,..."
- III. **A Comparison of the Lord Jesus Christ, His Nature and Miracles with the Suddenness and Miraculous Character of Creation:**
- A. Miracles and providence must not be viewed as one and the same. The conception of the Lord Jesus was both sudden and supernatural while at the same time a result of gradual and natural processes under God's providence. If we view Christ's conception as providential instead of miraculous then we deny the incarnation and Christianity is destroyed. If Genesis 1 - 2 is view providentially and not miraculous, creationism is not simply modified it is totally destroyed. (cf. I John 4:3; II John 7).
- B. God creates out of nothing and also creates using preexisting materials. Creation out of nothing (Col. 1:16) refers to angels, the astronomic universe, and this planet. When God formed living things on this planet he formed them out of previously created inorganic substances.
1. Gen. 1:20,21 The water by itself could not bring forth such abundant life forms described here. The life forms came forth because God commanded it so.
 2. John 2:1-11 The water used by the Lord could never have brought wine forth by itself even though preexisting materials were used.
 3. Gen. 1:11 The fact that God commanded the earth to bring forth trees does not imply a gradual growth process.
 4. Gen. 2:7 God formed man out of previously created material suddenly and miraculously. No implication of gradual processes in the verse or companion verses.
- C. God created the universe through his Son.
1. John 1:3,10
 2. Col. 1:16
 3. Heb. 1:2
- D. His works were intended to reveal his true nature and glory.
1. John 1:14; 2:11; 20:31
- E. The Lords earthly miracles were both sudden and supernatural.
1. A raging storm suddenly stops (Mark 4:39-41)

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2. An abundant supply of fish and bread suddenly appear ([Luke 9:13-16](#))
3. A blind man's sight is restored instantly ([John 9:1-](#))
4. A dead man is immediately brought back to life ([John 11:43,43](#))
5. [Mark 8:22-25](#) reveals one exception however it must be noted that each stage of the miracle was sudden and supernatural.

IV. Biblical Evidence for a Literal Seven Day Creation Week.

- A. The Hebrew word for "day":
 1. The Hebrew word for "day" (yom) used almost 2,000 times in the O.T. only in rare cases refers to anything longer than 24 hours, and then only if the context demands it (i.e. "day of the Lord").
 2. There are over two hundred cases in the OT where the numerical adjective ("first day", "second day") is attached to the word "day", its meaning is always restricted to twenty-four hours. There is an exact parallel in Numbers 7:12-78 on this use.
 3. Over seven hundred times the plural form "days" (yamin) appears in the OT, and it always refers to literal twenty-four hour period days ([Exod. 20:11](#) - "in six days"). Some have proposed that the expression "one day" in [Zech. 14:7](#) (KJV) is an exception to the rule, but it must refer to a literal day since the expression "evening" appears in the verse.
 4. Day and night must refer to a normal day. Four times the word "day" is used in the context of Gen. 1 to refer to a twelve-hour period of daylight ([1:5, 14, 16, 18](#)) with no numerical adjective used. The terms "day and night" are referred to in [Gen. 1:5](#) as periods of light and darkness. This expression would be entirely trivial if "day and night" do not refer to parts of a normal day. We also have this concept repeated in [Gen. 1:14-19](#) when the sun was created to "govern the day" and the moon to "govern the night". What would this expression refer to in the proposed "day-age" theory; millions of years of light and millions of years of darkness?
- B. The qualifying phrase, "the evening and the morning".
 1. This phrase "the evening and the morning" is attached to each of the creation days in [Gen. 1](#). This indicates a twenty-four hour cycle of the earth rotating on its axis in reference to a fixed astronomical light source (not necessarily the sun in every case).
 2. The phrase occurs in [Dan. 8:26](#) where it cannot refer to long periods of indefinite time. Some even claim that [Ps. 90:6](#) is one example of a figurative use of "evening and morning". First let's notice that the order of words is reversed and that the Genesis 1 formula is not used here. Secondly, the figurative use of these words would be meaningless if they did not presuppose a literal use in earlier historical narratives (such as Gen. 1).
- C. The comparison of Israel work week with days of creation.
 1. [Exodus 20:8-11](#) "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not so any work, thou, nor thy son,.... 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."
 2. The creation of the universe in six indefinite time periods would hardly serve as a valid meaningful pattern for Israel's cycle of work and rest as explained in the fourth commandment in [Ex. 20:11; 31:17](#).
 3. God could have created in six seconds or six trillion years if He so chose, but such are mere speculations in light of the fourth commandment. God chose to create the worlds "in six days" in order to provide a **clear pattern** for Israel work periods and rest periods.
 4. The meaning of the word "day" must first be taken from the context in which it is found. What biblical justification is there to assign in this context one meaning referring to six twenty-four hour days and another meaning indicating six indefinite periods of time.
 5. We must assume that the first three days of creation are the exact duration of the last three days of creation because exactly the same descriptive phrases are used for each of the six days, and all the six days are grouped together in [Ex. 20:11](#). The fact that the sun was not created until the fourth day does not make the first three days indefinite time periods, for on the first day God created a fixed localized light source in the heaven in which the rotating earth passed through the same day/night cycle as with the sun.
- D. The link between the word "days" and "years" in Gen.1.
 1. The word "days" is linked with the word "years" in [Gen. 1:14](#). This indicates that our well known units of time are being referred to, their duration fixed (not by culture or other subjective circumstances) by the fixed movements of the earth in reference to the sun. The term years would be meaningless if that was not the case.

V. Objections to the Literal Seven-Day Creation Week.

- A. God's day lasts a thousand years.

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1. II Peter 3:8 "...one day is with the Lord as a thousand years, and a thousand years as one day."
 2. Ps. 90:4
 3. We are not told in the above passage that God's day lasts a thousand years but that "one day is with the Lord as a thousand years." To say "as a thousand years" is far different from saying "is a thousand years." Are some implying that the verse should read like this "with the Lord a long period of time is as a thousand years."
 4. The clear teaching of these passages is that God is above the limitations of time. The following axiom is true "God could accomplish in one day what man could not accomplish in a thousand years."
 5. Nothing is too hard for God, He has infinite power.
 - a. Jer. 32:17 "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:"
- B. God is still resting from his work of creation.
1. Did the Lord need to rest after the six days of creation?
 - a. Isa. 40:28,29 "...the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."
 2. Is God still resting from his work of creation (cf. Heb. 4:3-11). The rest mentioned in Heb. 4 is primarily the rest in salvation. The rest instituted by God, i.e the first sabbath was for man's benefit (Mark 2:27) not for God's (cf. Isa. 40:28; John 5:17)
 3. The seventh day should be interpreted as similar in nature to the preceding six days. There is no biblical warrant for the notion that the rest is eternal.

VI. **Historical and Contemporary Confirmations:**

- A. Origen, Hillary, Augustine, and Jerome frequently toyed with the idea that creation was instantaneous, but never with the truth had that creation occurred in six 24 hour days.
- B. James Barr of the Oriental Institute of the University of Oxford writes:

So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers the idea that creation took place in a series of six days which were the same as the days of 24 hours we now experience."

- ## VII. **Creation Involved a Superficial Appearance of History**
- The preceding concepts of suddenness and supernaturalism in creation provide a necessary base in understanding superficial appearance of history or age. Henry Morris makes this point in his book "The Genesis Flood", p.238:

"If God actually created anything at all, even the simplest of atoms, those atoms or other creations would necessarily have an appearance of some age. There could be no genuine creation of any kind, without an initial appearance of age inherent in it. It would still be possible to interpret the newly-created matter in terms of some kind of previous evolutionary history. And if God could create atomic stuff with an appearance of age - in other words, if God exists! - then there is no reason why He could not, in full conformity with His character of truth create a whole universe full-grown."

- A. The relationship of time to the miracles of Christ.
 1. Near Galilee, 5,000 men and their families ate bread and fish that were created with the appearance of age. The bread was composed of grain that was never planted, harvested, ground or baked in ovens. The fish had never hatched from eggs, been caught in a net or been dried in the sun. This was instantaneous creation involving both animal and plant material.
 2. Water into wine affords another example. The 1st miracle Christ performed was turning water into wine. This manifested his glory (John 2:11). How? By instantaneously turning 150 gallons of water into delicious wine. The production of wine involves a very complex natural process, in growing grapes, harvesting, squeezing the grapes, sediments settled, and adding sugar at the appropriate time. Not only was there the direct creation of billions of carbon atoms but there was the rearranging of these atoms into highly complex molecules in wine (quote p.41).
 - (i) The governor of the feast assumed that this "good wine" had been somewhere "kept ... until now" (2:10). He believed that wine had a natural development and never entertained the thought that it came from water. This is a major reason for denying supernatural creation.
 3. In John 9:32 Christ gives perfect vision to a man born blind. The rulers refused to believe that this man had a past history of congenital blindness. In one instance the Lord created the appearance of a man born with normal eyesight.

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4. The Lord created in Lazarus of Bethany the appearance of a man who had not yet died. Lazarus (John 12:2) had the appearance of never having died. He certainly didn't look like 4 days of decomposition.
 - a. *"Because the decay process involves the breakdown of complex biological compounds into simple ones, every cell in the body of Lazarus had to be recreated and restored to its original complexity. That was so sudden none can deny."* (quote p.42)
 5. Every instance of supernatural, sudden, and perfect healings of sick, crippled, or dead people involved the creation of the appearance of an immediately previous condition of health and strength that had not existed. (quoted p.41)
 6. If every visible miracle performed by our Lord involved the creation of built in history then should we expect anything less when he brought the world into existence. Did he have to create seeds first and then wait for them to mature into trees? Did he create the first fish full grown or hatch the fish from an egg. Not creating fully mature living organisms would involve a whole set of new miracles to care for the immature organisms until they reach maturity.
- B. The relationship of time to other divine miracles.
1. Aaron's rod (Num. 17:8-)
 2. Jonah's large shade plant (Jonah 4:6-10)
 3. If God created all living creatures after their kind he must have created them with appearance of superficial age. God began the life cycle with adult organisms rather than embryonic forms.