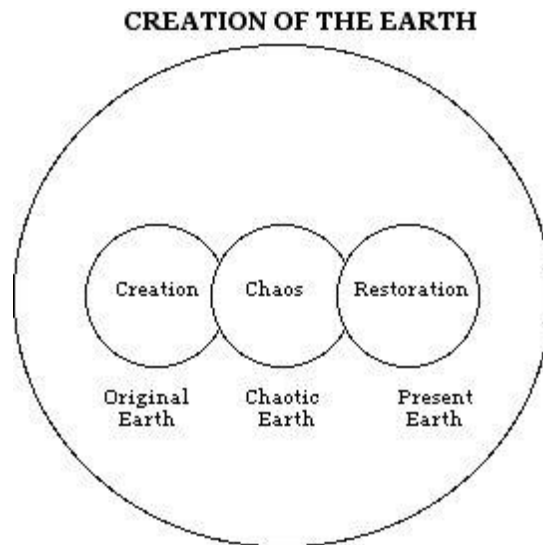


### OT-OV Lesson 3

1. Last week I taught in summary fashion Gen 1:1-2:7 which by way of expanded translation might better read as follows:

Gen 1:1 In eternity past before time the Trinity created out of absolutely nothing the heavens and the earth.

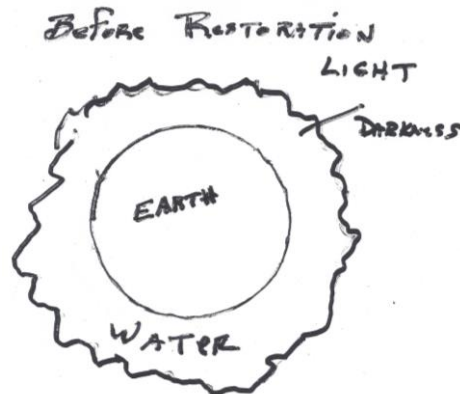
Gen 1:2 The perfect creation remained so until the fall of Satan. After the fall the earth became formless, empty and dark, a darkness totally devoid of heat was over the surface of the raging waters which surrounded the earth. Seeing this chaos the Spirit of God hovered over the waters as a mother hen sits on her eggs providing warmth for incubation.



Gen 1:3 And God said, "Let there be light from no concentrated source," and there was light which uniquely stood alone apart from any light body.

Gen 1:4 God saw that the light was good, and he separated the light from the darkness.

Gen 1:5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning at the very same time - Day One of the Restoration.

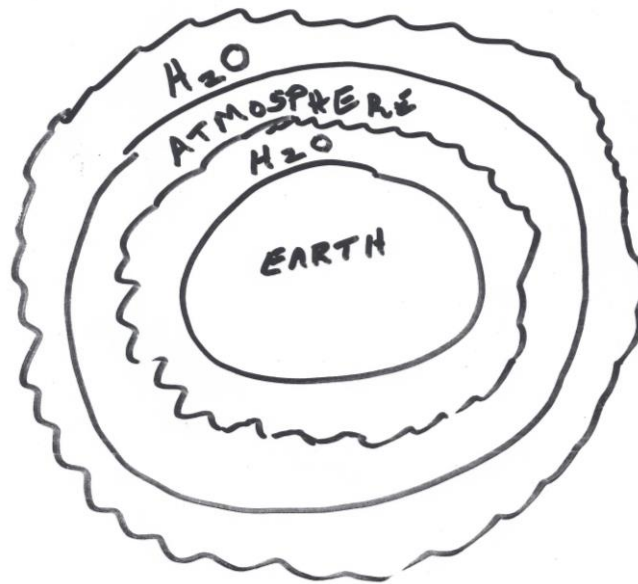


Gen 1:6 And then God said, "Let there be atmosphere between the waters. So now we have water over the earth, atmosphere over this water and even more water above the atmosphere."

Gen 1:7 So God made the expanse and separated the water under the expanse from the water above it. And it was so.

Gen 1:8 God called the expanse "sky." And there was evening, and there was morning at the very same time - Day Two of the Restoration.

THE SECOND DAY  
ATMOSPHERE



Gen 1:9 And then God said, "Let the water under the sky fall to earth, and then let the various land masses rise up and appear." And it was so.

Gen 1:10 God called the dry ground "land," and the gathered waters He called, oceans, seas, rivers, streams, etc. And God saw that it was good.

Gen 1:11 Then God said, "Let the land produce vegetation, so seed-bearing plants and trees appeared on the land; and the flora which came forth bore fruit which had its own seed and thus there were various kinds of flora proliferating on the land." And it was so.

Gen 1:12 The land produced vegetation which was capable of reproducing itself; trees and flora of all kinds appeared. And God saw that it was good.

Gen 1:13 And there was evening, and there was morning at the same time - Day Three of the Restoration.

Gen 1:14 And then God said, "Let there be light bodies in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

Gen 1:15 and let there be stars in the expanse of the sky to give light on the earth." And it was so, for the light earlier created took up residence within the various light bodies.

Gen 1:16 God made two great lights for planet earth--the greater light to govern the day we call the sun and the lesser light to govern the night we call the moon.

Gen 1:17 And then He set them in the expanse of the sky to give light for the earth,

Gen 1:18 the sun to govern the day and the moon to govern the night; the light bodies were designed to separate light from darkness. And God saw that it was good.

Gen 1:19 And there was evening, and there was morning at the very same time - Day Four of the Restoration.

Gen 1:20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."

Gen 1:21 So God created the great creatures of the sea, both mammals and fish according to its kind and every winged bird according to its kind. And God saw that it was good.

Gen 1:22 God blessed them and said, "Be fruitful and increase in number and fill the various water bodies, and let the birds increase on the earth."

Gen 1:23 And there was evening, and there was morning at the very same time -Day Five of the Restoration.

Gen 1:24 And God said, "Let the land produce living creatures according to their kinds: domestic animals and wild animals, each according to its kind." And it was so.

Gen 1:25 God made the wild animals according to their kinds, the domestic animals according to their kind, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Gen 1:26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

Gen 1:27 So God created the soul of man in his own image, in the image of God He created him; male and female He created them.

Gen 1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Gen 1:29 Then God said, "I give you every seed-bearing plant on the earth and every tree that has fruit with seed in it. They will be yours for food.

Gen 1:30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground -- everything that has the breath of life in it--I also give you every green plant for food." And it was so.

Gen 1:31 God saw all that he had made, and it was very good. And there was evening, and there was morning at the very same time - Day Six of The Restoration.

Gen 2:1 The heavens and the earth were completed in all their vast array.

Gen 2:2 By the seventh day God had finished the work having provided all which man needed; so on the seventh day He ceased His Restoration.

Gen 2:3 And God blessed the seventh day and made it holy, because on it He celebrated His creation and restoration.

Gen 2:4 This is the account of the heavens and the earth when they were created. When the LORD God created and restored the earth and the heavens,

Gen 2:5 and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground,

Gen 2:6 but streams came up from the earth and watered the whole surface of the ground -

Gen 2:7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of lives, and man became a living being.

2. God then is the creator of all things. This is called creation by fiat and excludes evolution.

3. In first the creation and later the restoration God brought into being all that fits into his plan for the ages.

4. All the matter necessary for His purpose, He miraculously spoke into existence in preparation for a resolution of the angelic conflict.

4.1 By the sovereign, originative power of God something absolutely new was first brought into being only to be scarred by the angelic fall and then restored.

5. Though creation was a product of all three members of the Trinity, it was God the Holy Spirit and God the Son who are cited as active agents in the restoration process. Gen 1:2 and Joh 1:1-5

Gen 1:2 The perfect creation remained so until the fall of Satan. After the fall the earth became formless, empty and dark, a darkness totally devoid of heat was over the surface of the raging waters which surrounded the earth. Seeing this chaos the Spirit of God hovered over the waters as a mother hen sits on her eggs providing warmth for incubation.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:4 In him was life; and the life was the light of men.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

6. Because of Satan's choice to establish his empire on planet earth God focused His attention and interest upon a tiny little planet called earth and all that was around and below it but with special attention on that which lived upon it.

7. In this phrase "In the beginning God created" is included the completed universe as it was known or might come to be known.

8. Right now most, and that includes many avid agnostics, agree the Big Bang theory is the best guess as to how the universe began. Let's note how similar it is to Creation by Fiat.

9. This is well illustrated in a 1980 article in the *New York Times Magazine* entitled "Have Astronomers Found God?"

"When an astronomer writes about God his colleagues assume he is over the hill or going bonkers. In my case it should be understood from the start that I am an agnostic in religious matters. I am however fascinated by the strange developments going on in astronomy partly because of the religious implications and partly because of the reactions among most astronomers. The essence of this development is that the universe had a sharply defined beginning, i.e., it began at a certain moment in time. Was the creative agent one of the forces of physics or was it as the Old Testament says: "In the Beginning God created the Heaven and the Earth." The essential elements of the result are similar to what we find in the Book of Genesis. The beginning leading to man began suddenly with a great flash and a release of energy.

"Some scientists are unhappy that the world apparently began in this way. Until recently most were more comfortable with the steady state theory of development because it was consistent with evolution and not the Big Bang. Unfortunately the best science says there was a sudden beginning to this grand Universe ... the Big Bang theory began in 1912 at the Lowell Observatory in Flagstaff Arizona where several galaxies were observed to be moving away from planet earth at speeds of millions of miles an hour. The new findings were not reported until 1914 at a scientific meeting and one observer said "the attendees at the paper stood up and cheered." Dr. Edwin Hubbell ... built the theory into a new scenario of all beginning.

"Dr. Albert Einstein at first was appalled because such theorizing did not agree with his mathematics and he rejected the new empiricism. He later however was convinced after meeting with Dr. Hubbell ... Einstein did not like ... the Big Bang theory ... He wrote "this circumstance of an expanding Universe irritates me." ... The theory at least in Einstein's view tended to conform to man's concept of God as Creator and Supreme. Einstein in the end however could not argue with Doctor Hubbell's theory, "it was not" he concluded, "scientifically flawed." This dastardly Big Bang theory caused a few brave astronomers to ask "since we now have a beginning, what came before the beginning?" Some of the bolder asked "who was the prime mover?" Theologians are generally happy with the new theory but most astronomers are very upset. Philip Morrison an astronomer of great note said on BBC "I would like to reject the Big Bang theory but I must accept the facts. As a scientist who has always lived his life by tracing cause and effect and who has lived his life in the power of reason, this story ends like a bad dream. At the end of the nightmare I see several of us scientist climbing the mountain of ignorance and as we reach the last pinnacle even as we claw our way over the last barrier, there I find thousands of grinning theologians who have been sitting there waiting for us for 2000 years."

10. Only the arrogant fail to recognize the hand of God in the beauty and order of the solar system. In the light of all this, a positive man bows before his Creator in awe.

11. The word "beginning" appears in Gen 1:1 and Joh 1:1 in a specialized, absolute sense.

12 According to Scripture neither the creation account nor the restoration account is the first of a series of acts, but rather the creation was a single act by which the whole of creation was initiated and then after the fall of Satan, the imperfect was restored.

13. The beginning is thus separate from that which begins, both preceding and transcending time.

Pro 8:22 The LORD possessed me in the beginning (RESHITH) of his way, before his works of old.

Heb 1:10 And, Thou, Lord, in the beginning (ARCHE) hast laid the foundation of the earth; and the heavens are the works of thine hands:

Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

14. The creation was an immediate act of God, prior to time and transcending time. The restoration process contained an account of time. Time is in this account an "invention" of God which facilitates man's thinking and actions.

15. Creation was an independent act by an independent God who pre-existed His invention we call time.

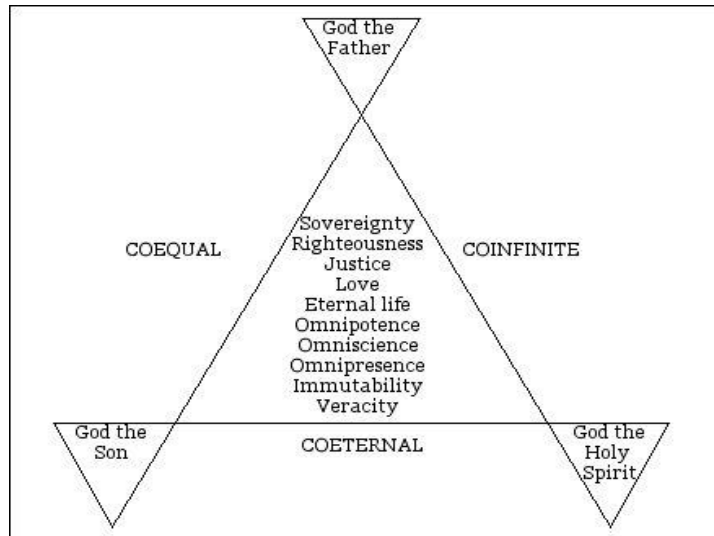
16. Before time, before the beginning of the creative process by which the universe and mankind came into being, God the Father, God the Son and God the Holy Spirit as the Trinity were without beginning or end.

17. Christ as the revealed member of the Trinity is singled out in Scripture for special treatment though the other two members are timeless and limitless; each, like Christ, assuming special functions.

18. Now let's briefly explore this much maligned "theory" called "Creation by Fiat."

19. The work of God in bringing all things into existence is described in Genesis chapter one verse one. Upon this abbreviated description rests much of what we call biblical theology.

20. God the Creator is a personal Trinity, omnipotent, omnipresent, and omniscient.



21. God alone is eternal, and He is imminent (existing or remaining within thus an inherent being) and transcendent, preeminent and supreme with respect to all things.

22. The creation was from nothing; this is what the verb bara communicates. As we noted earlier it is translated "created" in the KJV of Gen 1:1.

23. The idea that the present universe has been developed out of prior materials, though commonly held by many religions and philosophies, begs the question. Sadly enough there are many "Bible believing Christians" who in their desire to accommodate evolution, have adopted such error. Such well-meaning blasphemy has no basis in either Scripture or physical science. This position as it relates to physical science has already been briefly addressed.

24. It is of paramount importance to recognize that Scripture teaches a finished creation, a fall, a failure and a restoration. Let me illustrate with Scripture:

Gen 1:1 In the beginning God created (BARA) the heaven (SHAMAYIM) and the earth (ARETZ).

Gen 1:2 And the earth was (better "became") without form, and void (TOHU); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Isa 45:18 For thus saith the LORD that created (BARA) the heavens (SHAMAYIM); God himself that formed the earth and made it; he hath established it, he created (BARA) it not in vain (TOHU), he formed it to be inhabited: I am the LORD; and there is none else.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Note: The term **sides of the north** is a reference to the dark side of Mount Moriah on planet earth.

Psa 48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on **the sides of the north**, the city of the great King.

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Eze 28:12 "Son of man, take up a lament concerning the king of Tyre and say to him: "This is what the Sovereign LORD says: "You were the model of perfection, full of wisdom and perfect in beauty.

Eze 28:13 You were in Eden, the garden of God; every precious stone adorned you ... Your settings and mountings were made of gold; on the day you were created they were prepared.

Eze 28:14 You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

Eze 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Eze 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

Eze 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

Eze 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.

Eze 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

25. Scripture teaches that after the restoration, there is no evolving in the physical sense especially as it relates to matter.

26. Scientific study of present processes can therefore lead to no understanding whatsoever of the events of the creation, since these events were brought about by divine fiat and thus beyond useful scientific investigation.



27. This teaching of Scripture is supported scientifically by the law of conservation of mass and energy, the first law of thermodynamics, which is one of the most basic and best-proved laws of physics.

28. The law postulates that "neither energy nor mass (except in mass-energy interchanges) is now being either created or destroyed."

29. The universal reservoir of energy (which really includes everything in the physical universe) must therefore date from a punctilious point of creation, just as the Bible declares.

30. There is therefore no valid scientific reason to doubt the accuracy of the events recorded in the scant creation/restoration passages.

31. The restoration events occupied a six-day period. Each act was complete and each was adjudged by God to be "good." The total restoration He called "very good" (Gen 1:31).

Gen 1:31 And God saw everything that he had made, and, behold, it was very (MEOD) good. And the evening and the morning were the sixth day.

32. These created entities may, at the instant of their creation, have had an "appearance of age."

33. This is obvious in the case of Adam and Eve, who were created as mature individuals, therefore it is logical to assume that it was also true in the case of all other objects, both animate and inanimate.

34. The entire universe was established as a functioning whole from the completion of the restoration. So you see neither as a scientist nor a theologian do we know much about creation or restoration.

35. Summary:

35.1 The restoration, according to Scripture, was accomplished as a series of divine acts. They were done in six literal days.

35.2 These acts were highly organized and completely functioning from the beginning, and could very well have been formed with an appearance of age.

35.3 The restoration was completed and finished during a special period in the past, following which God "rested" in the sense that God had done everything good for man.

35.4 Thus there remains no reason why we cannot or should not accept the creation and restoration record of Genesis as a historical, literal and factual account of the specific events which took place just as God declared.

35.5 It may therefore be categorically asserted that the processes of evolution, whether theistic or atheistic, cannot account for the constitution of the universe and its inhabitants.

35.6 Evolution by definition involves a general increase in order and organization, from simple to complex and from lower to higher. Our best present science teaches a sudden creation from some unknown power. Thus it is impossible to attribute the creation of the universe to evolution.

35.7 Let me close our study of creation, chaos and restoration by providing a chart which summarizes the actions of God in the six day restoration process.

35.7 You will notice seven days are listed. On the last day, day seven, God “rested because He had done all that he could for man-thus the Sabbath describing God having finished. It is blasphemous and comical to assume God ever needed to rest.

<b>Day One</b>	Light; Separation of Light from Darkness	<b>Day Four</b>	Celestial Luminaries: Sun, Moon, Stars
<b>Day Two</b>	Atmosphere; Separation of Upper and Lower Waters	<b>Day Five</b>	Air and Sea Creatures
<b>Day Three</b>	Seas and Continents; Vegetation	<b>Day Six</b>	Land Creatures; Mankind
<b>Day Seven</b>		God Ceased His Creative Work	

THE SEVEN DAYS OF  
RESTORATION AND CREATION

End Lesson