

Creation

Rocky Wyatt | March 26, 2017

Definitions - Ex Nihilo

A Latin phrase meaning “out of nothing,” used to convey the truth that in creation God did not merely reorganize already existent material, but by the power of His own creative word brought into being that which had no prior existence.

Cairns, Dictionary of Theological Terms



Definitions - Fiat

“This is the idea that God, by a direct act, brought into being virtually instantaneously everything that is. Note two features of this view. One is the brevity of time involved, and hence the relative recency of what occurred at creation. . . . Another tenet of this view is the idea of direct divine working. God produced the world and everything in it, not by the use of any indirect means or biological mechanisms, but by direct action and contact.”

Millard Erickson, Christian Theology



Definitions - Day-age Theory

An “old earth” theory of creation that views the days of Genesis 1 as extremely long “ages” of time.

Grudem, Systematic Theology



Definitions - Gap Theory

The theory that there was an original creation and fall causing the created world to become chaotic through God's judgment. A gap of perhaps millions of years followed (between Gen. 1:1 and 1:2), whereupon God refashioned the earth in literal twenty-four hour days.

Enns, The Moody Handbook of Theology



Definitions - Progressive Creationism

An “old earth” theory which holds that God created new types of plant and animal creatures at several different points of time in the earth’s history, and between those points, plant and animal life developed more diversity on its own.

Grudem, Systematic Theology



Definitions - Theistic Evolution

The theory that God, having performed the primary creative act, used the process of evolution to develop the universe over a very long period of time.

Grudem, Systematic Theology



Definitions - Deism

A kind of rationalism that flourished in England from the mid-17th century until the mid-18th century. It looked upon God as the absolute, self-existent, infinite Spirit, but denied that He had ever revealed Himself to men or that He ever intervened in the natural order of things.

Cairns, Dictionary of Theological Terms



Definitions - Dualism

The idea that both God and the material universe have eternally existed side by side as two ultimate forces in the universe. It implies that there is an eternal conflict between God and the evil aspects of the material universe.

Grudem, Systematic Theology



Definitions - Macroevolution Theory

The term evolution is more commonly used to refer to “macro-evolution”—that is, the “general theory of evolution” or the view that “nonliving substance gave rise to the first living material, which subsequently reproduced and diversified to produce all extinct and extant organisms.”

Wayne Frair and Percival Davis, A Case for Creation (Norcross, Ga.: CRS Books, 1983), p. 25. Grudem, W. A. (2004).



Definitions - Microevolution theory

Microevolution refers to varieties within a given type. Change happens within a group, but the descendant is clearly of the same type as the ancestor. This might better be called variation, or adaptation, but the changes are "horizontal" in effect, not "vertical." Such changes might be accomplished by "natural selection," in which a trait within the present variety is selected as the best for a given set of conditions, or accomplished by "artificial selection," such as when dog breeders produce a new breed of dog.

John D. Morris, Ph.D. 1996. What is the Difference Between Macroevolution and Microevolution? Acts & Facts. 25 (10) ICR



Definitions - Pantheism

From two Greek words, pan, “all,” and theos, “God”; a theory that denies the transcendence of God, refusing to recognize Him as a being distinct from creation. Thus it identifies God and the universe; all is God and God is all. Theologically, it is the denial of the personality of God.

Cairns, Dictionary of Theological Terms



THE BOOK OF GENESIS

IN the beginning God created the heaven and the earth.

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.

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

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

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

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

God called the firmament Heaven. And the morning and the evening were the second day.

And God said, Let the waters under the firmament be gathered unto one place, and let the dry land appear.

And God said, Let the waters be gathered unto one place, and let the dry land appear.

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21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his 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 fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every creeping thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And 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 all the fowl of the earth, and over all the beasts that creep upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, saying, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over all the fowl of the earth, and over all the beasts that creep upon the earth.

29 And God said unto Adam, Behold, I have given thee every herb that bringeth forth fruit, and every tree which beareth fruit: they shall be for thee to eat.

30 But of the fruit of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt die.



Biblical Definition of Creation

Biblical Definition of Creation

Creation is the calling into existence of that which did not exist before, while providence continues or causes to continue what has already been called into existence. In the former there can be no cooperation of the creature with the Creator, but in the latter there is a concurrence of the first Cause with second causes. In Scripture the two are always kept distinct.

Berkhof



Biblical Definition of Creation

Creation in the strict sense of the word may be defined as that free act of God whereby He, according to His sovereign will and for His own glory, in the beginning brought forth the whole visible and invisible universe, without the use of pre-existent material, and thus gave it an existence, distinct from His own and yet always dependent on Him.

Berkhof



Biblical Definition of Creation

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

After God had made all other creatures, He created man, male and female ... after His own image.

(Westminster Confession of Faith, IV/i-ii) Reymond



Ex Nihilo

Under the head of creation, we have to do only with the primary and strict signification of the term, as denoting origination from nothing: de nihilo or ex nihilo. The poverty and inadequateness of human language is very apparent in respect to this idea. Words are more or less pictorial in their roots and elements. But the creation of entity from nonentity utterly forbids any picturing or imaging. For this reason, more or less of qualification or explanation must be employed, in all languages, in connection with the words that are used to denote this purely abstract and inexplicable conception.

Shedd



Ex Nihilo

Gen. 1:1 records the beginning of the work of creation, and it certainly does not represent God as bringing the world forth out of pre-existent material. It was creation out of nothing, creation in the strict sense of the word, and therefore the only part of the work recorded in Gen. 1 to which Calvin would apply the term. But even in the remaining part of the chapter God is represented as calling forth all things by the word of His power, by a simple divine fiat. The same truth is taught in such passages as Ps. 33:6, 9 and 148:5. The strongest passage is Heb. 11:3...



Ex Nihilo

...Creation is here represented as a fact which we apprehend only by faith. By faith we understand (perceive, not comprehend) that the world was framed or fashioned by the word of God, that is, the word of God's power, the divine fiat, so that the things which are seen, the visible things of this world, were not made out of things which do appear, which are visible, and which are at least occasionally seen.

Berkhof



Ex Nihilo

- **Genesis 1:1**
In the beginning God created the heavens and the earth.
- **Psalms 33:6**
By the word of the Lord the heavens were made, And by the breath of His mouth all their host.
- **Psalms 33:9**
For He spoke, and it was done; He commanded, and it stood fast.
- **Psalms 148:5**
Let them praise the name of the Lord, For He commanded and they were created.
- **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.



J.I. Packer on Creation

“The act of creation is mystery to us; there is more in it than we can understand. We cannot create by fiat, and we do not know how God could. To say that he created “out of nothing” is to confess the mystery, not explain it. In particular, we cannot conceive how dependent existence can be distinct existence, nor how angels and human beings in their dependent existence can be not robots but creatures capable of free decisions for which they are morally accountable to their Maker. Yet Scripture everywhere teaches us that this is the way it is.”



J.I. Packer on Creation

“As the world order is not self-created, so it is not self-sustaining, as God is. The stability of the universe depends on constant divine upholding; this is a specific ministry of the divine Son (Col. 1:17; Heb. 1:3), and without it every creature of every kind, ourselves included, would cease to be. As Paul told the Athenians, “he himself gives all men life and breath and everything else.... In him we live and move and have our being”

- **Acts 17:25**

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 17:28**

for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’



J.I. Packer on Creation

The possibility of creative intrusions (e.g., miracles of creative power; creating new persons through human procreative activity; reorienting human hearts and redirecting human desires and energies in regeneration) is as old as the cosmos itself. How far God in his upholding activity actually continues to create new things that cannot be explained in terms of anything that went before, it is beyond our power to know; but certainly his world remains open to his creative power at every point.





Six Literal Days

Six Literal Days

Countryside Bible Church Distinctive: Creation

We believe Genesis is a straightforward, literal presentation of the historical events it describes. We teach, therefore, that God created everything in six literal days. We reject every form of theistic evolution.



Six Literal Days

The word “day” (דִּי', yôm)

The word “day” (דִּי', yôm), in the singular, dual and plural, occurs some 2,225 times in the Old Testament with the overwhelming preponderance of these occurrences designating the ordinary daily cycle. Normally, the preponderate meaning of a term should be maintained unless contextual considerations force one to another view.

Reymond



Six Literal Days

The word “day” (דִּי', yôm)

The recurring phrase, “and the evening and the morning [taken together] constituted day one, etc.” (1:5, 8, 13, 19, 23, 31), suggests as much. The qualifying words, “evening and morning,” attached here to each of these recurring statements occur together outside of Genesis in 30 verses (e.g., Exod. 18:13; 27:21). In each instance these words are employed to describe an ordinary day.



Six Literal Days

The word “day” (דִּי', yôm)

- **Genesis 1:5**
God called the light day, and the darkness He called night. And there was evening and there was morning, one day.
- **Genesis 1:8**
God called the expanse heaven. And there was evening and there was morning, a second day.
- **Genesis 1:13**
There was evening and there was morning, a third day.
- **Genesis 1:19**
There was evening and there was morning, a fourth day.
- **Genesis 1:23**
There was evening and there was morning, a fifth day.



Six Literal Days

The word “day” (דִּי', yôm)

- **Genesis 1:31**

God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

- **Exodus 18:13**

It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening.

- **Exodus 27:21**

In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the Lord; it shall be a perpetual statute throughout their generations for the sons of Israel.



Six Literal Days

The word “day” (יֹם, yôm)

yôm in conjunction with a cardinal or an ordinal number.

In the 476 other cases in the Old Testament where יֹם, yôm, stands in conjunction with a cardinal or an ordinal number, e.g., Exodus 12:15; 24:16; Leviticus 12:3, it never means anything other than a normal, literal day.

Reymond



Six Literal Days

The word “day” (דִּי', yôm)

- **Exodus 12:15**

Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

- **Exodus 24:16**

The glory of the Lord rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud.

- **Leviticus 12:3**

On the eighth day the flesh of his foreskin shall be circumcised.



Six Literal Days

Day and Night

With the creation of the sun “to rule the day” and the moon “to rule the night” occurring on the fourth day (Gen. 1:16–18), days four through six would almost certainly have been ordinary days. This would suggest that the seventh would also have been an ordinary day. All this would suggest in turn, if we may assume that the earth was turning on its axis at that time, that days one through three would have been ordinary days as well.

Reymond



Six Literal Days

Day and Night

Genesis 1:16–18

God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed 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; and God saw that it was good.



Six Literal Days

The Sabbath

If we follow the ... principle of hermeneutics enunciated in the Westminster Confession of Faith to the effect that “the infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (I/ix), then the “ordinary day” view has most to commend it since Moses grounds the commandment regarding seventh-day Sabbath observance in the fact of the divine Exemplar’s activity: “In six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” (Exod. 20:11; see also 31:15–17).

Reymond



Six Literal Days

The Sabbath

- **Exodus 20:11**

Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

- **Exodus 31:15–17**

For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the Lord; whoever does any work on the sabbath day shall surely be put to death. So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the sons of Israel forever; for in six days the Lord made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.



Six Literal Days

Conclusion

Finally, had Moses intended to express the idea of seven “ages” in Genesis 1 he could have employed the term עֹלָם , *ôlām*, which means “age” or “period of indeterminate duration.”

Reymond





The Creation of Time

The Creation of Time

Space and time are dimensions of the created order; God is not “in” either; nor is he bound by either as we are.

Packer



The Creation of Time

The Bible begins with the very simple statement, “In the beginning God created the heavens and the earth,” Gen. 1:1. As addressed to all classes of people, it employs the ordinary language of daily life, and not the technical language of philosophy. The Hebrew term *bereshith* (lit. “in beginning”) is itself indefinite, and naturally gives rise to the question, In the beginning of what? It would seem best to take the expression in the absolute sense as an indication of the beginning of all temporal things and even of time itself...



The Creation of Time

...Technically speaking, it is not correct to assume that time was already in existence when God created the world, and that He at some point in that existing time, called “the beginning” brought forth the universe. Time is only one of the forms of all created existence, and therefore could not exist before creation. For that reason Augustine thought it would be more correct to say that the world was created cum tempore (with time) than to assert that it was created in tempore (in time). The great significance of the opening statement of the Bible lies in its teaching that the world had a beginning.

Berkhof



The Creation of Time

- **Psalm 90:2**

Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God.

- **Psalm 102:25**

Of old You founded the earth, And the heavens are the work of Your hands.

- **Matthew 19:4**

And He answered and said, "Have you not read that He who created them from the beginning made them male and female,



The Creation of Time

- **John 1:1**

In the beginning was the Word, and the Word was with God, and the Word was God.

- **John 1:2**

He was in the beginning with God.

- **Hebrews 1:10**

And, You, Lord, in the beginning laid the foundation of the earth, And the heavens are the works of Your hands;





Creation and the Trinity

Creation and the Trinity

“In the beginning God created the heavens and the earth” (Gen. 1:1). He did it by fiat, without any preexisting material; his resolve that things should exist (“Let there be ...”) called them into being and formed them in order with an existence that depended on his will yet was distinct from his own. Father, Son, and Holy Spirit were involved together

Packer



Creation and the Trinity

Scripture teaches us that the triune God is the author of creation, Gen. 1:1; Isa. 40:12; 44:24; 45:12, and this distinguishes Him from the idols, Ps. 96:5; Isa. 37:16; Jer. 10:11, 12. Though the Father is in the foreground in the work of creation, 1 Cor. 8:6, it is also clearly recognized as a work of the Son and of the Holy Spirit. ...The second and third persons are not dependent powers or mere intermediaries, but independent authors together with the Father. The work was not divided among the three persons, but the whole work, though from different aspects, is ascribed to each one of the persons.

Berkhof



Creation and the Trinity - Father

- **Genesis 1:1**

In the beginning God created the heavens and the earth.

- **Isaiah 40:12**

Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance And the hills in a pair of scales?

- **Isaiah 45:12**

It is I who made the earth, and created man upon it. I stretched out the heavens with My hands And I ordained all their host.



Creation and the Trinity - Son

- **1 Corinthians 8:6**

In the beginning God created the heavens and the earth.

- **John 1:1–3**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.



Creation and the Trinity - Son

- **Colossians 1:15–17**

He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together.

- **Hebrews 1:2**

in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.



Creation and the Trinity - Holy Spirit

- **Genesis 1:2**

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.

- **Job 33:4**

The Spirit of God has made me, And the breath of the Almighty gives me life.

- **Psalms 104:30**

You send forth Your Spirit, they are created; And You renew the face of the ground.

- **Isaiah 40:12-13**

Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance And the hills in a pair of scales? Who has directed the Spirit of the Lord, Or as His counselor has informed Him?



Creation is Distinct from God

This means that the world is not God nor any part of God, but something absolutely distinct from God; and that it differs from God, not merely in degree, but in its essential properties. The doctrine of creation implies that, while God is self-existent and self-sufficient, infinite and eternal, the world is dependent, finite, and temporal. The one can never change into the other.

Berkhof



Creation is Distinct from God

- **Acts 17:24**

The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

- **Psalm 102:27**

But You are the same, And Your years will not come to an end.

- **Psalm 90:2**

Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God.

- **Psalm 102:25–27**

Of old You founded the earth, And the heavens are the work of Your hands. Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. But You are the same, And Your years will not come to an end.



Creation is Distinct from God

- **Psalm 103:15–17**

As for man, his days are like grass; As a flower of the field, so he flourishes. When the wind has passed over it, it is no more, And its place acknowledges it no longer. But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children,



Creation is Dependent on God

While God gave the world an existence distinct from His own, He did not withdraw from the world after its creation, but remained in the most intimate connection with it. The universe is not like a clock which was wound up by God and is now allowed to run off without any further divine intervention... God is not only the transcendent God, infinitely exalted above all His creatures; He is also the immanent God, who is present in every part of His creation, and whose Spirit is operative in all the world...God is Spirit, and just because He is Spirit He is everywhere present *as a whole*. He is said to fill heaven and earth, Ps. 139:7–10; Jer. 23:24, to constitute the sphere in which we live and move and have our being, Acts 17:28, to renew the face of the earth by His Spirit, Ps. 104:30, to dwell in those that are of a broken heart, Ps. 51:11; Isa. 57:15, and in the Church as His temple, 1 Cor. 3:16; 6:19; Eph. 2:22.

Berkhof



The Purpose of Creation – The Glory of God

- **Psalm 19:1**

The heavens declare the glory of God; the skies proclaim the work of his hands.

- **Romans 11:36**

For from him and through him and to him are all things. To him be the glory forever! Amen.





The Main Biblical Assertions for the Divine Creation of the Universe

The Main Biblical Assertions for the Divine Creation of the Universe

The Beginning of the Universe and Time

The universe had a beginning, and that beginning began with the first moment of time (Gen. 1:1; Mt, 19:4, 8; Mk 10:6; Jn 1:1-2; 17:5; Heb 1:10). Since God created “in the beginning,” the beginning must also include time. God began to create in the first moment of time, the beginning of the first day (Gen. 1:5). Gen. 1:1 evidences that God exists outside of time and is its creator.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

Creation was Rapid and Out of Nothing

God created the universe in six literal, twenty-four hour days and ex nihilo (out of nothing)-by his Word (Gen. 1:1; Ps. 33:6, 9; 148:5; Isa 45:18; Jn 1:3; Acts 4:24; 14:15; 17:24-25; Rom. 4:17; Col. 1:16; Heb. 11:3; Rev. 4:11; 10:6). God created the first physical energy and matter because none existed when he began the creation acts. God is the only cause of the beginning of the universe.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

The Universe is Distinct from, Dependent on God

The universe was created by God, is distinct from him, yet dependent on him (Job 12:10; Pss. 104:30; 139:7-10; Isa. 42:5; Jer. 23:24; Acts 17:24-28; Eph. 4:6; Col 1:15-17; Heb. 1:3). God is greater than what he created.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

The Universe was Created by the Triune God

The God who created the universe is the Triune God revealed in the Bible. God the Father initiated the divine work of creation and governed it (1 Cor. 8:6). In submission to the Father as his means, God the Son created the universe (Jn. 1:3; 1 Cor. 8:6; Col. 1:15-17; Heb. 1:10) And the Holy Spirit also participated in the divine work of creating the universe (Gen. 1:2; Job 26:13; 33:4; Ps. 104:30; Isa 40:12-13).

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

God's Creation was A Free Act

God acted freely in creating (Eph. 1:11; Rev. 4:11). The creation is not necessary to the essence of God. Even the decree of God is not essential to God, but rather it is a necessary eternal product of God's essence. The creation is dependent on the sovereign decree of God, so the creation is not in itself a necessity for God to be God. But, rather, creation is a necessary result of the integration of all that God is (his perfections/essence).

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

Man was Created Directly, Climactically, and Specially

God created Adam and Eve directly and specially as the climax of the divine work of creation (Gen. 2:7, 21-23)...

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

Man was Created to Rule the Earth

(Gen. 1:27-31) They were God's servants to govern the earth for him.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

All Creatures were to Reproduce “According to Their Kinds”

God created each creature to produce “according to its kind” (Gen. 1:11, 12,21,24,25). As a result, there would be inviolable boundaries in each kind’s genetic nature.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

All Things were Created Mature

God created all things mature, with the appearance of age. Living things were created ready to reproduce, including plant life *Gen. 1:12), animals (Gen. 1:20-25), and humans (Gen. 1:26-30). Adam and Eve were created ready to be given dominion over the world. Indeed, the entire universe was created with all systems in mature operation. For example, the stars were created with their light already reaching the earth (Gen. 1:14-19).

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

The Universe was Created “Very Good”

God created completely and perfectly; the universe was “very good” by his standard of perfection for creation (Gen. 1:31). At this point, there was not corruption or death. Evolution of the world is ruled out by this assertion, since evolution requires decay and death.

MacArthur and Mayhue, Biblical Doctrine



The Main Biblical Assertions for the Divine Creation of the Universe

Creation was to Glorify God

God created to manifest his glory (Isa. 43:7; 60:21; Ezek. 36:21-22; 39:7; Lk. 2:14; Rom. 9:17; 11:36; 1 Cor. 15:28; Eph. 1:5-6, 9, 12, 14; 3:9-10; Col. 1:16). (Berkhof, Systematic Theology). God would not have purposed ultimate end other than himself, since he is superior to everything outside himself. And only having his own glory as his primary purpose would preserve God's independence and sovereignty. Furthermore, no other ultimate purpose would encompass all things, and any lesser purpose would be subject to failure, due to the finiteness of creatures.

MacArthur and Mayhue, Biblical Doctrine



The Believer's Response

Psalm 8:3-9

When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. O Lord, our Lord, How majestic is Your name in all the earth!



