

Theology Demands Creation

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All truth is interrelated. In this day of specialized studies, schools need to require general preparation so that later studies will be in right perspective. All truth about God (doctrine) is likewise interrelated. Augustus Strong points this out: "The doctrine of the Trinity is not wholly comprehensible by us, and we accept it at the first upon the testimony of Scripture; the full proof of it is found in the fact that each successive doctrine of theology is bound up with it, and with it stands or falls" (p 15).

Note that if a man is wrong concerning the Trinity, he will then be wrong in almost every other area; the incarnation of Christ, the two natures of Christ, the substitutionary death of Christ, the power of the resurrection of Christ, the way of salvation for a lost sinner, the future return and rule of Christ. Almost every area of doctrine is affected by error at this one point.

The purpose of this presentation is to show that the same is true of the doctrine of creation. A wrong view of the origin of the earth will mean (if consistent) error regarding many other areas of theology. Several of these will be examined to show that, in addition to sound exegesis requiring creation, sound theology requires creation.

First of all, note the clear manner in which Scripture sets forth the doctrine of creation. In Genesis 1:1-5, God says, "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

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Day, and the darkness He called Night. And the evening and the morning were the first day."

Next, notice the relation of the sun and the moon to the evening and morning type days of this chapter: "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day" (Gen 1:14-19).

Still within these six days, "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 earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Gen 1:26-27). And concerning all this, "God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen 1:31).

The summation is given in 2:1-4: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Notice that the word "day" appears in 2:4 without numerical modification (first, second, sixth) and without evening and morning limitation; in other words, as an unqualified period of time.

Further detail of the sixth day of creation of male and female appears in this second chapter. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen 2:7). "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat: But 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 surely die. And the Lord God said, It is not good

that the man should be alone, I will make him an help meet for him" (Gen 2:15-18). "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen 2:21-23).

Concerning the next passage to be considered, some have indicated that if it were the only reference in Scripture to establish the length of the six creative days, it would by itself be clear and unquestionable. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exod 20:8-11).

Of similar importance, for the *ex nihilo* portion of the doctrine, one New Testament verse is conclusive. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb 11:3).

As the next part of this introduction, consider that there are really just two possible positions, creation or evolution. Any attempt to combine these, such as theistic evolution or progressive creationism, has proved futile. "If the evolutionary conception is true, it naturally follows that the Biblical account cannot be accepted in its literal interpretation." If the Bible be accepted literally, then a "long-day" development cannot even be considered as a possibility.

Next, for a quick and adequate definition of creation. "By creation we mean that free act of the triune God by which in the beginning for His own glory He made, without the use of pre-existing materials, the whole visible and invisible universe."

Briefly, for purposes of this survey, to summarize the doctrine of creation, it teaches that (1) prior to Genesis 1:1 only God existed, (2) creation took six days of 24 hours, (3) man and woman were created on the sixth day, (4) no process of evolutionary development was begun and continued later, and (5) the fall was not a myth.

For each area of doctrine, the procedure will be to note a few pertinent verses, to include one or two quotations from other writers, and to summarize the importance in relation to six-day creation.

Bibliology. The first doctrine to suffer some modification, to be consistent with any changed view of the origin of the earth, is that of the Scriptures, involving their origin, their authority, their accuracy.

The expression "by faith" in Hebrews chapter eleven repeatedly must be understood as man's response to God's revelation, not as fool-hardy conduct (a frequent misunderstanding of faith). It is thus from special revelation that "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb 11:3).

Other Scriptures declare that God is the creator. Consider that addressed to God, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Ps 90:2). The Lord Jesus Christ strongly declared the accuracy and infallibility of the Bible. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt 5:18). "If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:35).

God chose words easy to comprehend and clearly set forth creative days of approximately twenty-four hours. As Simmons says,

These days were ordinary days of approximately 24 hours each. This is the manifest meaning of both Moses and the Holy Spirit. The day-age theory would never have arisen had it not been for a desire on the part of some to accommodate the Genesis account to the ages advocated by uniformitarian geology (p 120).

There was only one eyewitness present throughout the six creative days. There is but one personal witness by this Eyewitness. His veracity and the accuracy of His testimony cannot be faulted. To state all this differently, the only really valid way to study the origin of the earth is to consider the record given by this Eyewitness -- the Word of God.

Further, honesty and accuracy demand that we accept six days. An invention of sixty years or six million years would come from man, not from God. God could create in six seconds, but if He says it was six days of evening and morning in which sun rules by day and moon over night, to assert any other position would be to call God a liar.

The Hebrew employs in Genesis one an aoristic verb which shows (1) real, historical action, (2) past, previous action, and (3) unitary or single action. When God made light, it was done; it was not a process initiated on the first day and continued in an evolutionary manner

thereafter. As "punctiliar" (single) action, it may not have been completed in a matter of seconds, but at the most within the day enumerated, as for male and female, both within the sixth day, yet not both at the same moment.

Proper theology of Scripture says God is the author of the Bible; it is not just a human production. When God says "six," He means six. When God says it was completed and He rested, He does not mean that He started evolution and sat back to watch it work. Proper views of inspiration, of revelation, and of interpretation thus insist upon a creation completed in six solar days.

Theology. That which is sometimes called theology proper, dealing with the nature and attributes of God, comes under consideration especially in regard to His omnipotence and His veracity, that is, His ability and His truthfulness.

For Scripture passages regarding the power of God in creation, consider "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps 33:6); "Let them praise the name of the Lord: for He commanded, and they were created" (Ps 148:5); "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matt 19:26); "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt 3:9); "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor 4:6); "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph 3:9).

For testimony regarding the veracity of God, the Bible records, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Tit 1:2); "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:18); "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num 23:19).

In light of these, note the personal assertions of God, speaking to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . When I made the cloud the garment thereof, and thick darkness a swaddling band for it" (38:4,9).

Bancroft says, "The God of all truth cannot, in any of His utterances, contradict Himself. . . The all-knowing God cannot be supposed to betray ignorance on any subject, nor the God of all truth to lend Himself to falsehood. . . Infinite veracity cannot lend sanction to what is essentially erroneous" (p 368).

Clearly God was able to bring into existence a completed universe, "very good" in His sight, and was not subject to great time or survival of the fittest to complete creation. Since truth is correspondence to reality and God is truth, His revelation must correctly reflect reality. By very nature, God cannot speak other than truth; He cannot misrepresent what has taken place. He is fully conscious of man's comprehension of "evening" and "stars." His revelation was intended to convey truth to man. He fully knew how Moses would understand the account of His creative work. Thus do various portions of theology proper demand a literal view of creation.

Angelology. The question of importance here is, Are angels eternal, or were they created? Clearly this doctrine will suffer modification if evolution is necessary to complete forms of life.

That angels were created is taught in "Who maketh his angels spirits; his ministers a flaming fire" (Ps 104:4); "Let them praise the name of the Lord: for He commanded, and they were created" (Ps 148:5); "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Col 1:16). The creation of Satan is recorded in Ezekiel 28:15, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Regarding the origin of angels, Cambron says, "They are created beings and superior to man. . . Angels are not eternal beings. While they will live forever, yet they have not lived forever, because they are created beings." Morris has an interesting observation: "It must have been essentially the deception of evolution which prompted Satan himself to rebel against God, and it was essentially the same great lie with which he has continued to deceive the whole world. Consequently, until Satan himself is destroyed, we have no hope of defeating the theory of evolution" (p 93).

It seems that men have always attempted to explain the origin of the world by some manner of gradual development, from the time of ancient Mesopotamians, and including several Greek philosophers.

In summary, (1) holy angels and fallen angels were neither eternal nor gradually evolved, but were created; (2) even Satan had a beginning; (3) angelology demands the doctrine of creation.

Christology. The deity of the Lord Jesus Christ must be modified by those who would deny what He taught concerning creation and what Scripture teaches about His part in creation. If Jesus was God come in the flesh, then He cannot lie.

Scriptures here are numerous. "All things were made by Him; and without Him was not any thing made that was made" (John 1:3); "Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb 1:2). "One Lord Jesus Christ, by whom are all things, and we by Him" (I Cor 8:6); "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist" (Col 1:16-17). The Psalmist similarly attributed creation to the second person of the Trinity. "And, Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb 1:10).

Jesus said, "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:19). "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The Apostle John surely reflects the teachings of Jesus when he records, "In the beginning was the Word, and the Word was with God, and the Word was God. . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:2, 14). Jesus Himself spoke of marriage as established at creation (cf Gen 2:24), "Have ye not read that He which made them at the beginning made male and female" (Matt 19:4).

William Hurrion has concluded,

First, the Scriptures clearly show that Jesus Christ believed and taught creation as an act of God by which He brought into existence the visible and invisible universe. . . Second, Jesus always placed the creation of man and the institution of marriage at the beginning. This leaves absolutely no room for evolution, theistic or organic. . . Third, the doctrine of creation is inseparably bound to the doctrines of the inspiration of Scripture, deity of Christ, and His sinlessness, for if He was not good, then He was not God.

William Bardwell reaches a similar conclusion.

Christ not only taught His disciples creation, and authenticated the Genesis account of creation, but by His words implied that He was the first cause of creation. By His power and authority, together with His claims of Himself, He teaches more than the fact of creation -- that He was the Creator Himself.

The nature of the incarnate Son of God, His work as the efficient agent of the Godhead in bringing all things into existence, His teaching and thus His veracity, demonstrate that teaching concerning the Lord Jesus Christ will suffer if other than the Scriptural view of creation is accepted; or, following the title chosen for this study, proper Christology demands a proper view of creation.

Anthropology. Study of man will naturally involve consideration of the manner of his origin and the length of time man has been on the earth. At this point, evolution says the process was gradual and extended; creation says man appeared mature immediately. In addition, Scripture declares that man when created was "very good" (Gen 1:31) and became worse; evolution suggests that man has been getting better.

Scripture declares the origin of man in simple, clear phrases. "So God created man in His own image, in the image of God created He him; male and female created He them" (Gen 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen 2:7).

The force of these declarations may be stressed, as by Simmons, "The Hebrew word [*bara*'] signifies a direct and immediate creation. Moreover, in Gen. 2:7 we are told God made the body of man out of the dust of the ground, not from the body of some lower form of life" (p 135). Again, by Bancroft, "Attention is called to the use of the Hebrew verb for create (*bara*') in Genesis 1:27, showing the absolute separation of mankind from the animal kingdom" (p 139).

Another quotation makes clear the distinction here.

As to the creation of man, the Bible, when the Hebrew is taken as it is, and is allowed to say what it is trying to say, clearly teaches the direct creation of man through the will and power of God acting immediately, instead of through process of intermediate law or resident forces involving vast ages of time. . . And as to woman, the Bible teaching is so clear that she was created directly by God and from a part of man, that it cannot possibly be reconciled with any sort of evolution" (*ISBE*, p 1048).

Thus, one who accepts what the Word of God says concerning man recognizes that man's body could not have evolved from animal ancestors, that the race was centered in one first man such that when he sinned, the whole race sinned in him. It was designed, not accidental. Scriptural teaching concerning man cannot be correct nor complete without a Scriptural view of creation.

Hamartiology. Closely related to the doctrine of man is the doctrine of sin. The origin of sin and the nature of sin can hardly be understood apart from accepting a literal creation rather than a fictitious evolution.

Jesus said publicly, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Consider also, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions": (Eccl 7:29); "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen 1:31); and, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom 5:12).

From Cambron, "As there is sin in the human race, there must have been a beginning of sin. If there is no beginning of sin, man was created in sin" (p 177).

Options here are clear enough; sin was either eternal or it had a beginning; if it had a beginning, it either is a part of development here (evolution), or is contrary to the established rule (creation perfect and fall introducing imperfection).

Satan was a created being, created perfect. In him sin had its origin. He is soon present to disrupt a perfect creation. His fall, the fall of man, the presence of sin -- these are all related to the doctrine of creation, and these all demand acceptance of creation as over against evolution.

Soteriology. The doctrine of salvation is included in this survey because it is considered that God's one and only plan for man's redemption (Acts 4:12; John 14:6) was not an afterthought with God. It is plainly declared that His redemptive plans were complete prior to creation. "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph 1:4).

In thus declaring that even the outworking of God's redemptive purposes was determined "before the foundation of the world," a time of creation is asserted such that it can also be said that the doctrine of salvation demands creation.

Pneumatology. This doctrine of the person and work of the Holy Spirit has been receiving special attention in recent decades. Note that it too is closely interrelated with the doctrine of creation. The pattern again is Scripture, theologians and conclusions.

For the Scripture regarding creation, consider "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" (Gen 1:2); "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps 33:6); "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Ps 104:30); and, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Scripture also declares that the Holy Spirit is the person of the God-head responsible for Scripture, in such passages as, "Holy men of God spake as they were moved by the Holy Ghost" (II Pet 1:21); "The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam 23:2); "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before" (Acts 1:16).

From Walvoord, "A very definite relation of the Holy Spirit to creation is revealed in Scripture. . .with sufficient detail to include creation as one of the great undertakings of the Spirit of God" (p 36), and also, "In the work of creation itself, then, the Holy Spirit is revealed to have a distinct character of operation. He brings order to creation; He is the giver of life; and shapes creation to achieve its significant purpose of bringing all glory to God" (p 42).

The summation seems obvious: (1) the Holy Spirit had a supervising and organizing work throughout the six days of creation; (2) the Holy Spirit inspired the infallible Scriptures; (3) pneumatology demands creation.

Eschatology. It might seem that the doctrine of future things, or end time events, would not be particularly related to the doctrine of creation. Two areas, however, are pertinent: in regard to the nature of the apostasy and the praise before the throne in heaven.

Note the reference to creation in II Peter 3:3-5. "Knowing this first, that there shall come scoffers, walking after their own lusts, And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of

God the heavens were of old, and the earth standing out of the water and in the water." God says in the last days there will be world-wide claims of uniformitarianism, and that scoffing at the "by faith" belief in the second coming will be based on this uniformitarian view.

A scene in heaven is recorded in Revelation four, and the elders there are saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev 4:11). It seems that the redeemed in heaven will be creationists, not evolutionists nor half-way evolutionists. "Job asked, 'If a man die, shall he live again?' . . . God never made man to die; He created him to live and to have fellowship with Himself" (Cambron, p 252).

Thus, for this area, Scripture indicates that (1) denial of an end is related to denial of a beginning; (2) the certainty of future warnings is based on past works, including creation; (3) in heaven the 24 elders will proclaim the fact and purpose of creation as they sing God's praises; and so (4) truths of the future demand proper belief of creation.

If one departs from the truth concerning the Trinity, other areas of his teaching soon suffer. Similarly, if one begins to depart from the Scriptural position regarding creation, he will begin to depart in other areas -- as this survey has attempted to show, in many other areas. As an example of such a departure Carnell writes, "Since orthodoxy has given up the literal-day theory out of respect for geology, it would certainly forfeit no principle if it gave up the immediate-creation theory out of respect for paleontology" (p 95). That is, he has accepted evolution regarding the origin of the earth, and so there must have been several evolving men rather than special creation of one Adam. Having departed at one point, the next quickly follows.

The position of the Bible-believer seems clear: examine carefully what the Divine Eyewitness testifies and accept His testimony without compromise. There is no alternative.