***The Divine Viewpoint World View of Origins, No. 3

RV92-02***

We continue with the subject of worship in the throne room, segment number 26 in this series, based on Revelation 4:6-11. In verse 11, we have observed that John has heard a statement made in the throne room of God describing God the Heavenly Father. John hears the elders praising the Father with the words, "For You have created all things, and for Your pleasure they are, and were created." We have paused to consider the enormously important issue of the origins of the material universe and of all of its life forms – the issue of creation over against the issue of evolution.

It is important for us to remember that the Bible is a book of information from God about things which man could never otherwise know. This information is not merely something which satisfies the curiosity, though it often does that, but which is absolutely essential to the temporal and eternal well-being of people. It is essential information. Thus, God reveals information about His own holy nature, and the inherent sinfulness of man. The solution is given for restoring sinful man to a place in God's presence in heaven forever. The moral standards and the divine institutions are revealed, which are essential for the preservation of the human race while Satan rules the earth. The direction of human history is revealed with the ultimate defeat of Satan, and the judgment of the lake of fire upon Satan and upon all human beings who follow him.

**Creation**

God also reveals in the Bible the origin of the material universe and of life. He reveals that this came about by an act of divine creation. Either that bit of information is true, or it is not true. How we respond to it has very serious consequences.

Furthermore, the divine revelation of the Bible is recorded in language which can definitely be understood and interpreted. Do not fall into the trap of the negative volition crowd which tries to sell you on the idea that the Bible is a book which is a mystery, and that it is a book which we cannot understand. God holds a person responsible for what's in the Bible. It would hardly be sensible or fair to hold people responsible for what they couldn't read and understand. So, it is not true that the Bible is a mystery.

However, those who rebel against the authority of the Creator God are inclined to argue that the Bible's revelation is subject to varying interpretations, so that one cannot speak dogmatically. That is not true. The Bible is written in language which has specific meaning, and structures of grammar which we understand. Those meanings come through very clearly on the pages of Scripture. Therefore, there is only one interpretation for every statement in the Word of God, though you may have a variety of applications. But the Bible is an understandable book. It is written in language which is grammatically structured to provide a clear expression of God's thinking.

So, the Bible is not a mystery book, nor is it but a lower stage revealing man's intellectual development and evolution. The revelation of the Bible is binding on mankind, and ignorance of its results can be very serious. To be ignorant of the content of Scripture has dire consequences. Make no mistake about that.

The apostle John, while standing in God's heavenly throne room in a vision, hears the Father praised as the Creator of all things. The significance of that revelation is that it establishes God as the Supreme Being of the universe, and consequently, as the one who makes the rules. Man, thus, is not autonomous, nor is nature itself God, as Eastern mysticism teaches. The Bible reveals that creation and life are the product of the spoken Word of the Almighty personal God.

Whatever man discovers from his research of the historic records of the past 3,000 years; of archeological and geological findings; from discernment of scientific laws; and, from the natural functioning of those laws, all of this is information which must be interpreted in the light of the revelation of the Bible of God as Creator. There lies the rub with evolution and creationism. The available information will be viewed through the framework of evolution or through the framework of creationism. The results will be totally different. It will be viewed through the framework of what the Bible has to say, or the Bible will be rejected. That is the issue.

**Evolution**

The non-Christian, of course, rejects the guidelines of the Bible. So, he is left with nothing but his corrupted human reason to interpret the evidences, and consequently, he reaches wrong conclusions. The fable of evolution operating over billions of years, governed by chance, as the origin of the universe and of its life forms, is just such a false conclusion, drawn from evidence which is not filtered through the revelation of Scripture. If you reject the Bible, and if you remove the evidence of the Bible concerning origins, you will always come up with some system of evolution. This has been true historically from time immemorial. It makes sense. It's the only thing that makes sense apart from the guidelines of Scripture.

The only eyewitness to the origin of the material universe and its life forms, of course, was the God who made it all. The book of Genesis, therefore, explains in clear language how everything came into existence. That's what we're looking at now. The revelation from God declares that He made everything using His omnipotent power through His spoken word, producing instantaneous, perfect results. Whether you like it or not, that's what the Bible says. God made everything that there is. He made it using His omnipotent power as God. He did it via the technique of His spoken word. And what He produced was instantaneous and was perfect when it came into being. There is not the slightest whisper of suggestion that God operated through an evolving process or some technique of that nature.

**Genesis 1**

So, briefly, let's check back what we've learned so far in Genesis 1:1, where we have the historical evidence laid out for us of the origin of all things. We have noted that the Hebrew grammatical construction of "In the beginning" indicates that Genesis 1:1 is an independent general statement of fact about the origin of the material universe. It stands alone: "In the beginning, God created the heavens and the earth." The phrase "In the beginning" in Hebrew grammar is known as an absolute state, and that indicates that we've got an independent summary statement. We don't want to get too technical about this, but it is important that you know that. It's an independent statement. It just stands up there. Some people have suggested that you can almost look at it like the title of this chapter – a title heading. It stands, therefore, as a summary of what is going to be explained in the rest of the chapter. The rest of Genesis chapter 1, after verse 1, explains in detail what this general statement says.

**God**

The Hebrew word for "God" is the word "Elohim." This is the name of God, which He uses in his role as Creator. The Bible reveals that the word "created" means "spoken into existence" or "formed from creative material things." Psalm 33:6-9 and Hebrews 11:3 indicate that to us. The concept of creation includes not only God speaking into existence what did not exist before, but it also includes a variety of other words (which we'll get to a little later) which indicate that He took the material that He had already spoken into existence, and then He formed it into something. The very process of forming that material into the life forms and into the body of man – that also is a creative act of God. So, creation is not just what He speaks into existence with His word. It is also what He does with the materials that He has spoken into existence.

**The Heavens and the Earth**

We have also noted that the phrase "the heavens and the earth" is a Hebrew compound expression. It's an expression of a combination of words, and it means "everything." And it means "everything in a structured, organized form." You must understand both of those factors. "The heavens and the earth" means "everything," but it means "everything in a structured, organized form." It is not the description of an evolving process. "The heavens and the earth" does not mean material in the chaotic status. It does not refer to a disorganized status of material in some formless, water-covered mass in total darkness, such as is described in Genesis 1:2. Genesis 1:1 is a statement of a perfect creation brought instantaneously into being by the spoken power of the Word of God.

**Genesis 1:2**

Genesis 1:2 presents some additional information. It begins with the word "and." This is a type of "and" in the Hebrew language which simply connects the narrative of Genesis 1:1 with that in Genesis 1:2. We call it a conjunction. You're acquainted with the word "and" as a conjunction in English grammar. A conjunction is just a word that connects groups of words – individual words or groups of words. So, here you have this Hebrew word "and." ... This "and" is a very important word here at the beginning of Genesis 1:2, because it tells us something very definite. It does not indicate that what is said in Genesis 1:2 is the result of what is said in Genesis 1:1. It is simply moving the story along. It is not telling us that: "In the beginning, God created the heaven and earth as a formless mass in darkness covered with water." That little Hebrew "and" indicates to us that that is not what the Scripture is saying. It's very clear. It is telling us simply that something is existing.

There is a connecting type of "and." That's another Hebrew kind of "and." We call that "a consecutive and." That would indicate that what Genesis 1:1 is describing is what we find resulting in Genesis 1:2. So, the conjunctive type of "and" in Genesis 1:2 tells us that there is a separation from that general statement in Genesis 1:1.

This "and" is distinct in the Hebrew language in its form. The question was raised last time: When you look at the Hebrew, do you look at it and see that that's a conjunctive "and" – not a consecutive "and?" Is that an "and" that tells us that here is a condition which is connected to Genesis 1:3 – not a consequence connected to Genesis 1:1? The answer is, "Yes." In the Hebrew language, you look at that "and," and it is a certain form, and you know that it's a conjunctive type of "and." It is this "and" that is simply joining groups of words, but not indicating that Genesis 1:1 produced Genesis 1:2. It's not just an assumption.

So, Genesis 1:2 is not an independent clause explaining something about Genesis 1:1. It is actually what we call a subordinate statement (telling circumstances), and that's what we call "a circumstantial clause." It describes circumstances that are connected with the main action which comes in Genesis 1:3: "And God said, 'Let there be light,' and there was light." While Genesis 1:3 begins the process of God's creative work, Genesis 1:2 tell us what the circumstances were when God looked at the thing and began. That's it. Verse 2 is a circumstantial clause. It describes the circumstances when God began creating. It does not tell what God produced in Genesis 1:1. Genesis 1:2 is a circumstantial clause tied to Genesis 1:3, explaining how things were when God began His week of creation actively in Genesis 1:3.

There are many cases in the Old Testament Hebrew where a circumstantial clause precedes the main verb as it does here. Normally, we would expect that the main verb would be stated, and then we would have a description of what existed when the action took place. We'd expect it to go in the other way. But the Hebrew language will often reverse it. It gives you the circumstances, and then it tells you what the action was when those circumstances existed. So, this is not unusual.

**Without Form and Void**

We have the Hebrew combination "without form and void." The Hebrew words we looked at in detail last time are "Tohu wa-bohu." And we found that this expression is a technical expression, and you must remember that. "Tohu wa-bohu" refers to material in an unstructured state. It is a combination of words that indicates that things have not been organized. It's just a pile of lumber out there, so to speak, before the house has been built. "Tohu wa-bohu" is a very technical term indicating an unstructured, disorganized state.

What it doesn't tell us is how in the world it became "Tohu wa-bohu." How did it come to be in this unstructured state, when we've already seen from the language that Genesis 1:1 tells us that God created a perfect creation? What happened? Suddenly, we come to Genesis 1:2, and the house has all been taken down, and it's all back in the lumber pile, though it was completely structured in Genesis 1:1. It doesn't tell us whether this was a judgment of God, or how this came about. It is not a description of what God created, however, in Genesis 1:1. "Tohu wa-bohu" is not what God created, and we've looked at Scripture that tells us that very thing. God is not the Creator of an earth in disorder; in darkness; and, in a watery ooze.

We need to notice one other thing. The verb "was" is the Hebrew verb "hayah." It has two kinds of meanings. This verb can be translated with what we call the stative meaning, which means just a condition that exists. We would say "was" or "is;" or it would have an active meaning, and then we would translate it as "become" or "became." This particular verb cannot be translated as "became." Some good students of Hebrew very strongly believe that you can translate this as "became." Of course, if we could, that certainly would clarify things, because right off the bat, Genesis 1:2 would say, "And the earth became something different from what God had created." There is this just an outside possibility that that is the way to translate the word. But most Hebrew scholars would not do that. So, it is best to stay with the simple stative of meaning: "was." This verb actually has this same translation when we look at the parallel passages that deal with creation. We'll look at those in a moment.

For example, in Genesis 2:5 and in Genesis 3:1, you have this same verb, and there it clearly must be translated as "was" – not "became." We have other passages that you can look up on your own where you have a similar structure grammatically, and, again, this verb "hayah" is used (the verb "to be"). You have it in Jonah 3:3, Zachariah 3:2-7, and Judges 8:11. In all of those, it is translated as "was." That is a normal way to translate it. So, this is a proper translation: "And the earth was in an unstructured state, without form and void."

One thing to observe also is the Hebrew word order of Genesis 1:2, which gives us the circumstances when creation began. It is the conjunction "and" followed by the noun "earth" and the verb "was." Word order is significant in Hebrew. I'll just tell you this much – that this order of the words describes a negative state. It describes something that is bad, and it is an order of the words to convey the idea that something is off-center. This is a negative condition in the material universe. This is not because God made it that way. Genesis 1:1 makes it clear that he didn't make it that way. It's not in keeping with God's character to do that.

I want to compare this initial account of creation with the fact that we have other accounts of creation as well. Let's review the pattern in Genesis 1:1-3, first of all. Here is the pattern of the creation account in Genesis 1. We have three things: an introductory statement; a circumstantial clause, describing the circumstance that existed; and, then the main verb telling us what happened. That's the pattern.

Genesis 1:1 gives us an introductory summary statement about God's work of creation. That statement is: "In the beginning, God created the heavens and the earth." That's point number one. Then the pattern follows this, and it is important to observe literary patterns. This was very important in the ancient world. Interestingly enough (we won't go into it deeply), but even when we look at heathen accounts of origins of creation, they follow this same pattern. This is fantastic. This indicates that they were copying an original. God the Holy Spirit guided in this pattern as He presented the creation account in order to help button down where everything came from, and to eliminate the concept of evolution. You have this introductory statement.

Secondly, you have the circumstantial clause. You have that in Genesis 1:2. It is described in these words: "And the earth was formless and void." It tells the circumstance, and it has the same pattern as we have looked at before. It has the pattern of describing a negative condition: the conjunction, which is "and"; the noun, which is "earth;" and, the verb, which is "was." This clause describes the condition existing when the creation work began. The word pattern expresses a negative state before the creation of Genesis 1:3 (and verses which follow) began.

Then the third thing that comes in this literary pattern is the main clause. That's in Genesis 1:3. The main clause is simply: "And God said." This "and" in Genesis 1:3 is that other kind of Hebrew "and." It's the one that indicates something that now follows. We would say: "And then God said." Genesis 1:3 and Genesis 1:2 are connected. Genesis 1:3 gives the circumstances. The Holy Spirit said, "Here are the circumstances that existed. And because of these circumstances ('and then'), as a consequence of that, God did this: 'God said.'" And the creation work is begun. So, that's the other kind of Hebrew "and" – the "and" consecutive. But the pattern here is the conjunction in the main clause: that's the "and" (the consecutive type); and, then it has the verb with its proper form "said." And it describes the creation. Genesis 1:3 introduces what took place because of the negative state in Genesis 1:2.

**Genesis 2**

When you come to Genesis chapter 2, lo and behold, you have another account of creation. In Genesis 2, we have a creation account that is geared more specifically to explaining the origin of man, and it connects the origin of man to the general origin of the universe. The liberals have taken Genesis 2, and they have sought to attack the account of creation by saying, "You see, you have a totally different account of creation in Genesis 2 than you have in Genesis 1, showing that it was two different authors – not just Moses; and, somebody pasted the two together. And they're contradictory." That is not so at all. One of the things that indicates how false that is, again, is that the literary structure is the same. The second account of creation is reported in Genesis 2. It follows the same grammatical pattern as in Genesis 1, because it wants to convey the same concepts about where it all came from. The second account connects man's creation with the narrative of the creation of the universe that we have in Genesis 1.

The grammatical pattern in Genesis 2:4-7 is identical to the pattern in Genesis 1. Again, you begin with an introductory general statement. You have this in Genesis 2:4, which says, "This is the account of the heavens and the earth when they were created." This is the "account." You have an Authorized Version that says "generations," but "account" is a better word: "This is the account of the heavens and the earth when they were created." This is a general statement, just like you had in Genesis 1 with that general statement: "In the beginning, God created the heavens and the earth."

Then you come to the second point, which is again a circumstantial clause, just as you had in Genesis 1. Genesis 2:5-6 contains the circumstantial clause: "And no shrub of the field was yet in the earth." Again, it has the same word pattern as we had in the circumstantial clause in Genesis 1; that is, it goes to the conjunction "and" (and it's in an "and" conjunctive – the same kind of "and" as in Genesis 1:2). Then you have the noun, which is "shrub," and then you have the verb "was." So again, we have this same pattern to indicate a negative state before creation began.

Then you have Genesis 2:7 where you have the main clause describing creation work beginning. It is described as: "And the Lord God formed man." It is zeroing in on the creation of man, and here you have the word "formed" as the action. The action of Genesis 2:5-6 are describing the circumstances that existed before God did that. The pattern in this, again, is the same, and this time it's that consecutive "and." That is the "and" that shows that it's connected to Genesis 2:5-6. Then we have the appropriate verb form. Genesis 2:7 introduces what took place because of the negative state in Genesis 2:5-6.

**Genesis 3**

We have another account related to the origins, and that is in Genesis 3:1-3. Here you have again the same literary grammatical structure. This is the passage that describes how Satan approached Eve to lead her into sin. In this case, you don't have a general introductory statement, because this is a sub-story of the account about man in Genesis 2. It is introduced in Genesis 2:4, so Genesis 2:4 is really the introductory statement. This is a sub-story, so it doesn't have a separate introductory statement, but then it follows the same pattern. Secondly, it has a circumstantial clause describing what conditions were existing. That is in Genesis 3:1: "Now the serpent was," and then it describes this creature who was brilliant; beautiful; sneaky; deceptive; and, inordinately evil. He suddenly appears. That's the circumstance that existed. It has, again, the same pattern of words. It has the conjunction "and" (which is the "and" conjunctive); then it has the noun, which in this case is "serpent;" and, then it has the verb, which is "was." It has the same pattern of words.

Then comes the main clause in Genesis 3:1, and that is expressed by the words, "And he said." The pattern, again, is that consecutive "and" (the one that shows connection with the first part of Genesis 3:1; and, then it has the appropriate form of the verb describing the origin of sin. The last part of Genesis 3:1 introduces what took place because of the negative state of Satan described in the first part of Genesis 3:1.

So, that puts it altogether. I don't want to overwhelm you with the technical factors here, but I think you can follow those simply enough, because that is important. Even if you don't remember the details, I want you to remember that the language speaks to us clearly, so that somebody who may be more adept in handling these words cannot overwhelm you, and snow you into the idea that somehow the Bible is not clear as to where everything came from, and how it came about. It is very clear how it came about.

Now, that does raise the question about Genesis 1:2 concerning this "Tohu wa-bohu" condition, where everything is brought back down to an unstructured state. What is the explanation for that? We have seen that it's obvious from Genesis 1:1 that that's not how God originally put it together. And that is important. The reason I'm stressing that is because the evolutionist must hang on to the fact that Genesis 1:1 tells you how God produced Genesis 1:2, because then he says, "You see, it's unstructured. It's evolving. It's developing. That's how God brought about things." That's called theistic evolution. That's killed. We're done with that. That's been set aside. The Hebrew language forbids that. You can't get that out of the text. But what's the explanation for Genesis 1:2?

Well, the Bible gives no explanation, and don't go beyond that. The Bible doesn't explain the condition – how it came about, at all. The Bible does not say in Genesis 1 that God created this chaos, and it does not say how the condition developed. The Bible does say that God brought into existence an organized creation (the organized heavens and the earth). The Bible does not explain the source of that in the universe which is contrary to the nature of God. That would be fascinating to know. It doesn't tell us, in reference to the material universe, how that came about, which is chaotic – negative to the nature of God. That's what you have in Genesis 1:2. Nor does it tell us how, in spiritual things, that which is negative to God came about. Suddenly, Satan appears: brilliant; sophisticated; beautiful; fascinating; and, grossly evil, and right away we want to know: "Hey, where did he come from?"

Well, the Bible tells us about the creation of Satan, and it tells us about his mental attitudes that led him into evil. But how did that happen? Where did the choice of evil (the quality of evil) come from, to produce not only Satan, but to produce the demons that followed him, some of which are grossly filthy creatures of the worst kind that you can imagine? Well, the Bible does not tell us where it came from. The problem of the origin of evil in the moral realm is a great mystery in the Bible. It's just there. The negative condition in Genesis 1:2 is equally unexplained. It's a mystery. It's just there.

However, the situation described in Genesis 1:2 was not outside of the control of God. That is important for you to understand. What was in Genesis 1:2 was under God's control. How it came to be that way, we don't know. You know that one explanation is that Satan, after he rebelled against God, decided to make the earth his base of operations. When Satan and his demons got on planet earth, the thing degenerated into the chaotic state of Genesis 1:2. Maybe that's how it happened. The Bible doesn't say, and we cannot press that to insist that that's what happened. That's just an assumption.

However, Genesis 1:2 is the circumstantial explanation (the circumstantial clause) giving us the circumstances before creation begins, and it does add a significant statement. It says that: "The Spirit of God moved upon the face of the waters." That explains to us that, while this condition negative to the character of God existed, He nevertheless was in charge of the situation. The Hebrew word for "moved upon" is "rachaph." "Rachaph" is one of those interesting words that is only use one other time in the Bible. It's used once more in Deuteronomy 32:11, where it is an illuminating use as to its meaning: "As an eagle stirs up her nest, that flutters over her young." There's the word: "rachaph" ("flutters"): "Fluttering over her young, spreads abroad her wings, takes them, bearing them on her wings." This is exactly that picture that here you have an eagle, or perhaps a vulture (a mother bird) who is fluttering over her nest in protection, and the word implies "in full control of the situation." She is fluttering over the nest; hovering over the nest; supervising what goes on; and, in full control of the situation.

This word in the Hebrew implies intelligent concern being exercised by one who's capable of handling the situation. The one who did this hovering, as a mother eagle over her nest, is described as the Spirit of God. The word "spirit" is the Hebrew word "ruach," and the word "God" is God in His Creator name: "Elohim: "Ruach Elohim" is the Spirit of God. This is referring to the personal deity, because that's what this word refers to all through this chapter. You can't suddenly come to this verse and say, "Oh, that's just a wind." Some people have tried to suggest that this was just a wind blowing over the waters of the pre-created earth. But that's not possible. Again, it would not be consistent with the fact that this language in Genesis 1 uses the word "Elohim" of a personal God. "Ruach Elohim" is not an impersonal mighty wind. It is used of the Creator God. And the verb "ruach" indicates intelligent concern. This fluttering and moving upon indicates intelligent concern, so that would also confirm that it is a personal being – not an impersonal force, as the God of Eastern mysticism portrays.

So, the personal divine Holy Spirit is meant in Genesis 1:2. He waits over the unstructured earth for the proper moment to begin the work of creation. But He is in control. The unformed state of Genesis 1:2 was not deemed to be good. God did not pronounce Genesis 1:2 as good. But it was the basis for the subsequent creation, which God did declare was good. A holy and perfect God could not, thus, have created evil, disorder, and darkness, but neither can these things be eternally outside of Him. That would limit his sovereignty. He is in charge. The Bible doesn't explain the origin of these negative factors: the unformed state of the material universe; nor, the evil quality of Satan. But it does make it clear that they were under the divine authority of the Holy Spirit. The remains of this pre-created earth are with us everywhere to this day, along with the influence of the flood. Now they're all part of an organized universe.

The other thing that's important about the creation account, and the clear revelation that God created a perfect creation, and that He was in charge of all that took place, is that it tells us something significant about the activities of God. Israel originated both from heaven and from earth. Israel's physical origins were from the nations about them. They were part of that racial stream of the Amorites, the Hittites, and the Arameans. Israel's faith and spiritual qualities, however, came from a heavenly origin. They had beliefs which were never held by the fallen pagans about them.

How did they get these spiritual beliefs? They got it by direct revelation. These intelligent Canaanites (these sophisticated Canaanites) were never able to come up with the moral and spiritual perceptions that Israel (the Jewish people) possessed, and neither would the Jews have possessed them. They received them because they got information from God, just as they received information about the origin of material things. But the information about the origin of material things told them something very important about their God. By faith in God's revelation, which was given through Moses, Israel was distinguished from all the other peoples on the face of the earth. Exodus 33:16 makes it clear. It's the information of the Bible that made them different, just as it is the information of the Bible that makes you a superior being to all the other people around you who do not have that information. Israel's God, "YHWH", separated Israel from the pagan people. Leviticus 20:24 tells us that. Balaam the prophet proclaimed Israel's separateness from the people round about them (Numbers 23:9). They were physically and spiritually separate and distinct.

Judaism contrasted sharply with all of the pagan religions. In the pagan cosmogony (the pagan explanation of origins), the gods in the universe originated from the same primordial realm, and they were animated by some common source. The imminence of the pagan gods (that is, the pagan gods being part of creation) was in direct contrast to the transcendence of Israel's God; that is, a God who is separate from nature. God existed before; apart from; and, over His creation for Israel. Even Melchizedek, the priest of God, who Abraham met, knew this before Abraham ever arrived to give him any information. This was knowledge that people possessed. The pagan celebrated the forces of nature and the forces of life. They did this by magical rituals, and by sacred words which they pronounced, and they tried to portray that chaos had gone into orderly cosmos.

However, in Judaism there was no God who was subject to that kind of magic. He was a God who had a freedom of will. He was "YHWH," the sovereign one. So, Israel had instead to imitate its Creator by working for six days, and then resting on the seventh day, because he was the Creator God. Immediately, Israel was distinguished from all the nations about them by the fact that they worked for six days, and then they took a day off. God said, "This makes you different. This identifies you as connected to the real God. The pagans are working every day of the week. That's interesting, isn't it, that in communist countries, all days are the same? The workers of Poland are in the trouble they are today because they're fighting for a day off as one of their major concessions. Paganism does not recognize a Creator God who is identified every week by six days of labor and one day of rest.

Genesis 1, therefore, reminded Israel that God, the Creator, was also the only possible source of salvation for them. He was the triumphant Creator. The chaos of Genesis 1:2 was not some living force which opposed God. He was in charge over it. The Spirit of God fluttered over it in complete control. The Bible (the Old Testament writers), portrayed darkness and chaos as a hostile dragon. That was the picture that they had. The chaos had no life of its own. It was something that had evolved. So, poets of Israel likened the chaos in Genesis 1:2 to a monster. They compared it to a surging sea. If you've ever stood on the shores of a surging ocean, it's scary. If you've ever done any skindiving, or even scuba diving, on the coast of California, on some of those coastlines where there are rocks, and the ocean comes surging in waves, it's scary to be out there, and to try to make your way out in the power of the sea. Well, the ancients looked at that, and said, "That's a chaotic condition." In the new heavens and the new earth, there are no more seas. They're removed. It seems to be an element that's alien to God's perfect creation. God is the God of light and of order, not of darkness and of confusion.

So, the creation act in Genesis reminded the Jews that his God was triumphant; He was the Savior; He was the one who overcame the monster of chaos; and victory belonged to God. The pagans themselves were involved in overcoming the hostile forces of nature, while Israel was involved in the spiritual battle of overcoming a world which was in rebellion against God's righteousness. Therefore, all of Israel's celebrations commemorated God's victories in history, in establishing His rule over the earth and fulfilling His righteousness. The pagans were preoccupied with fighting the forces of nature. Israel was preoccupied with fighting spiritual battles.

So, you have the Passover celebrating the spiritual victory over the evils of Pharaoh. You have the celebration of firstfruits, celebrating the victory in taking the land from the pagans. You have the celebration of the Feast of Tabernacles, celebrating the ultimate victory when God establishes His rule over the earth in the millennium. God's activity as ruler came through very clearly to Israel in this revelation about His role as Creator. After creation, God was the supreme ruler, and He was the sovereign authority over all creations. The indications, in Genesis 1, of the absolute lordship of God, are present everywhere. At the heart of the creative process is the will of God. He is in charge with His spoken word. The basic pattern (if you would read through the rest of Genesis 1) is the sovereign authority of God in what is taking place here. It is in the basic pattern that is repeated again and again.

First, you have an announcement: "And God said." Then you have a command: "Let there be something," or "Let it be gathered," or "Let it bring forth." Then you have a report: "And it was so." And then you have an evaluation: "And God saw that it was good." Then you have this time framework in which all this takes place: "And there was evening, and there was morning," on each day. It all took place in space and time. It took place historically. And that pattern is repeated. It is a God functioning within this material universe that we see.

The essential feature of the creation pattern was the command of God – not in some impersonal cosmological force. Furthermore, we are told that God named the parts of creation. When Adam was created, he probably could open his mouth, and not grunt any more than my granddaughter can. And she probably speaks a lot more intelligently now than Adam did. But God had to teach him language. If you were to take one of your children and put him out in the forest and let him grow by himself, and just leave the food there periodically for him, and he managed to survive, he would not be able to speak. You must have someone who speaks a language around you for you to learn a language. Furthermore, if he were to come to a grown-up stage, having never been around people who spoke a language, and he could not speak, it would be very difficult for him to learn to speak a language after that. It would be like you and I struggle to learn a foreign language now.

So, God had to take Adam and say, "Heaven." And Adam said, "Oh, heaven." And God said, "Earth." And Adam said, "Oh, earth." And God said "Ishshah" (woman). And Adam said, Oh, "Ishshah". And then He pointed to Adam and He said, "You, man." And Adam said, "Man." Adam was a fast learner. He caught on quickly, and he developed a vocabulary. In the ancient world, the person who gives the names is the person who runs the show. That is very significant. That's why the Bible makes that clear. The person who gives the names is the person who's in charge. It indicates that you are the authority.

So, let me tie this up really quickly. We are saying that there are certain characteristic of evolution, and there are certain characteristics of creation. Let's look at evolution first.

**Evolution**

Evolution has no explanation for the ultimate origins of the universe: period. It has no explanation for where anything came from. Evolution simply begins with some kind of cosmic element, whether it's particles of matter or particles of energy. Evolution is really a system that may be described by the word "reductionism." That is, evolution is simply reducing things down to their lowest possible piece (their simplest forms). Man is reduced to an animal; organic to inorganic matter; and, heavier complex atoms to lighter, simpler atoms. But there is no explanation of origin. That is completely out in the evolutionary setup. They have no explanation for that.

So, all they try to do is look at what's there, and they try to go back and push man back to the farthest possible little piece of matter that he began with. That is the reason that evolution is always idolatrous. It makes some piece of matter as the beginning of everything. No matter how far you reduce it to its smallest particle, you get back down to the smallest piece, and that then is your god. So, some part of creation becomes transformed into deity. Human viewpoint always has to make a god of some part of the universe, to have an ultimate frame of reference to replace the personal, omnipotent God of the Bible. Human viewpoint can never do away with all the universe entirely. Some magic component has to be left for it all to come from. The preexistent element can be an immaterial energy, a spiritual principle, or material particle, but something has to be left as the lowest place to begin from. The one thing that cannot preexist (in the evolutionary viewpoint) is the Creator of the Bible – separate from creation. The origin has to be a part of the evolving universe.

So, here's evolution's formula: Upward development plus chance, over unending periods of time, results in all things. That's the formula. I don't care whether it's theistic evolution or non-theistic evolution – this is the point. This is the formula: Upward development plus chance, over time, equals all things. The normal upward development of growing things that we observe: children growing into adults; flowers blooming; and, so on, is converted into a god, along with the god of chance. Upward development and chance are the two gods. This simple formula really appeals to human reason. It gives a unified view of origins. Evolution is emotionally satisfying to the unregenerate, so he becomes oblivious to the scientific contradictions of evolution. Intelligent, educated people will resist the mathematical and scientific reputations of evolution because they are emotionally, and thus religiously, contented with this formula for the answer of origins.

This keeps God from being an authority over them. That's the important thing. As with Cain, he did not want God to tell him how to make a sacrifice. He did not want God to be in authority. So, intelligent, educated people will take this formula of evolution, and they'll go with it. It's emotionally satisfying, and it fulfills their ultimate need of being out from under the authority of God.

**Creationism**

The other side, of course, is creationism. Creationism has a totally different picture. It does provide a real origin of all things: the Triune God. And before Him, there was nothing. That's logical. Before the material universe, there was only the infinite personal Creator God. Then, after the creation, there were two things. There was God, and His creation. Two things existed, but they were separate. Divine viewpoint, which is found in creationism, has its frame of reference in the universe in this Creator God – not in some reduced ultimate particle to its smallest form, which then becomes God (part of creation turned into deity). This ultimate source of all things is not found by reducing the cosmos to a basic starting piece.

In creationism. All parts of the cosmos are significant as they are now, because man came directly as he is now. You are an important person as you are now – not because you begin with a speck of something that now developed to where you are. That concept of man evolving from some material speck is what causes mankind to be treated with contempt and brutality as being not worth anything. You are enormously important because the Bible says that you came from God's hand just the way you are now.

Therefore, the creation formula is this: The spoken Word of God produces all things, and the time pattern is instantaneous. That's what Genesis 1:1 tells us. There is no process of the universe which is being made into a god. The creation offers a unified picture of origin, and it's satisfying to the believer. But because mankind is committed to a human viewpoint, people prefer to accept the impossible concept of evolution. Religious people even try to accommodate to the human viewpoint of evolution by theistic evolution, because there are some people who are uncomfortable in academic and political circles if they do not accept evolution. They're uncomfortable to reject it outright. The Bible cannot be reinterpreted to harmonize with the evolutionary philosophy: period; over and out. That is the way it is, because the Bible is a book of language that we can understand; we know what it says; and, it does not leave any room whatsoever for evolution.

John hears the Father being praised as the Creator in heaven, and this an enormously important statement in consequence to the value of you as a human being, and to the authority of God in the universe, and to God as the frame of reference from which everything functions. If you don't have that relationship, then everything comes to pieces. Human viewpoint will lead you into the disaster of evolution. Appreciate the fact that God has given us a revelation that tells it all.

Dr. John E. Danish, 1982

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