

*“God Created”*  
*- Genesis 1:1-31*

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## *God Created - Genesis 1:1-31*

It is of utmost importance to state at the outset that ALL Scripture is inspired (i.e., breathed out or spoken) by God through various individuals, without error, under the superintendence (i.e., the leading and directing) of the Holy Spirit (cf. 2 Timothy 3:16; 2 Peter 1:21). The Bible is a historical book. Since it is a historical book, it can be tested by the historical method used to determine the validity of its claims. The historical method is composed of three basic tests. First, the internal test determines whether the document agrees or contradicts with itself. Second, the external test determines whether other historical records can validate the document. Third, the bibliographical test examines the number of copies, elapsed time between the original document and copies, and degree of accuracy between the copies. The Bible, including Genesis, passes each of these tests.<sup>1</sup>

As well, it should be underscored that while the Bible is not a science book when it speaks scientifically, it speaks the truth. Though evolution is widely accepted as fact, it is indeed only a theory, one which cannot be tested by the scientific method. The scientific method studies the repeatable and the testable. Since evolution is neither repeatable or testable, it remains a theory and not a scientific fact.<sup>2</sup>

The claim that the earth is some three to five billion years old based on rock formations, fossil records and distant galaxies that are millions of light-years away is just that — a claim. The Bible is a historical book that according to the historical method is true. By studying the *tôlédôts* or family records registered in the Scriptures, one arrives at a date of approximately six thousand years old. Regarding rock formations, one simply has to look at catastrophic events, such as Mount Saint Helen, to see that it does not take millions or billions of years to proceed these geological formations, but rather minutes.

Scientists have also developed a means of measuring how many meteors and meteorites will pass earth and through its atmosphere in a given year. As a meteorite passes through earth's atmosphere, it burns up and produces oxides which form a dust that settles on earth. This dust is measurable. One should find this dust throughout the various rock layers of the geologic column. Instead, they have not found any meteorite dust except in the last few layers. Furthermore, if the evolutionist's theory of uniformitarianism is true, then there should be a layer of meteorite dust fifty-four feet deep over the entire surface of the earth. There is no such layer.<sup>3</sup>

Regarding the fossil record, the proven true historical record of Scripture states that death did not enter into the world until after the entrance of sin into the world. Fossils are the records of dead things. Thus they do not appear until after the Fall. As well, fossils are formed when there are rapid burial and lithification, which

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<sup>1</sup> Josh McDowell, *Evidence That Demands A Verdict Volume 1* (San Bernardino, CA: Here's Life Publishing, Inc.), pp. 43-55.

<sup>2</sup> Kurt Strassner, *Opening up Genesis*, Opening Up Commentary (Leominster: Day One Publications, 2009), 21.

<sup>3</sup> Ian Taylor, *In the Minds of Men: Darwin and the New World Order* (Zimmerman, MN: TFE Publishing, 2003), Chapter 12.

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requires a global catastrophe. Genesis 6 records such a global catastrophe called a worldwide flood. Furthermore, the fossil record is a major problem for the evolutionist. If indeed there is a gradual change from lower lifeforms to higher lifeforms, then where are the transitional fossils? There are none because there are no transitional lifeforms. Evolutionist Edred J. H. Corner stated,

*“To the unprejudiced, the fossil record of plants is in favor of special creation. Can you imagine how an orchid, a duck weed, and a palm have come from the same ancestry, and have we any evidence for this assumption? The evolutionist must be prepared with an answer, but I think that most would break down before an inquisition..”*<sup>4</sup>

God created everything after its own kind (Genesis 1:11, 21).

*Then God said, Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their **kind (mîn)** with seed in them; and it was so. - Genesis 1:11*

*God created the great sea monsters and every living creature that moves, with which the waters swarmed after their **kind (mîn)**, and every winged bird after its **kind (mîn)**; and God saw that it was good. - Genesis 1:21*

The term *kind (mîn)* refers to the fixity of a species. The fixity of a species means that within a group of tomatoes there are various species of tomatoes, but they are still of the same *kind*. Tomatoes may come in different sizes, shapes, and colors, but they are still tomatoes. They never become anything other than tomatoes.<sup>5</sup> Thus, within a kind, there may be changes or variations (i.e., microevolution) but there is never change from one kind into a different kind (i.e., macroevolution).

Regarding the argument that since galaxies that are millions of light-years away from earth, and light travels at a rate of 186,000 miles per second (i.e., 700 million miles per hour), it would take billions of years to arrive at Earth. However, this argument is easily debunked when one accepts the simple truth of Scripture, which states that God created the universe with age. Creating with age is not merely the appearance of age, but age in the sense of functional maturity. For example, God told Adam and Eve to reproduce offspring (Genesis 1:28).

*God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; - Genesis 1:28*

Creation with functional maturity indicates Adam and Eve were fully formed, physically and sexually, to produce children. As well, God created the plants and animals with the maturity to begin reproducing almost immediately (Genesis 1:12, 22).

*The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good [...] Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth. - Genesis 1:12, 22*

<sup>4</sup> A. M. MacLeod and L.S. Copley (Editors), *Evolution in Contemporary Botanical Thought* (Chicago, IL: Quadrangle Books, 1961), 95,97

<sup>5</sup> John Klotz, *Studies in Creation*, St. Louis: Concordia Publishing House, 1985, p. 76.

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Indeed, light requires a span of time to cross between two distances. It takes the light of the moon 1.3 seconds to reach earth, the light of the sun 8.3 minutes to reach earth, and from Earth to the edge of the observable universe, it takes 46.5 billion years.<sup>6</sup> However, if God created all things, and He created all things with functional maturity, then is it not possible that God can make the light of those galaxies appear immediately? Since, God created light as well as space, time and matter, then indeed He can make it appear anywhere He so desires.

The universe is not the by-product of natural processes, but rather the supernatural power of God. By looking at the word, the witness, and the work of creation, one will see the supernatural power of God.

### I. The Word of Creation

#### A. God said (1:3, 6, 9, 11, 14, 20, 24, 26, 29)

*Then **God said** ('āmar), Let there be light; and there was light. [...] Then **God said** ('āmar), Let there be an expanse in the midst of the waters, and let it separate the waters from the waters. [...] Then **God said** ('āmar), Let the waters below the heavens be gathered into one place, and let the dry land appear; and it was so. [...] Then **God said** ('āmar), Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them; and it was so. [...] Then **God said** ('āmar), 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; [...] Then **God said** ('āmar), Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens. [...] Then **God said** ('āmar), Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind; and it was so. [...] Then **God said**, Let Us make man in Our image, according to Our likeness; [...] Then **God said** ('āmar), Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; - Genesis 1:3, 6, 9, 11, 14, 20, 24, 26, 29*

In each of these verses it plainly declares that *God said*. The term *said* ('āmar) means to say, think or command.<sup>7</sup> The verb is in the jussive mood, meaning that God did not simply speak creation into existence, He commanded it into existence (Psalm 33:9; 148:2-5).

*For He spoke, and it was done; He commanded, and it stood fast. - Psalm 33:9*  
*Praise Him, all His angels; Praise Him, all His hosts! Praise Him, sun and moon; Praise Him, all stars of light! Praise Him, highest heavens, And the waters that are above the heavens! Let them praise the name of the Lord, For He commanded and they were created. - Psalm 148:2-5*

Thus, God created by command or divine fiat (ex verbum deo). The abilities to think and to command shows God's intellect and volition. God is independent of His creation. He thought it, and He commanded. No-one gave God the idea to create, and no-one created it for Him. He decreed it, designed it, and declared it.

<sup>6</sup> \_\_\_\_\_, *How Far Away Is the Edge of the Universe?* Ask a Mathematician / Ask a Physicist, Retrieved: June 29, 2017 <<http://www.askamathematician.com/2010/01/q-how-far-away-is-the-edge-of-the-universe/>>

<sup>7</sup> Charles L. Feinberg, "אָמַר 118," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 54.

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He did not address someone or something else to do it. The phrase God said could be rendered as God said to Himself.<sup>8</sup>

Each time God speaks, something happened! Let there be light, and there was light. Let there be an expanse of water, and there was an expanse of water. Let there be dry land, and there was dry land. Let there be stars, and there were stars. Let there be fish and birds, and there were fish and birds. Let there be cattle and creeping things, and there were cattle and creeping things. This is how powerful God is. It is as if “*God is sitting in the driver’s seat of a voice-activated universe.*”<sup>9</sup> That he simply spoke nature into existence “*implies effortless and absolute sovereignty over nature.*”<sup>10</sup>

Genesis 1 is clear that the heavens and the earth, indeed the entire universe is created by divine decree or fiat. That God spoke time, space, and matter into existence, means that He did not create from something previously made. The universe did not evolve through random mutations or natural selection. When God speaks, He speaks specifically and systematically, and there is nothing random in His creative work. As well, because it is God that is speaking, it is not natural, but supernatural.

### B. God called (1:5a, 8a, 10a)

**God called (qārā’)** the light day, and the darkness He called night. [...] **God called (qārā’)** the expanse heaven. [...] **God called (qārā’)** the dry land earth, and the gathering of the waters **He called (qārā’)** seas; - Genesis 1:5a, 8a, 10a

Called (qārā’) means to appoint or to name. To name something means to declare sovereignty over it (Psalm 147:4; Isaiah 40:26).<sup>11</sup>

*He counts the number of the stars; He gives names (qārā’) to all of them. - Psalm 147:4*

*Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls (qārā’) them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing. - Isaiah 40:26*

Thus God declared His absolute sovereignty over the light and the darkness, the heavens, the stars, the dry lands, and the seas, and “*over time and space... in both its celestial and terrestrial dimensions.*”<sup>12</sup> Interestingly, by bringing the animals to Adam to name them, God was signifying humanity’s sovereignty over the animal kingdom (Genesis 2:19).

*Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call (qārā’) them; and whatever the man called (qārā’) a living creature, that was its name. - Genesis 2:19*

<sup>8</sup> William David Reybun and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 33.

<sup>9</sup> Kurt Strassner, *Opening up Genesis*, Opening Up Commentary (Leominster: Day One Publications, 2009), 26–27.

<sup>10</sup> Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 7.

<sup>11</sup> Leonard J. Coppes, “2063 אָרָא,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 810.

<sup>12</sup> Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 7–8.

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The importance of naming was also important in the ancient Near East culture, where lack of a name was equivalent to nonexistence. As well, naming something was associated with its creation and its submission to the one who named it. Accordingly, the Egyptians viewed the time before creation as a period “*when no name of anything had yet been named.*”<sup>13</sup>

### **II. The Witness to Creation**

#### **A. God saw (1:4, 10, 12, 18, 21, 25, 31)**

*God saw that the light was good (tôb) [...] God saw (rā'eh) that it (the dry land and seas) was good (tôb) [...] God saw (rā'eh) that it (plant life and vegetation) was good (tôb) [...] God saw (rā'eh) that it (sun, moon, and stars) was good (tôb) [...] God saw (rā'eh) that it (birds and fish) was good (tôb) [...] God saw (rā'eh) that it (cattle and creeping things) was good (tôb) [...] God saw (rā'eh) all that He had made, and behold, it was very good (tôb).*  
- Genesis 1:4, 10, 12, 18, 21, 25, 31

The term *saw (rā'eh)* means to inspect or perceive. As God completed each creative act, He inspected it and perceived that it was good. *Good (tôb)* means fit for its purpose and without flaw (Isaiah 41:7).<sup>14</sup>

*So the craftsman encourages the smelter, And he who smooths metal with the hammer encourages him who beats the anvil, Saying of the soldering, It is good; And he fastens it with nails, So that it will not totter.* - Isaiah 41:7

At each juncture of God’s creative work, He gives witness to the fact that what He created had an assigned purpose and it was adequate to accomplish its purpose. From a theological perspective, this indicates the absence of sin and the curse from creation.<sup>15</sup> That God perceived His creative work as good indicates that God took pleasure in what He had made.<sup>16</sup>

<sup>13</sup> Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 7–8.

<sup>14</sup> Robert James Utley, *How It All Began: Genesis 1–11*, vol. Vol. 1A, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2001), 23.

<sup>15</sup> Robert James Utley, *How It All Began: Genesis 1–11*, vol. Vol. 1A, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2001), 32.

<sup>16</sup> William David Reyburn and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 34.

### III. The Work of Creation

#### A. God created (1:1, 21, 27)

*In the beginning God **created (bārā')** the heavens and the earth. [...] God **created (bārā')** the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. [...] God **created (bārā')** man in His own image, in the image of God He **created (bārā')** him; male and female He **created (bārā')** them. - Genesis 1:1, 21, 27*

*Created (bārā')* means to fashion or produce something which never existed before.<sup>17</sup> What God commanded into existence, was not made from previously existing matter (Hebrews 11:3).

*By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. - Hebrews 11:3*

The term *bārā'* is only used forty-eight times in the Old Testament and always in connection to God. Creation from no pre-existent material is only used of God. In Genesis 1, *bārā'* is used of God creating the universe (cf. Genesis 1:1), sea creatures (cf. Genesis 1:21), and humankind (cf. Genesis 1:27).<sup>18</sup> The specific usage of this term indicates a new stage within the creative narrative. The use of *bārā'*, in Genesis 1:1, specifically points to creation by divine fiat. The term's usage, in Genesis 1:21, indicates a new juncture in creation narrative with the development of animated life.<sup>19</sup> *Bārā'*, in Genesis 1:27, marks the creation of a creature in God's image.

#### B. God separated (1:4, 6, 7, 14, 21)

*God saw that the light was good; and God **separated (bādal)** the light from the darkness. [...] Then God said, Let there be an expanse in the midst of the waters, and let it **separate (bādal)** the waters from the waters. [...] God made the expanse, and **separated (bādal)** the waters which were below the expanse from the waters which were above the expanse; and it was so. [...] Then God said, Let there be lights in the expanse of the heavens to **separate (bādal)** the day from the night, and let them be for signs and for seasons and for days and years; [...] and to govern the day and the night, and to **separate (bādal)** the light from the darkness; and God saw that it was good. - Genesis 1:4, 6-7, 14, 21*

*Separated (bādal)* means to sever or divide into parts. It carries the ideas of setting boundaries. First, there is the separation of light and darkness. Thus, God set the limits of a day as evening and morning (i.e., night and day). Jesus states that the boundary of a day is twelve hours (John 11:9a).

*Jesus answered, Are there not twelve hours in the day? - John 11:9a*

Thus, if there are twelve hours in a day, then there are twelve hours in a night. By dividing the light and darkness into two twelve hour periods, God established the

<sup>17</sup> James Swanson, *A Dictionary of Biblical Languages: Hebrews Old Testament*, 2nd ed. (Seattle: Logos Research System, Inc, 2001), s.v. "bara"

<sup>18</sup> Robert James Utley, *How It All Began: Genesis 1–11*, vol. Vol. 1A, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2001), 27.

<sup>19</sup> Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 10.

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measuring of time. On the fourth day, God created two lights to mark the separation between the light and the dark, the day and the night.

These creative days are not geological ages of hundreds of thousands of years, but twenty-four hour periods. There is nothing in the text to indicate that these creation days were anything other than twenty-four hour periods. Instead, the text indicates these days can only be twenty-four periods. While the term *day* (*yôm*) can refer to the part of the day called morning, when the term *day* (*yôm*) is joined with a numerical value it denotes a twenty-four hour period.<sup>20</sup>

As well, the *evening and morning* division formed the Jewish reckoning of a day. Whereas the Western world's day is from midnight to midnight, the Jewish day is from sunset to sunset. To this very day, the Jews reckoning a days from sunset to sunset and this testifies to the Creation narrative.

Second, there is the separation of waters with an expanse between the two. This expanse separates the atmospheric waters from the terrestrial waters.<sup>21</sup> In other words, God established a boundary between the water vapor in the sky (i.e., clouds) and the bodies of water on the earth (Job 38:8-10; Psalm 33:7).

*Or who enclosed the sea with doors When, bursting forth, it went out from the womb; When I made a cloud its garment And thick darkness its swaddling band, And I placed boundaries on it. - Job 38:8-10*

*He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. - Psalm 33:7*

### C. God made (1:7, 16, 25, 26).

*God made ('āśâ) the expanse [...] God made ('āśâ) the two great lights [...] God made ('āśâ) the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind. [...] Let Us make ('āśâ) man in Our image, according to Our likeness; - Genesis 1:7, 16, 25, 26*

*Made* ('āśâ) means to manufacture or fabricate. The usage of this term shows that what God divinely intended to produce became a reality.<sup>22</sup> It is of interest that there are now two terms used which describe God's creative acts: *create* (*bārā'*) and *made* ('āśâ). Both terms involve aspects of producing or fashioning. The term *create* (*bārā'*) identifies that the creation as a whole was made from nothing previously existing, whereas the term *made* ('āśâ) describes how God formed specific objects from that time, space, and matter which He produced.<sup>23</sup>

For example in Genesis 1:1-3 the text is clear that on day one, God brought time, space and matter into existence.

*In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, Let there be light; and there was light. - Genesis 1:1-3*

<sup>20</sup> John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 16.

<sup>21</sup> Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 47.

<sup>22</sup> Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 8.

<sup>23</sup> Thomas E. McComiskey, "1708 נֶפֶשׁ," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 701-702.



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Everything that God would need to create He brought into existence on day one. Everything that He put into existence was new. It was not created from any pre-made material. At this point, earth (i.e., matter) was without form and empty. Over the next six days, God *made* (‘*āśâ*) or fabricated that which was without form into something with form and furthermore filled what was previously empty (Exodus 20:11).

*For in six days the Lord **made** (‘*āśâ*) the heavens and the earth, the sea and all that is in them - Exodus 20:11*

The heavens were empty and He filled them with stars and planets (Psalm 96:5).

*For all the gods of the peoples are idols, But the Lord **made** (‘*āśâ*) the heavens. - Psalm 96:5*

The earth was empty and He filled it with vegetation, fish, birds, cattle, creeping things, and humanity (Psalm 86:9; 95:5).

*All nations whom You have **made** (‘*āśâ*) shall come and worship before You, O Lord, And they shall glorify Your name. - Psalm 86:9*

*The sea is His, for it was He who **made** (‘*āśâ*) it, And His hands formed the dry land. - Psalm 95:5*

*Poiéō* the Greek equivalent of the term ‘*āśâ* means to make, produce or cause. The term is used in the New Testament to show that God is the Causator and Creator of all things (Acts 14:15; 17:24-25).

*Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who **made** (*poiéō*) the heaven and the earth and the sea and all that is in them. - Acts 14:15*

*The God who **made** (*poiéō*) the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; - Acts 17:24-25*

That God is revealed as the Causator and Creator excludes any evolutionary process. As well, note that in both passages, Paul is preaching the Gospel and begins the message of the Redeemer by pointing them first to the Creator. One cannot know God the Redeemer without knowing God the Creator.

### D. God placed (1:17-18; 2:15)

*God **placed** (*nātan*) them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness [...] Then the Lord God took the man and **put** (*nātan*) him into the garden of Eden to cultivate it and keep it. - Genesis 1:17-18; 2:15*

*Placed* (*nātan*) means to set or appoint. Only twice in the creation narrative is the term *placed* (*nātan*) used: the creation of the sun, moon, stars and the creation of humanity. First, the term demonstrates that God created with an order. He did not just randomly throw paint on canvas, but rather carefully chose where He would place each object of His creation.

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Second, the term also denotes that God created with purpose. Every act of God has been purposefully preplanned and preordained (Romans 8:28; Ephesians 1:11).

*And we know that God causes all things to work together for good... according to His purpose. - Romans 8:28*

*according to His purpose who works all things after the counsel of His will, - Ephesians 1:11*

He created the sun, moon, and stars for the purpose of giving light, governing day and night, and separating light and darkness. God created humanity for the purpose of tilling and tending the earth, as well, for God's glory and honor (Revelation 4:11).

*Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created. - Revelation 4:11*

### E. God formed (2:7, 8, 19).

*Then the Lord God **formed** (**yāṣar**) man of dust from the ground, [...] there He placed the man whom He had **formed**. (**yāṣar**) [...] Out of the ground the Lord God **formed** (**yāṣar**) every beast of the field and every bird of the sky, - Genesis 2:7, 8, 19*

*Formed* (*yāṣar*) means to plan and fashion. Here now is a third term for God's creative act. The first two terms, *create* (*bārā'*) and *made* (*'āśā*) involve aspects of producing or fashioning. *Create* (*bārā'*) is to fashion from nothing previously existing and *made* (*'āśā*) is to form specific objects from that time, space, and matter previously fashioned. The term *formed* (*yāṣar*) is used to depict the idea of planning like an architect in designing a blueprint (Isaiah 37:26).

*Have you not heard? Long ago I did it, From ancient times I **planned** (**yāṣar**) it. Now I have brought it to pass... - Isaiah 37:36*

As well, it describes the act of a potter fashioning clay (Isaiah 29:16).

*You turn things around! Shall the potter be considered as equal with the clay, That what is made would say to its maker, He did not **make** (**'āśā**) me; Or what is **formed** (**yāṣar**) say to him who **formed** (**yāṣar**) it, He has no understanding? - Isaiah 29:16*

Hence, it depicts God taking a *hands-on* approach in planning and fashioning creation.

God was *hands-on* when He created the universe (Isaiah 45:18).

*For thus says the Lord, who **created** (**bārā'**) the heavens (He is the God who **formed** (**yāṣar**) the earth and **made** (**'āśā**) it, He established it and did not **create** (**bārā'**) it a waste place, but **formed** (**yāṣar**) it to be inhabited), - Isaiah 45:18*

He was *hands-on* when He created the earth (Jeremiah 33:2).

*Thus says the Lord who **made** (**'āśā**) the earth, the Lord who **formed** (**yāṣar**) it to establish it, the Lord is His name, - Jeremiah 33:2*

He was *hands-on* when He created the seasons (Psalm 74:17).

*You have established all the boundaries of the earth; You have **made** (**yāṣar**) summer and winter. - Psalm 74:17*

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He was *hands-on* when He made the mountains (Amos 4:13).

*For behold, He who **forms (yāṣar)** mountains and **creates (bārā')** the wind And declares to man what are His thoughts, He who **makes ('āsâ)** dawn into darkness And treads on the high places of the earth, The Lord God of hosts is His name. - Amos 4:13*

He was *hands-on* when He made the sea and dry land (Psalm 95:5).

*The sea is His, for it was He who **made ('āsâ)** it, And His hands **formed (yāṣar)** the dry land. - Psalm 95:5*

He was *hands-on* when He made birds and animals (Genesis 2:19).

*Out of the ground the Lord God **formed (yāṣar)** every beast of the field and every bird of the sky, - Genesis 2:19*

He was *hands-on* when He designed man's heart (Psalm 33:15).

*He who **fashions (yāṣar)** the hearts of them all, He who understands all their works. - Psalm 33:15*

He was *hands-on* when He designed man's ears and eyes (Psalm 94:9).

*He who planted the ear, does He not hear? He who **formed (yāṣar)** the eye, does He not see? - Psalm 94:9*

He was *hands-on* when He made man and woman (Genesis 2:7).

*Then the Lord God **formed (yāṣar)** man of dust from the ground, - Genesis 2:7*

He was *hands-on* when He gave humanity a spirit (Zechariah 12:1).

*Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and **forms (yāṣar)** the spirit of man within him, - Zechariah 12:1*

This *hands-on* approach strengthens the creative narrative — God took a *hands-on* approach in forming and filling the universe, leaving no room for evolution.

### F. God blessed (1:22, 28)

*God **blessed (bārak)** them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth. [...] God **blessed (bārak)** them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; - Genesis 1:22, 28*

*Blessed (bārak)* refers to being under divine favor resulting in prosperity and abundance. The Creator grants His creation the ability to procreate their species. The blessing includes three aspects: be fruitful, multiply, and fill. *Be fruitful* is the act of procreation itself. *Multiply* refers to an abundance of progeny. *Fill* means to be fully stocked. It is interesting that at Creation, God placed no limitations or controls on population. In fact, God views children specifically as the reward of the blessing (Psalm 127:3).

*Behold, children are a gift of the Lord, The fruit of the womb is a reward. - Psalm 127:3*

In response to the humanistic idea of population control, consider the following illustration. There are currently 7.5 billion people in the world. The size of Texas is approximately 7.5 trillion square feet. In theory, one could place every person in the world in the state of Texas with 1,000 square feet (31.63 feet by

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31.63 feet) of space per person. Certainly, this does not leave room for housing, roads, business, and other needs. However, it demonstrates that problems with the population has nothing to do with space; the earth has plenty of room if conserved properly.

One of the problems with population is that there exists a destructive concentration of population in a particular area. Due to humanity's sin nature, people have an inclination to sin. A greater concentration of people in a particular region produces a greater propensity for sin (Genesis 11:5-6).

*The Lord came down to see the city and the tower which the sons of men had built. The Lord said, Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.  
- Genesis 11:5-6*

Consequently, an overcrowding of people in a given area results in an increase in poverty, crime, murder, and other issues. God said to fill the earth, not stay in one area of the earth. Sadly, the idea of population control has been used to propagate ungodly means of birth control such as abortion, euthanasia, and forced sterilization.<sup>24</sup>

Interestingly, the creative work of blessing humanity is the first recorded time that God speaks directly to His creation.<sup>25</sup> It is at this moment in creation that the Creator becomes a personal God who communes with humanity.

### **Conclusion:**

In the beginning, God said, called, saw, created, separated, made, placed, formed, and blessed — you either believe it or you do not. The universe and all it contains are not the results of evolution's natural processes or random mutations. Also, God did not use evolution to create the world as Theistic Evolutionist would purport. God created, made, and formed all that exists. He planned and produced it, fashioned and formed it, and declared and decreed it. There is just no room for evolution. God supernaturally created the universe, the earth, and the human race in six literal twenty-four hour days. The idea put forth by Progressive Creationist that the days of Genesis were long ages in which God progressively injected Himself denies what the tested, historically true narrative states.

If you do not believe in the truthfulness and accuracy of Genesis 1, you fall victim to cunningly devised fables and be tossed about by every wind of doctrine. Furthermore, when someone denies the Creator, they deny the Redeemer who is the Creator and butcher the message of Gospel. The message of the Gospel does not begin with *Jesus died*, but that *God created*. Apologist, Francis Schaeffer once said, that if he only had an hour to spend with an unbeliever, that he would spend the first fifty-five minutes talking about man being created in the image of God,

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<sup>24</sup> \_\_\_\_\_, *What does the Bible say about population control?* Got Questions, Retrieved: July 05, 2017 <<https://www.gotquestions.org/population-control.html>>

<sup>25</sup> Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 54.

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and the last five minutes on the death, burial, and resurrection of Jesus to restore man to that image.<sup>26</sup> We must heed the warning of Galatians 1:8-9,

*“But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!”*

As well, we must heed the warning of Revelation 22:18-19,

*“I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.”*

If you tamper with the message of Genesis 1, you create another gospel which does not save but leaves people dead in their sin and trespasses.

Regarding the importance of the Genesis 1 narrative, theologian Douglas Kelly states,

*“There is no doubt that the biblical vision of man as God's creature whom He made in His own image has had the most powerful effect on human dignity, on liberty, on the expansion of the rights of the individual, on political systems, on the development of medicine, on every other area of culture. How different from the humanistic viewpoint of man as merely an evolved creature, not made in God's image because there is no God. Such a premise has enabled the Marxist totalitarian states conveniently to liquidate millions of their citizens because of the assumption that there is no transcendent person in whose image those citizens are created, no being to give those citizens a dignity and a right to exist beyond what the state determines.”<sup>27</sup>*

This is how a denial of God as Creator plays out in day to day living. Reduce Genesis 1 to mythology, and God becomes a myth; believe that life is the result of chance then chance is sovereign and not God. A non-sovereign God is not God. Remove the God of the Bible, and you remove truth and morality from the world. Remove truth and morality, and you have a world dictated by lies and immorality. Is that a world you wish for your children and grandchildren?

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<sup>26</sup> John MacArthur, *Creation: Believe It Or Note (Part 1)* Grace To You Ministries, Retrieved: July 06, 2017 <<https://www.gty.org/library/sermons-library/90-208/creation-believe-it-or-not-part-1>>

<sup>27</sup> Douglas F. Kelly, *Creation and Change* (Fearn, Rosh-shire, Great Britain: Christian Focus Publications, 1997), 15.