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Questions About The Creation - Part I

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"In six days the LORD made the heavens and the earth, the sea, and all that is in them" (Exodus 20:11).

"Have you not read that He who made them at the beginning 'made them male and female,' and said 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall be one flesh?'" (Matthew 19:4-5).

"Man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man" (1 Corinthians 11:8-9).

"Adam was formed first, then Eve. And Adam was not deceived, but the woman deceived fell into transgression" (1 Timothy 2:13-14).

"Through one man sin entered the world" (Romans 5:12).

The book of *Genesis* is foundational to understanding the rest of the Bible. Henry Morris remarked, "If the Bible were somehow expurged of the book of *Genesis*... the rest of the Bible would be incomprehensible. It would be like a building without a ground floor, or a bridge with no support" (*The Genesis Record*, p. 17). He lists 77 important Biblical words which first appear in *Genesis* (*ibid*, p. 687). *Genesis* tells us of the origin of man, woman, and the home (*Genesis* 1-2). *Genesis* tells us about sin and how God views sin (*Genesis* 3, 6). It tells us of God's preserving a seedline through Abram in order to bless humanity (*Genesis* 12:1-3).

There are common questions which are asked about the *Genesis* account of creation. This writing will provide concise answers to some of these common questions.

1. Is *Genesis* Myth?

All of the New Testament writers quote or reference the book of *Genesis*. There are 200 specific references to *Genesis* in the New Testament (for the list, see - creationstudies.org). Half of the 200 references are from *Genesis* 1-11, and 63 are from *Genesis* 1-3. All of the New Testament writers make reference to *Genesis*. All of the New Testament books contain allusions to *Genesis* except the books of Philemon, 2 John, and 3 John. Only 7 of the 50 chapters of *Genesis* are not quoted in the New Testament (20, 24, 34, 36, 40, 43, 44). There are 14 references to the flood in the New Testament (stats from Dave Miller, *Fundamentals II*, Class Notes, Brown Trail School of Preaching). Not one New Testament writer presents characters or events in *Genesis* as myths.

The Bible presents the people as historical characters. Abel is presented as being as historically real as Zachariah (Matthew 23:35). Noah and Job are presented as being as historically real as Daniel (Ezekiel 14:14, 20). Never are the characters of Genesis depicted as myths by Biblical writers.

Certain teachings are based upon Genesis. Jesus' teaching about marriage is grounded in creation (Matthew 19:4-6). Paul's teaching about women's roles is grounded in creation (1 Corinthians 11:8-9; 1 Timothy 2:13-14). Israel's work week was based on creation (Exodus 20:9-11). There is no hint that these were taken as myths or fables.

2. Is there a gap between Genesis 1:1 and Genesis 1:2?

Some have theorized that the heavens and the earth were created in Genesis 1:1, but that it became "without form and void" in Genesis 1:2. Moreover, it is theorized that between these verses there lived plants, animals, and even a pre-Adamic race of men. However, God destroyed all life and started over in Genesis 1:2. This theory is popular with some because, it allows for an old earth.

Some common arguments to support this view are: (a) It is argued that the term "was" could be rendered "became." (b) It is argued that Adam and Eve were told to "replenish" the earth (Genesis 1:28 KJV). (c) God did not create the earth in "vain" (Isaiah 45:18). This is the same original word translated "without form." (d) A distinction between "created" (*born*) and "made" (*asah*) is made.

Let us briefly answer these arguments. (a) Should "was" be rendered "became"? Henry Morris has written, "The verb is the regular Hebrew verb of being (*hayetha*), not the word normally used to denote a change of state (*haphak*). Although *hayetha* can also, if the context warrants, be used to introduce a change of state, it simply means "was" in 98% of its occurrences" (The Genesis Record, p. 49). Harold Stiger has commented, "When the verb 'to be' (*hayah*) is to be constructed as 'became,' the addition of the prepositional *lamedh* is required with the following word to provide this meaning, and this preposition is absent here" (Bert Thompson and Gary Workman, p. 6). John Whitcomb remarked, "If it had to be translated 'became,' then we would have to say that Adam and Eve 'became' naked (Genesis 2:25)..." (The Early Earth, p. 146). (b) What about the word "replenish"? Henry Morris has written, "This does not suggest the idea of refilling... The Hebrew word is *male*, and means simply 'fill'... of the more than three hundred times it is used, it is translated (in the KJV) by 'replenish' only seven times; and even these could have been rendered 'fill'" (The Genesis Record, p. 76). The NKJV, NASB, and ESV render it 'fill.' The New Brown-Drivers-Briggs-Gegenius Lexicon renders it "fill." Wayne Jackson commented, "The word, 'replenish,' at the time the King James Version was translated simply meant 'fill'" (Notes From the Margin of My Bible, Vol. 1, p. 3). (c) What about Isaiah 45:18? "The immediate context... has to do with Israel and God's promises to His people. Isaiah reminds his listeners that just as God had a purpose in creating the Earth, so He had a purpose for Israel. ...God created the earth 'to be inhabited'" (Bert Thompson, Popular

Compromises of Creation - The Gap Theory). Wayne Jackson commented, "The earth was not created to remain empty; rather it was designed to be inhabited" (God's Prophet of Doom and Deliverance; Isaiah, p. 91).

What about Genesis 1:2? John Whitcomb wrote, "It was simply empty of living things and without the features it later possessed, such as oceans, continents, hills and valleys - features that would be essential for man's well-being" (Bert Thompson, Popular Compromises of Creation - The Gap Theory).

The words "without form" and "void" do not mean destruction. A concordance will demonstrate this point. Furthermore, John Whitcomb has written, "To be sure the only passages besides Genesis 1:2 where *tohu* and *bohu* appear together - Isaiah 34:11 and Jeremiah 4:23 - are placed in context which emphasize divine judgment. But even here the basic meaning of empty or uninhabited fits well" (The Early Earth, p. 148). (d) What about "created" (*bara*) and "made" (*asah*)? It is argued that God in Genesis 1:1 "created" (*bara*) the heavens and the earth. However, the six days refers to what he "made" (*asah*) (Genesis 1:31). The first word it is claimed refers to original creation, and the second to a remaking. However, such distinction is not there. The words are used interchangeably (Genesis 1:26 cf. 1:27).

The Biblical writers do not speak of a pre-Adamic human race. Adam is called "the first man" (1 Corinthians 15:45). Sin is said to have entered the world through Adam (Romans 5:12-ff).

3. Are the days of creation long periods of time?

This theory is popular with many. It allows for an old earth.

There are problems with this view. (a) A "day" is defined in context as "an evening and a morning" (Genesis 1:5, 8, 13, 19, 23, 31). (b) If a "day" refers to a long period of time, then what is an "evening" and a "morning"? (c) If a "day" refers to a long period of time, then what are "seasons" and "years" (Genesis 1:14)? (d) Bert Thompson has written, "Whenever the Hebrew word '*yom*' (day - B.H.) is preceded by a numeral, it always carries the meaning of a 24-hour day" (Difficult Texts From Genesis, p. 8). The record speaks of "the first day," "the second day," etc. (e) Henry Morris has written, "When the words 'days' appears in the plural (Hebrew - *yamin*) as it does over 700 times in the Old Testament, it always refers to literal day" (Bert Thompson and Gary Workman, Difficult Texts From Genesis, p. 8). Exodus 20:11 reads, "in six days the LORD made the heavens and the earth, the sea, and all that is in them." (f) "The Hebrew phrase translated 'evening and morning' is used over 100 times in the Old Testament with the word '*yom*'. Each time it refers to a literal 24-hour day" (ibid, pp. 8-9). (g) If God had intended to convey a literal day, wouldn't He had used the language He did? (h) Jesus asked, "Have you not read that He who made them at the beginning 'made them male and female'" (Matthew 19:4). Does this sound like one can fit billions of years between day one and day six? (i) Paul wrote, "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made... so that they are without excuse" (Romans 1:20). Does this sound like man arrived billions of years after the creation of the world?