

190918-4 Doctrine Series, God Created All Things-CThurman

59. God Created All Things*

In the beginning God created the heaven and the earth, and all that is in them, including man, in six, literal, 24-hour days. At Ge.1:1, time began with the creation of light and the evening and the morning were the first day; therefore, the theory of evolution with its millions of years in the supposed past is a lie – an untruth generated by men professing themselves to be wise, but who are fools.

Genesis chapters 1 through 5; Ps.33:6-9; Is.40:26; Jer.10:11; Jn.1:3; Ac.14:15, 17:24; Ro.1:19-21; Col.1:16, 17; 2Pe.3:5; Re.4:11.

**This is an added article not in the 1644 COF.*

Ge 1:1 In the beginning (time) God (force) created (energy) the heaven (space) and the earth (matter).

God is eternal. Time is not a god, and matter is not a god. God is God. God preceded everything that is created.

Col 1:17 And he is before all things ...

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

So, before God there was nothing. With God there was nothing. Then God spoke and created something from nothing. He alone did all of this.

Ps.148.1 ¶ Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

Mal 2:10 ...hath not one God created us?

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he (so, God [the Father], by His Son) made the worlds (αἰῶνας, eons, ages) ...

made, ἐποίησεν, 3ps. aor. ind. act. of ποιέω; tss. to do, make, to bring forth, to cause, to wrought, to ordain, etc.

The things created include both material and immaterial things, visible and invisible.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him ...

Creation is a direct or immediate act of God. He personally created the heaven and the earth. And He not only created, but He also sustains what He has created.

Col 1:17 ... by him all things consist.

*consist, συνέστηκε, 3ps. perf. ind. of συνίστημι, σύν together, with + ἵστημι to appoint, establish, set, stand; **have stood together.***

Ac 17:28 For in (ἐν, by) him we live, and move, and have our being (or simple, and are) ...

*move, κινούμεθα, 1ppl. pres. ind. pass. of κινέω, from which we have the English word *kinetics*.)*

have our being, ἐσμέν, 1ppl. pres. ind. of εἰμί, I am.

Ne 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are

therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

Ps.36.5 ¶ Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

Heb 1:3 Who (The Son) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...

upholding, φέρων, nom. sing. masc. part. pres. act. of φέρω, to bring, bring forth, to bear, to reach, to carry, lead, to drive, to uphold, to move.

The fact that God exists and that He is Creator of heaven and earth, of seen and unseen things, requires no faith to understand because God chose to reveal Himself through the things that He created.

Ro 1:20 For the invisible (unseen, ἀόρατος, ἀ + ὁράω) things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse ...

This kind of revelation is called a general revelation. God chose to reveal Himself to mankind generally, without any other special circumstances or conditions.

‘General revelation is rooted in creation, is addressed to man as man, and more particularly to human reason ...’ Systematic Theology, Louis Berkhof, p.37

Had God not chosen to reveal Himself in this way man in his natural state could not have known this most basic truth concerning God – that He is the Creator. That God has been understood generally by men is proved by the histories of mankind. Though these accounts are corrupt, they show that the heaven and

earth were of Divine origin. Israel, in Jer.10.2, was commanded not to learn the way of the heathen, part of which included a rejection of the truth that God *alone* is the creator, rather than the many deities of the nations.

Jer 10:11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

Even the angels understand that the LORD is Creator.

*Re.10.5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
6 And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer ...*

Given this general revelation of God to mankind it is very difficult to understand how a child of God could continue long under the heretical teaching of evolution. The Savior that redeemed us by His own blood is the same that created everything.

He.1.2 Hath in these last days spoken unto us by his (God's) Son, whom he hath appointed heir of all things (God hath appoint the Son heir of all things), by whom also he made the worlds (God also made the worlds by the Son) ...

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ ...

Joh 1:3 All things were made by him; and without him was not any thing made that was made. (He is the Word of God made flesh in v.14, who is Jesus Christ, the Lord.)

Against the truth of creationism stands various theories. Evolution is a theory of the eternity of matter. Through a series of chance circumstances which occurred

over an indeterminate period of time there was a spontaneous generation that finally resulted in what all of this has become today.

Another theory is called *theistic evolution*. This is an attempt to merge the theory of evolution with the Bible doctrine of creation. In this theory God necessarily comes in at periodical intervals to help *nature* bridge gaps that otherwise were incapable of being bridged. So, evolution and its cousin, theistic evolution, are only theories. These cannot and will not ever be proved true – because there is no truth to them. Creation is not a theory. It is the truth that the word of God teaches. The Bible is not a digest of the opinions of men, be they good men or not. It is God's word. It matters not whether men receive the truths of God's word or not. The truth remains the same.

In Genesis chapter 1 the word day is used several times. Here, days means a literal 24-hour period of time. There are some that advocate a day could mean thousands and thousands of years, or ions and ions of time. Let's read this for ourselves.

Ge.1.1 ¶ In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

What does it mean by saying *the evening and the morning were the first day*? Is there any proof that the phrase *the evening and the morning* means more than a single day? No, there is no such example in the Bible. It always means a single, literal, 24-hour day?

the evening and the morning: is found 7 times in Scripture: 6 times in Genesis ch.1 & once in Da 8:26; the next closest thing to this is in Ps.55.17, *Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.* All of these refers to a single, literal day.)

It is incontrovertible to say that the LORD created everything in six successive, 24-hour days, and then rested on the seventh.

Ge.2.1 ¶ Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Ex 20:11 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.

Ex 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Certainly the LORD instructed Israel to apply this same interpretation to their work-week. They were to work six and rest one. And their lives depended on correctly understanding and applying this measurement of time.

Nu.15.32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

The leaders of Israel comprehended what it meant to work six and rest on the seventh.

Lu 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the

Doctrine Series

people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The account of creation falls into a single week of days, six days of creating, and one day of rest. It is that simple.

Now, there are Scriptures which use the word *day* as a reference to some special occasion, but as we just read, this can't be applied to the Genesis account.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

If a day in the Genesis account does not mean literally the lapse of an evening and a morning, a single, 24-hour period of time there is no other method to prove how long this creation is. One man's word is as good as another's. One man's opinion is as good as another's.

There are at least four reasons why God created? First, because He was pleased to do so. Second, to show Himself God. Third, to show his great wisdom. And fourth, to be worshipped.

First, God created because He was pleased in Himself to do so.

Re 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

*Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...*

Second, God created to reveal Himself through that creation.

Ps.19.1 ¶ « To the chief Musician, A Psalm of David. » The heavens declare the glory of God; and the firmament sheweth his handywork.

declare, סִפֵּר, in Piel (intensive active) part., and so tss. also to count, number, reckon; are declaring.

sheweth, נִגַּד, in Hiphil (causative act.) part., tss. to tell, show, declare, utter, report; so causes to show or report.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

Ro.1.19 ¶ Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse ...

Third, to show his great wisdom.

Eph.3.9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord ...

And, fourth, God created so that He would be worshipped.

Ne.9.6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the LORD the God ... (implying that all the inhabitants of the earth should)

Re 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things ...

*Re.14.6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

All men can know enough from the facts revealed in creation that there is a God and that the creation is of Divine origin. Because the Bible contains an account of the creation it is perfectly preserved for the children of God. This teaching constitutes a part of the whole body of truth called *the faith of God's elect*. Therefore, regardless of what the world says and does, we should believe it, preach it, and defend it because it is a truth that our Lord Jesus Christ has delivered to us to keep.