

## GOD'S PHYSICAL CREATION

*“So many evidences have come from so many directions and have converged with such remarkable unanimity upon the conclusion that the material Universe came into existence all at once in a great creative act some billions of years ago that it would require either a lot of new evidence or a special prejudice to hold any other opinion. If today we do not believe in creation, it is in spite of, not on account of, the testimony of Science. And I mean creation by supernatural means – that is, by processes quite literally outside the laws of nature.”*

— Edward McGrady, *Religious Perspectives in College Teaching: In Biology*, Hazen Foundation, New Haven, 1950, pp. 13-15

\*\*\*\*\*

The first Book of the Bible, GENESIS, is the Book of Beginnings. But, unlike John 1:1-2 which also includes the creation of the ‘non-material’ invisible things, *Genesis 1:1* deals solely with the *Physical Creation* in the ‘background’ of eternity past, without any reference to time as we measure it on earth. It states simply but exhaustively that “*In A Beginning, GOD created the HEAVENS and the EARTH*”. Genesis 1:1, therefore, covers the creation of a *perfect* completed universe.

*Genesis 1:1 creation account* is a brief statement of a beautifully completed work of creation (Ecclesiastes 3:11a) of heavens and earth displaying God’s glory. It was witnessed with joy by the angelic host (Job 38:7). It’s here *itself* that we need to *divide* the *Word of Truth* and treat *Genesis 1:1 account* as a comprehensive but exclusive statement of truth relating to a *perfect creation*. It means exactly what it says that ‘In A Beginning’ God created a perfect universe obviously in an instant, by *fiat*.

The *original* universe was **not** created during any of the first *biblically* defined *six literal days* of creation as is *assumed* by the *six-day creationists*. Nor could it be biblically appropriate to state that the universe had *evolved* through some evolutionary process in the course of billions of years as is *assumed* by *atheistic* and *theistic evolutionists*. God did not create and set in motion any evolutionary process. The Bible doesn’t state it, as such! In fact, the Bible says that God commanded or spoke it all into existence and it stood fast.

The *Universe* created by *fiat* ‘*In the Beginning*’, even long *before* the *creation of time*, obviously included our *solar system* consisting of the *sun*, nine major planets including the *earth*, thirty-one known *satellites* along with a number of other very faint *moons* more recently discovered and innumerable *asteroids* or minor planets and many *comets* and *meteors*. Next, there are *trillions* of *solar systems* beyond ours or more than *forty sextillion* stars which are *suns* to other planets like our *sun* is to our *solar system*.

The entire universe was created by *fiat* In A Beginning, perhaps *instantly* and *not* in *six days*. When God says He *created* the ‘heavens and the earth’ ‘*in the beginning*’ in itself it covers the *totality* of a perfect *creation*. Exactly when that ‘*beginning*’ was is not stated in the Bible; *it could be just 10,000 years back, or long ages before that*. One may *convincingly* state, based on Proverbs 8:22-23, that it was in the *dateless eternity past*. Actually, the real *beginning* no man can really ever find out. As such, all human effort to estimate the actual age of the universe is a futile exercise.

Proverbs 8:27-30 is ‘*an eye-witness account*’ by the WISDOM of God, Personified, who actually witnessed the creation of the *original* heavens and earth. It states “*When He prepared the heavens, I was there: when He set a compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea His decree, that the waters should not pass His commandment; When He appointed the foundations of the earth: Then I was by Him*”.

Proverbs 8:27-30 refers to the primal *creation* described in Genesis 1:1. In no way does it refer to the *first three days* of the creation week as assumed by the ‘*traditional six-day creationists*’ (John MacArthur, Jr., *op cit.* p.88). It deals primarily with the ‘*preparation*’ (Heb. ‘*kuwn*’) (Proverbs 8:27a) and subsequent creation of the original perfect *heavens* and *earth* (Genesis 1:1) consisting of a ‘*dry land*’ (Proverbs 8:29c) or ‘*the habitable part of the earth*’ (Proverbs 8:31a).

The *earth*, therefore, ‘*In the Beginning*’ was not wholly covered with waters as in Genesis 1:2. The flooded earth of Genesis 1:2 was actually a later condition. In the beginning itself and *not* on the *third day* the ‘*fountains of the deep were strengthened*’ (Proverbs 8:28b). Next, God had ‘*set a compass upon the face of the depth*’ (Proverbs 8:27b) when He *decreed* that the waters forming the vast ‘*sea*’ should not ‘*unlawfully*’ move from their affixed original place (Proverbs 8:29a, b).

God’s *decreeing* that the ‘*waters of the sea*’ should not move away from their original fixed place *symbolizes* Lucifer’s restricted *dominion* upon the primal earth. However, consequent to Lucifer’s sin, the *sea* symbolizing Lucifer’s *pride* that led to his fall broke away from the *decreed* bounds (‘*as if it had issued out of the womb*’, Job 38:8b) and engulfed the *original dry land* thereby covering the entire earth. Subsequently, God ‘*made the cloud the garment thereof and thick darkness a swaddling-band for it*’ (Job 38:9; Isaiah 45:7). This is precisely what Genesis **1:2** describes and is, therefore, *definitely* of a *later* development. It is not a condition of original creation.

God next set His hand to restore *light* on earth (Genesis 1:3-5). Next, He created the ‘*atmospheric heavens* or the *firmament*’ (Genesis 1:6-8). Subsequently, on the third day, He *rebuked* the waters to *return* to their *original* place as recorded in Genesis 1:9, Job 38:8, 11, Psalms 104:7, 9 and *let* the *dry land* appear (Genesis 1:10) *once again* for the habitation of man. The *work* of the *third day*, therefore, is a *later* work during which God restored the original ‘*dry land*’ from the earth’s flooded and chaotic condition of Genesis 1:2. And the Dry Land God called the “earth” spoken of in Exodus 20:11.

How *old* is the *universe* should not be of concern to us as long as the Bible is silent about it. Neither the long ages guessed by the scientists should ever bother us or be an issue for any debate; for, to God, “Whom we cannot even conceive in relation to time”, it is all “instantaneous”. Given the biblical fact that God *created* the heavens and earth instantly by *fiat* in **A beginning**, outside the *realm* of time, we cannot mix it up with the *additional work* of the *six days* and state that God *created* everything in *six days*. As such, traditional creation theory is hopelessly unscriptural and defective.

But then, it is stated in *Exodus 20:11* and *31:17* that God *made* the heavens and the earth in *six days* and that He *rested* on the *seventh day*. Don't these Scriptures prove that God created *everything* in *six days*? The *apparent* contradiction is resolved by allowing *Scripture* to interpret *Exodus 20:11*. It is stated that God *created* the heavens and earth by *fiat* in the *beginning* (Genesis 1:1). It is also stated that God *made* the heavens and earth *in six days* (*Exodus 20:11; 31:17*). The *apparent contradiction* is resolved by accepting the *fact* that these *two* are *different creation accounts*. The heavens and the earth that God *created* as *recorded* in *Genesis 1:1* and Proverbs 8:27-30 and the *heavens and earth* and ‘*all that in them is*’ that God *made* *in six days* as in *Genesis 1:3-31* are not *one* and the *same*. These two events are uniquely different from each other.

Actually, it is the *work* of the *six days* recorded in *Genesis 1:3-31* that is referred to in *Exodus 20:11* and *31:17*. It is *not the same* work of *creation* by *fiat* that is recorded in *Genesis 1:1*. It is in *addition* to it. It is *hermeneutically* of prime importance to distinguish between these *two biblical creation-accounts* seeing they deal with *two different periods* or *phases* of God's creative works. Failure to treat these *two* creation accounts separately lies behind the *traditional* faulty understanding of *biblical creationism*. As such, the concept of *traditional six-day creationism* is *hermeneutically defective* and, therefore, it is *biblically inaccurate*.

The creation of the ‘*heavens and earth*’ referred to in *Genesis 1:1* is certainly an *earlier perfect work of direct creation*. On the other hand, God's *phased* work of the *six days* (*Genesis 1:3-31*) is a much *later* work of re-creation or renovation. Nothing could be more clear from the Scriptures than the fact that the ‘*heavens*’, ‘*earth*’, and the ‘*sea*’ and ‘*all that in them is*’ referred to in *Exodus 20:11* and *31:17* are the *heavens* of *Genesis 1: 8*, including the solar system of *14-18*, the *earth* and the *sea* of *Genesis 1: 10* and ‘*all that is in them*’ that was *created* and *made* during the *six days*.

As such, the *original* perfect creation is *totally independent* and *is prior to* God's next phase of creative works beginning with the *first day* of *Genesis 1: 3-5*. Nor is it biblically true to assume that the heavens and the earth when they were created in the beginning were in a state of disorder and chaos contrary to God's character whose works are *perfect*. The *chaotic* condition on earth as in *Genesis 1:2* was, therefore, a definite consequence of Lucifer's sin and is not of original *perfect* creation. And to restore order out of chaos as well as to restore the splendor of original life on earth God next actually *worked* systematically for *six days*. This *six-day* work was essentially against the pervading evil forces of darkness. Therefore, God necessarily *rested* on the *seventh day* to crown the completion of His job of *six days* and create the Sabbath.

The original *heavens* and the *earth* were unique and distinct, perfect and complete, created *instantly* by *fiat* in the *eternity* past. Therefore, the *heavens* and the *earth* including the “*all things therein*” God says He *created* and ***made*** in *six days* resting on the *seventh day* (Exodus 20: 11) refer to the *stellar* and *atmospheric heavens* and the *earth* which God recreated (Genesis 1:3-31) once the original perfect heavens and earth were found in a state of *chaos* with darkness and waters covering the earth – a condition of judgment brought about by Lucifer’s rebellion against God’s government.

However, it has been defensibly but inappropriately argued that “*The phrase ‘heaven(s) and earth’ in Scripture is an example of a figure of speech called merism, where two opposites are combined into an all-encompassing single concept, in this case the totality of creation. A linguistic analysis of the words ‘heaven(s) and earth’ in Scripture shows that they refer to the totality of all creation. “For example, in Genesis 14:19, God is called the Creator of heaven and earth’. “In Jeremiah 23:29, God speaks of Himself as filling ‘heaven and earth’. See also Genesis 14:22, 2 Kings 19:15, 2 Chronicles 2:12, Psalms 115:15, 121:2, 124:8, 134:3, 146:6, Isaiah 37:16. Thus, there is no Scriptural warrant for restricting Exodus 20:11 to earth and its atmosphere or the solar system alone. So Exodus 20:11 does show that the whole universe was created in six ordinary days.”*<sup>1</sup>

It’s certainly biblically inappropriate to defend as such. It amounts to a gross misinterpretation of creation accounts in Genesis 1:1 and in Exodus 20:11. Granted, it is certainly hermeneutically true to state that the “*merism: heavens and earth*” as referring to a ‘*totality of all creation*’. However, we must keep in mind that in Genesis 1:1, the “*merism: heavens and earth*” refers to the ‘*totality of all creation*’ that was created “***In A Beginning***”. On the other hand, in Exodus 20:11 it is very clear that the “*merism: heavens and earth*” referring to a ‘*totality of all creation*’ is plainly referring ***only*** to that that was made specifically “***In Six Days***” on an already established earlier creation.

But in no way it is referring to the perfect original creation of Genesis 1:1 that was created outside of time. Thus the hermeneutical difference between the two creation accounts is very significant: *Genesis 1:1* refers to that which was created *ex-nihilo* “***In A Beginning***”; *Exodus 20:11* refers only to that which was made and created in *six ordinary days*. Now, that which was made and created during the six days is out of the existing primal material; whereas, that which was made “***In A Beginning***” is purely *ex-nihilo*, out of nothing, created in the eternity past.

As pointed out earlier, *there is enough Scriptural warrant in Genesis 1: 6-8 and 9-10, 14-19 for restricting Exodus 20:11 to earth and sea of Genesis 1:10, cf. Psalms 136:6 ; and to its atmospheric heavens or firmament of Genesis 1:8, cf. Psalms 136:5 and to the solar system (sun and the moon and the stars) of Genesis 1: 14-19, cf. Psalms 136:7-9 which God says He made and or made to appear during the six days, also creating all that in them is, resting next on the seventh day. It is our wrong interpretation of Scriptures in Genesis 1 and Exodus 20:11 that lie behind our failure to appreciate the significant differences between these two creation accounts.*

The *six-day creationists* are somehow quick to interpret Exodus 20:11 as referring to the ‘*totality of all creation*’. This they do in spite of the fact that Exodus 20:11 is best interpreted by Genesis 1:8, 14-19 solely referring to the *atmospheric* heavens; and next by Genesis 1:10 referring to the ‘dry land’ called *earth* and to the *sea* and *all that in them is*. At the other extreme, they somehow *fail* to interpret Genesis 1:1 as a ‘*totality of all creation*’! Thus, their bias motivated by traditional creation concepts is clearly obvious.

However, if we let Scripture *here a little* interpret Scripture *there a little*, then it will be obvious that the *merism*: ‘*heaven(s) and earth*’ in every Scripture it is referred to, though it *encompasses* the original heavens and earth of Genesis 1:1, doesn’t necessarily and technically always refer to the entire universe perfectly created ‘*In A Beginning*’. In most of the cases, it refers to the *heavens* and the *earth* visible to the naked eye referred to in Genesis 1: 8 and 1:10 and to the solar system referred to in Genesis 1: 14-19.

Next, if we conclude from Genesis 1:14-19 that the *sun, moon* and *stars* were actually created on the *fourth day* and not *in the beginning* then we will have to *conclude* that the ‘*heavens*’ were *created* on *day two* (v.8) and that the *earth* was *created* on *day three* (v.10) which will be, of course, an *illogical conclusion contrary* to Genesis 1:1 and 2. As such, the *sun, moon* and *stars* which were created along with the stellar heavens were *made to appear* visibly on the fourth day through the clearing of the dense cloudy skies just as the ‘*dry land*’ wasn’t *created* but was ‘*made to appear*’.

After all, there were the original “*heavens*” before the “*atmospheric heavens*” of Genesis 1:8; and there was an “*earth*” before the appearance of the “*dry land* called *earth*” of Genesis 1:10. The *six-day creationists* have erroneously mixed up the *two biblically* different “*heavens and earth*” as if they were *one* and the *same*. At the same time, they contradict themselves by stating that these *two* are different by excluding the ‘*heavens and earth*’ of Genesis 1:1 as if they were *different* from the other ‘*merisms*’.

The Biblical truth is clear: the ‘*merism*’ *Heavens and Earth* refers to the ‘*totality of all creation*’. It refers to the whole *Universe* including the Sun, Moon and the Stars and the earth created *together* by God by *fiat*, perhaps at the *same instant* “*In A Beginning*” in the dateless past. Next, the *merism*: “*heavens and earth*” includes the *atmospheric* heavens and the *dry land* that were made to appear again during the *six days*. Biblically speaking, however, it is one and the same ‘*merism: heavens and earth*’ referring to the ‘*atmospheric heavens*’ and to the ‘*earth*’.

Of course, *six-day creationists* are not going to easily accept the fact that the solar system was created in “**A**” *Beginning* and not on the fourth day. But the fact is that on the fourth day God re-arranged and *made* the *greater* light (sun) to rule during the day and the *lesser* light (moon) to rule during the night by taking their proper positions in relation to earth. So also the *stars* that were created earlier “*In A Beginning*” were *made* clearly visible again to brighten the earth during the night. It is *unimaginable* that the *earth* was kept afloat in space on its own without solar system *until* the 4th day. As such, the earth of Genesis 1: 1 had to be a constituent of the solar system; which means, the entire solar system had to be there from the very beginning and not from the fourth day.

The biblical fact that the *heavens* and the *earth* of Genesis 1:8 and 10 are different from the original perfect *heavens* and *earth* of Genesis 1:1 is further confirmed by Genesis 2:4a. It states: “*These are the generations of the heavens and of the earth when they were created*”. “*Generations*” means ‘descent, family, race, origin, birth’. Therefore, Genesis 2:4 does not indicate the process of heavens and earth came into existence, but the events which followed their establishment. In other words, it is not a summary of the events which preceded Genesis 2:4”<sup>2</sup>

Thus the term “generations” in Genesis 2:4a point to two different ‘heavens and earth’. The *first generation* of original PERFECT ‘heavens and earth’ of Genesis 1:1 is, therefore, totally different from the *next generation* of ‘atmospheric heavens’ of Genesis 1:8 and the dry land or ‘earth’ of Genesis 1:10 created, rather ‘made’, during the work of the six days.

Next, the much disputed and argued about Hebrew word “Re’shiyth” in Genesis 1:1 translated as “BEGINNING” “*means the first in place, time, order, or rank; the beginning of a fixed period of time* (Genesis 1:1, Deuteronomy 11:12; Job 42:12). Genesis 1:1 and John 1: 2 leave no doubt that Genesis 1:1 was the initial act of physical creation”<sup>3</sup> However, the ‘beginning of creation’ doesn’t mark the “*beginning of a fixed period of time*’ as in Genesis 1: 3-5 but it refers to the ‘beginning of God’s ways’.

The actual beginning of time as we measure it today *is* from the *first day* of the creation week. It marks the beginning of the period of *human history*. It has nothing to do with the *beginning* of the original heavens and the earth first created by God (Genesis 1:1) in the ‘*eternity past*’. Biblical Revelation discloses ‘*here a little and there a little*’ when and ‘*how*’ and ‘*what*’ particular things were made as they were made as well as ‘all the things’ that are to be created and made in the future. The Bible mentions about *three* distinct categories of *heavens and earth* that are inter-related.

The three categories of creation may be distinguished as follows:-

- (i) *In the eternity past*, before the creation of *time*, as we measure it today;
- (ii) *In the realm of time*, all the things that were made in the *first six days*;
- (iii) *In the eternity future*, the “*all things new*” that will be made in the eternal *future*, without any reference to time.

As such, as far as the Biblical Revelation is concerned, there are actually *three* distinct, major ‘*chronological*’ phases or periods or ages ‘*aeons*’, or worlds that describe God’s Physical or Material and Organic or Biological Creative Works – that is, of *heavens and earth* with biological and social-relational life on earth. The *three* phases of God’s creative works are in perfect accordance with God’s overall plan and eternal purposes both for angelic creatures and for human beings created after God’s image. As such, the chaotic conditions on earth as described in Genesis 1:2 cannot be a work of original creation described in Genesis 1:1.

Apostle Peter aptly summarizes these three phases as follows:-

- (1) **Heavens** that *were* of *old*, and the *earth* standing out of the water; and the world (kosmos) that *then was* (2 Peter 3:5-6); *in the Eternity past*;
- (2) **Heavens** and *earth*, which are *now* (2 Peter 3:7); *in the Realm of time*;
- (3) **New heavens** and the *new earth* (2 Peter 3:13); *in the Eternity future*.

Next, as convincingly stated by Finis J. Dake, the three phases of heavens and earth are also characterized by three distinct social systems on earth. That is “1: *The pre-Adamite, the one that then was before the present heavens and the earth* (v 6); 2: *The Adamite sinful social system, from Adam to the new heavens and the new earth* (v 7); 3: *The Adamite sinless social system in the new earth* (v 13; *Revelation 21:1-22; 5; Isaiah 66:22-24.*”<sup>4</sup> The sinless social system of the new earth need not necessarily be of the eternally saved Adamites in Christ but will also include the *elect* angels.

The above *three* major phases and accounts of God’s creative works with their associated social systems are supported by Scriptures given elsewhere in the Bible “*line upon line, line upon line, here a little and there a little*” (Isaiah 28:9-10). The Bible gives us a necessary but *not a complete view* of all that constitutes Biblical **Creation Truth**.

The *three phases* of God’s creative works during the *three* different and *mutually exclusive periods* will be dealt with, in detail, in PART THREE of this work. However, the same to be appreciated one should be free from bias resulting from the *traditional six-day creationism*. A scholarly unbiased approach to these aspects will lead to a comprehensive understanding of God’s creative works as well as a better appreciation of the same. Such an understanding will pave the way to resolve prevailing conflicts with science precipitated by the *traditional* six-day creationism.

Actually, real scientific discoveries should be of much help to us to gain a better understanding of God’s creation. However, “*We do not say that the Word of God falls in with the results and facts of science, thus honoring the Word; it never borrows light, but adds a luster and glory to every subject it touches*” (Walter Scott, *op. cit*). After all, God is the Author of Biblical Revelation as well as of Natural Revelation. These two sources of knowledge can *never contradict* nor are they in any opposition to each other.

---

**1: K. Hem, *op.cit. Underline, mine.***

**2: Spiros Zodhiates, *op. cit.* p.1652. 3: S. Zodiathes, *ibid.*, p. 1636.**

**4: Finnis. J. Dake, *Dake’s Annotated Reference Bible, Dake Publishing, Inc., 2001 Indian Edition, Sathyam Publications, Kerala, India; Section 2 p. 480.***