

Introduction

- ▶ Evolutionists generally agree that there are but two options re: origins:
 - ✘ Existence is the result of an *eternal, supreme, intelligent Creator*;
 - ✘ Existence is the result of a *colossal cosmic accident in the very-distant past*.
 - Even if we never discover what that accident actually was, there is **no third option**.
- ▶ *What does the Bible say about the origin of all things?*

Discussion

I. THE UNIVERSE IS THE RESULT OF AN **ETERNAL, SUPREME, INTELLIGENT CREATOR**.

- A. Several Scriptures affirm the fact that a supreme, eternal Being is responsible for the existence of all things physical:
 1. GEN. 1:1—"In the beginning **God created the heavens and the earth.**"
 - a) Think of the *activity*, the *beauty*, and the *sublimity* of the first chapter of **Genesis**—picture it as a scene from a Hollywood blockbuster fantasy film (not that the story is fantastical, of course, but just the imagery):
 - (1) By divine power, **light** was formed;
 - (2) An **atmosphere** was wrapped around the earth;
 - (3) Great **seas** were gathered together and **dry land** appeared;
 - (4) The mind-tripping realm of **botany** bloomed all across the earth;
 - (5) Lights of **heavenly luminaries** burst forth to shine in the night sky;
 - (a) *Immediately/miraculously*—not having to travel the tens or hundreds of thousands of years it would presumably take to get within eyeshot of earth naturally.
 - (6) The waters suddenly swarmed with countless living **aquatic creatures**;
 - (7) The heavens were filled with the graceful flight of **birds**, cawing and singing as they landed;
 - (8) The earth was decorated with **domestic and wild animals** roaming, grazing, hunting, and playing;
 - (9) Finally, the pinnacle of this divinely designed creation—**man**—stood, proud and upright (and perhaps a little confused?) in the midst of that perfect place the Creator had prepared for him (**Gen. 2:8**).
 2. EXOD. 20:11 (cf. 31:17)—"For **in six days Jehovah made heaven and earth, the sea, and all that in them is...**"
 3. ACTS 17:24—"The God who **made the world and everything in it...**does not live in temples made by man..."
 4. REV. 4:11—"...'Worthy are you, our Lord and God, to receive glory and honor and power, for **you created all things**, and *by your will they existed and were created.*'..."
 5. PSA. 46:10—"Be still, and **know that I am God...**"

II. THE PRIMARY CREATIVE AGENT WAS "THE WORD" (JN. 1:1)—A.K.A. **JESUS CHRIST**.

- A. JOHN 1:1-3—"In the beginning was *the Word*, and *the Word* was with God, and *the Word* was God... **ALL things were made through HIM**, and **without him was not any thing made that was made...**"
 1. v. 14 reveals to us the identity of this "Word": "And the Word *became flesh* and *dwelt among us*, and we have seen his glory, glory as of **the only Son from the Father**, full of grace and truth."
 - a) Thus, this eternal "Word" was He who would come to be known throughout all ages as **Jesus Christ!**
- B. COL. 1:15-16—Re: God's "*beloved Son*, in whom we have redemption" (13,14):

1. "He is the image of the invisible God, the **firstborn of all creation**. For **by him all things were created, in heaven and on earth, visible and invisible...** —**all things were created through him and unto him."**
- a) NOT "first" *chronologically*; but of *preeminence* (i.e., over all creation).
 - (1) πρωτοτόκος—"pert. to having special status associated with a firstborn, firstborn"¹
 - b) *Why is Jesus preeminent over all created things?* Because **He is their Creator** (vv. 16,17)!
- C. HEB. 1:3—"He is the radiance of the glory of God and the exact imprint of his nature, and **he upholds the universe by the word of his power...**"
 1. Besides creating it long ago, Jesus also continues to "**uphold**" it **all even today**, and by nothing more than "*the word of his power*"!
 - a) "...he is before all things, and **in him all things hold together**" (Col. 1:17b).

III. THE ENTIRE CREATIVE PROCESS WAS COMPLETED IN **SIX LITERAL "24-HOUR" DAYS**.

- A. GEN. 2:1-3—"In
- B. EXOD. 20:8-11—"...**Six DAYS** you shall labor, and do all your work, *but the seventh DAY* is a Sabbath to Jehovah your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. **For in six DAYS Jehovah made heaven and earth, the sea, and all that is in them**, and rested on the **seventh DAY**. Therefore Jehovah blessed *the Sabbath DAY* and made it holy."
 1. Two main things here:
 - a) Here the word trans. "day" is used several times all in the same context—thus, **whatever it means in one instance, it will naturally mean in the others**, unless there is some textual reason that indicates otherwise;
 - b) The **hearers understood God to be ref. to literal, 24-hour days**—for even today, almost 4,000 years later, Jews still practice this command *from Fri. @ 6pm – Sat. @ 6pm* (i.e., 24 hours).
 2. The entire ordinance depends—both grammatically and practically—on *literal days* of the Creation week:
 - a) "**God worked six days** in creation and rested the seventh; so *you will work six days and rest the seventh.*"
 3. **Q:** Is there anything in Gen. 1 that warrants the assumption that the "*days*" rep. ref. were *something other* than regular 24-hour days?
 - a) **A: No**—but there are plenty that lead one to understand that they *were* regular 24-hour days:
 - (1) "And there was *evening* and there was *morning*, the first **day**" (5b; cf. 8b,13,19,23,31b).
 - (a) Lit., "And there was evening and there was morning, **one day.**"
 - i) "Thus **evening was and morning was one day.**"²
 - (2) "Like the numbers of the days which follow, it is without the article, to show that *the different days arose from the constant recurring of evening and morning...* But if the days of creation are regulated by *the recurring interchange of light and darkness, they must be regarded not as periods of time of incalculable duration, of years or thousands of years, but as simply earthly days.*"³

¹ Danker, Frederick W. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd Ed. (BDAG). Chicago: University of Chicago Press, 2000. p. 894. Print.

² Keil, C.F. & F. Delitzsch. *Commentary on the Old Testament*. Vol. 1. Peabody: Hendrickson, 2011. p. 31. Print. Emp. added.

³ Ibid. pp. 31-32. Emp. and ital. added.

Conclusion

- ▶ Since our purpose in this series is to see what the **Bible** says about these things, we have looked only at that.
 - ✖ However, as one great preacher of old once said, God has given us two books: the *Word* Book; the *World* Book.
- ▶ We have looked at the *word* book, but **the world book provides unlimited and insurmountable empirical evidence** for the truth of what is written in the word book!
 - ✖ Every spec of every created thing in the physical universe points to God—physically, logically, and scientifically.
- ▶ “Because the Bible says so” is a good principle by which to live;
 - ✖ But we should be able to give a more convincing answer to those who might ask us why we believe what “the Bible says.”
 - Direct those who do not believe in the word book to the *world* book, and—if they are a sincere seeker of real true—they will become a person who believes in the word book!

“For what can be known about God is plain to them, because *God has shown it to them*. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.”

ROMANS 1:19,20