

## Introduction

Every culture has some kind of account about the world’s beginning. But the simplest, yet most profound cosmological statement ever recorded is this:



*Genesis 1:1*

*“In the beginning, God created the heavens and the earth.”*

When Was “the Beginning”? Before examining the many differing ideas about the origin of the universe, it is necessary to ask the question: “How do we determine when the beginning actually happened?”

The opinion of modern science is that the universe is between 18 and 20 billion years old. That timing agrees with most of the surviving myths and legends—except the information in the book of beginnings, the book of Genesis.

All of the creation stories other than the Genesis record suggest that there was eternal \_\_\_\_\_ in some form.

Some think that the primeval form was water, while others speak of eternal gods or forces of some kind.

Modern naturalistic science proposes that an unimaginably dense speck (some form of hydrogen-mass-energy) exploded (Big Bang), and the present universe formed from the resulting debris. Since eternal matter sounds too much like mythology to the modern ear, it is generally accepted that the universe is somewhere between 18 and 20 billions of years old.

Even though that age has grown over the decades to satisfy the demands of modern astronomy, all evolutionary and naturalistic science agrees on an ancient universe. The evidence most often cited are the light-years of distance separating the innumerable stars and galaxies.

## Why Is Age Such an Important Question?

Incomprehensible ages make evolution seem possible.

It is impossible to \_\_\_\_\_, but relatively easy to construct the story.

Over billions of years, anything can happen, right?

\_\_\_\_\_!

The Bible clearly teaches a young earth, created by an omnipotent God.

When science becomes the factor by which we approve or filter the information available to us (including the Bible record)—man then becomes the judge, the final arbiter of “truth.”

The key elements of evolution are \_\_\_\_\_ and \_\_\_\_\_—the deaths of enormous numbers of lifeforms that were imperfectly adapted to the environment; and time for a long succession of small mutations that were by accident adaptive, time for the slow accumulation of patterns of favorable mutations.

Time is the \_\_\_\_\_ of the story. Given enough time, the “impossible” then seems possible, and the possible begins to appear probable, and before you know it we’re considering the probable to be virtually certain.

One has only to wait; time itself performs miracles.

This premise is absolutely vital to the concept of the naturalistic explanation of everything.

If, however, the universe is young (\_\_\_\_\_ instead of billions of years old), then the idea of natural processes randomly producing the vast array of complex matter in the universe is unthinkable.

## The Basic Conflict

Ultimately, we are faced with a conflict of process. The first option is creation ex nihilo by fiat within six 24-hour days.

(Ex nihilo is Latin for “out of \_\_\_\_\_,” because God didn’t start with any raw materials at all; He created everything out of nothing. Fiat is the Latin word for “let there be…”—the words God used to \_\_\_\_\_ things into existence.)

The other option is creation over vast ages, using natural forces of random evolutionary development that progress from the simple to the complex. In the one, God brings into existence a cosmos (a universe of \_\_\_\_\_ structure) with functional maturity designed to fulfill His sovereign plan for the ages.

In the other, blind nature orchestrates purely natural processes, allowing them to evolve toward new stages or events or processes that come into existence.

These new events ultimately lead to a dominant life form (\_\_\_\_\_) that can control and direct its own evolution.

## How Can We Know?

The only means of knowing anything about “the beginning” is by \_\_\_\_\_.

God was there. He knows. No human scientist or historian was there when the universe began.

Evolutionary speculations of many varieties have abounded throughout human history, with some having formed the mythological basis of various religions. But they were all obtained either by human imagination or by supernatural deception.

The modern evolutionary story— \_\_\_\_\_—has served as the scientific rationale for the religions of atheism, socialism, humanism, fascism, and even laissez-faire capitalism and imperialism—but it too lacks any factual foundation.

The only way we can truly know anything about creation is for the \_\_\_\_\_—Who was there—to tell us.

## Creation Language of the Bible

The book of Genesis was originally written in the \_\_\_\_\_ language, as was the rest of the Old Testament (with a few passages written in Aramaic).

While it is not necessary to become fluent in Biblical Hebrew, it will be helpful to understand a few key terms used in the creation account, especially in light of the level of debate associated with these terms.

## Three Key Verbs

The Holy Spirit, the breath of God Who has inspired the writing of the Bible (2 Tim. 3:16), used three specific and very different action words to describe and define what God did during the Creation Week.

Understanding the import of these terms will clarify the events of the Creation Week and provide insight into the character of the Creator.

### Bārā'

“In the beginning God created...” The word “created” is translated from the Hebrew word bārā' which means to \_\_\_\_\_, shape, or fashion.

Only God is the subject when this word is used in the Bible.

Bārā' is used two other times in Genesis 1, describing the creation of animals with consciousness of life (v. 21) and the creation of mankind (v. 27).

### 'Asah

“Thus God made...” (Gen. 1:7). The word “made” is the Hebrew 'asah and means to do, \_\_\_\_\_, accomplish, make, organize, structure, etc.

It is used throughout the creation account, beginning in Genesis 1:7 (Gen. 1:11, 12, 16, 25, 26, 31; 2:2, 3, 4).

While ‘asah is sometimes used interchangeably with bārā’ in Genesis 1, it is not used exclusively of God’s creative activity.

It is used on Day Two, Day Three, and Day Four of the Creation Week (Gen. 1:7, 11, 16).

## Yatsar

In the Genesis 2 summary of creation that particularly speaks of the personal involvement of the Creator with \_\_\_\_\_ (see Genesis 5:1)—the word used for this rendering of creation is the Hebrew word yatsar, which means to form, fashion, shape, or \_\_\_\_\_.

It is used only three times in the book of Genesis and only in chapter 2.

Of man:



*Genesis 2:7-8*

*“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 being. The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.”*

Of animals:



*Genesis 2:19*

*“Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.”*

Only God can actually “create” something that did not \_\_\_\_\_ before. We often say that we have “created” something—a sculpture, a painting, a song, a book.

But in reality, we have only reorganized and reshaped either matter or information that was already in existence.

## Three Key Nouns

The triune nature of the Creator is an important parallel to the triune nature of the universe.

The elemental structure of the universe is given to us in the initial creation verse.

Three key nouns are used throughout the Old Testament and provide insight into the triune makeup of our universe: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

## Bereshith

“In the beginning . . .” Nothing can be clearer than this phrase opening the pages of the Bible.

Before this “beginning,” there was \_\_\_\_\_ in existence apart from the One Who caused all things to exist.

Time, space, and matter first came into being here. God was the First Cause of all things.

The Hebrew word is bereshith. It means beginning, first, best, or chief in time, place, order, or rank (i.e., \_\_\_\_\_ came into existence).

## Shamayim

The word “heavens” is from an unused Hebrew singular noun (shaw-meh’) and is the plural form (shameh + the im ending) from that unused root.

It carries the basic meaning “to be lofty” (i.e., \_\_\_\_\_ came into existence). That plural form (shamayim) is used some 420 times in the Old Testament.

The “heavens” in this verse are not the same “heavens” created on Day Four. God doesn’t mix up the order of creation. This reference in 1:1 indicates what we would understand as space, in the sense of space-matter-time.

God began with a broad stroke of creation, creating (bārā’) from \_\_\_\_\_ the basic components of the universe as the building blocks for the rest of His creative activities.

## Eretz

God also created the earth on Day One.

The Hebrew word is eretz and can mean “dirt” or “dust” or a territory on earth, as in the “land of Israel” —or even “Earth” as the planet. Eretz is from an unused Hebrew root probably meaning to be firm (i.e., \_\_\_\_\_ came into existence).

In Genesis 1:1, eretz refers to the material of the universe that would be organized into the fully developed world on the subsequent days of creation.

This is essentially the “\_\_\_\_\_” of creation. When it was created, the earth was formless (shapeless) and empty; enmeshed in a watery matrix, all of which was enclosed in dark heavens.

Once this space-matter-time triune relationship was created, “making” could begin.

Understanding these three verbs and these three nouns gives us crucial insight into “the beginning.”



### *Genesis 1:1-2*

*In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.*

## Day 1: Construction of the Universe Begins

The first Hebrew word in Genesis 1:2 is the Hebrew waw.

Every verse in Genesis 1 (except 1:1) begins with waw, indicating a \_\_\_\_\_ of events or stages in the creation of the world.

Typically, waw is translated “and” or “then.” The consistent use of waw is a powerful linguistic evidence that chapter 1 is a sequential record of what God did, step by step, day by day.

Obviously, when the universe began, no \_\_\_\_\_ intelligence was there. It’s interesting to note that in God’s own argument for His sovereignty over humanity, He challenged the ancient man Job with several rhetorical questions, including this one.



### *Job 38:4-7*

*“Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, Who set its measurements? Since you know. Or who stretched the line on it? On what were its bases sunk? Or who laid its cornerstone, When the morning stars sang together And all the sons of God shouted for joy?”*

## The Universe Is Energized

Once God created the heavens and the earth, His next step was to start the \_\_\_\_\_ that make the universe function—energy, gravity, etc. He did this through the third Person of the Trinity, the Holy Spirit.

The work of the Holy Spirit in creation on Day One was to energize the earth in order to prepare it for the rest of the creation events.

The text states that the Spirit was “\_\_\_\_\_,” moving over the presence of the waters.

This word (Hebrew rachaph) is used only two other times in the Old Testament (Jer. 23:9; Deut. 32:11) and can easily be understood as “vibrating” or “fluttering.”

Whatever was being done involved the very personal touch of the omnipotent and omniscient Creator. Everything was prepared now for God to begin creating the various components of the world.

God, the Source of all \_\_\_\_\_, powered up the earth's raw materials and began to fashion the beautiful world in which He would place His special creation.

## God Prepares the Cosmos for Habitation

Genesis 1:1-2 contains only the first part of Day One in creation.

But what God did in those two verses was \_\_\_\_\_ to the rest of His creative activities.



### *Genesis 1:3-5*

*“Then God said, ‘Let there be light’; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day.”*

## The Light Shines in the Darkness

It has already been noted that creation involved all three members of the Godhead.

In verse 3 is the first instance of God speaking. The Logos (the \_\_\_\_\_) of God, the second Person of the Godhead—the One Whom we identify as Jesus the Christ (John 1:1-14; Col. 1:16-17; Heb. 1:1-3)—participates in and begins to call into existence the particular details of the world.

The \_\_\_\_\_ is the Source of all things (v. 1).

The \_\_\_\_\_ is the Energizer of all things (v. 2).

And the \_\_\_\_\_ is the Revealer of all things (v. 3).

The Father planned the work of creation; the Son did the work (“all things were made by Him”—John 1:3), and the Spirit energized it (“the Spirit of God moved”).

The triune God created and now sustains our tri-universe!

Thus, the Word of God—Who is also the \_\_\_\_\_ of the world—revealed light for the first time.

Once light appeared in the world, darkness was immediately dispelled. However, the Bible states that God separated the light from the darkness.

This most likely indicates that the earth on Day One was in the shape of a \_\_\_\_\_ as we know it today.

The words that follow confirm this fact, for God concludes Day One with "...the evening and the morning were the first day."

A definite system of \_\_\_\_\_ had been developed, a dark-light cycle, which man observes today in the rotation of the earth, allowing light during the "morning" and darkness during the "evening."

It is worth noting that at the very "beginning," God used a specific linguistic structure to define what He was doing.

There was a light portion, which God named "day," and a dark portion, which God named "night."

This sequence of evening and morning was specifically called "the first day" (Gen. 1:5).

That same linguistic formula is repeated throughout the following sequence of night-day cycles, emphasizing the time-motion \_\_\_\_\_ of the process.

One of the greater mysteries of our planet is its steady \_\_\_\_\_.

It is so dependable that we simply expect the sun to rise in the morning and to set at night. Little thought is given to the forces involved, and especially how such phenomena came into being.

Long before scientists discovered that earth was a sphere set in the apparent nothingness of \_\_\_\_\_, we were given such information by Bible writers centuries ago.



*"It is He Who sits above the circle of the earth." Isaiah. 40:22*

*"He stretches out the north over empty space and hangs the earth on nothing."  
Job 26:7*

*"When He established the heavens, I was there, when He inscribed a circle on the face of the deep." Proverbs 8:27*

It was during that first day that the triune Godhead \_\_\_\_\_ the watery "stuff" He had created into a circle. That shape (probably a ball or spheroid) was energized by the Holy Spirit and then set in a rotational motion.

That rotation became visible when the light was inserted into the heavens and onto the earth.

Until that moment, everything had been in darkness.

“It Was Good.” This simple commentary was repeated throughout the Creation Week about what God fashioned during each night-day cycle.

Day One can be \_\_\_\_\_ as follows:

The “beginning” (time) was created.

The “heavens” (space) were created.

The “earth” (matter) was created.

The “light” (light energy) was inserted into the heavens and onto the earth.

The “north and the south” were created (rotation and magnetic field).

The “division” of the dark and the light was established (night-day cycle).

And the entire structure of the initial cosmos was “good.”

### Space-Matter-Time and the Nature of God

As would be expected in any product by an intelligent being, the product (in this case the universe itself) would give insight into the \_\_\_\_\_ of its Creator.

The character, personality, and intelligence of the artist/designer will be expressed in his work—whether sculpture, painting, music, book, poetry, software, etc..

The same is true of the universe.



*Psalm 19:1-4a*

*1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard. 4 Their line has gone out through all the earth, And their utterances to the end of the world.*



*Romans 1:20*

*20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

According to the Bible, God imprinted something about Himself in creation, so that humanity would be able to see enough about God's power and divinity that no one could claim ignorance of the \_\_\_\_\_ of a Creator-God.

Those who insist on ignoring that information (in the creation itself) are said to be "without excuse."

## Day 2: The Beginning of the Earth (vv. 6-8)

Once the initial universe is created by the will and purpose of God (Rev. 4:11), the triune Godhead now "makes" and "shapes" the earth (eretz) and the heavens (shamayim) into an organized, functioning cosmos in preparation for the \_\_\_\_\_ that would be created on Days Five and Six.

The crowning feature of God's creation (man) would be charged with the responsibility of caring for the creation. The Bible presents the creation of the universe (Day One) as recent as \_\_\_\_\_ years ago, and the intentional shaping of the earth occurs 24 hours after that initial creation event.



*Genesis 1:6-8*

*6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.*

## The Firmament

Day Two of creation involved the making of the firmament and the dividing of the waters. Some form of expanse was positioned between the watery matrix of Day One, with the result that \_\_\_\_ major sets of waters were developed; one set was positioned above a second set below.

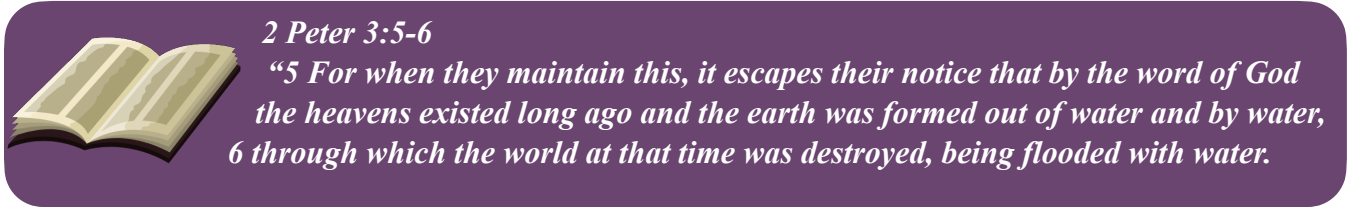
The British translators' choice of "\_\_\_\_\_" comes from the Hebrew raqiya and is usually translated "expanse" in more recent Bible versions.

The Hebrew term clearly means an "extended surface" or a "thin, stretched-out space." This raqiya is inserted in the waters, causing them to be divided. Some of these waters were to be situated above the "expanse," and the remainder were to stay below.

Peter speaks of "the earth standing out of water and in the water" (2 Pet. 3:5), and the prophet Isaiah tells us that God, from above the circle of the earth, "stretches out the heavens like a curtain, and spreads them out like a tent to dwell in" (Isa. 40:22).

Even though we can read these three verses in a matter of seconds, what was accomplished on that second day was \_\_\_\_\_ enough for God to take a full workday to do it.

Millennia later, the Holy Spirit inspired Peter to record that “the world at that time” was totally destroyed, which would have included the “waters above.”



Whatever particular physical properties may have been described by the information that God provides about the second day, it is clear that the upper waters would have been invisible to earth inhabitants.

The sun, moon, and stars would later become time references that would necessitate visibility from earth’s surface.

Those waters that remained below would eventually become seas on the earth’s surface. In between, in the raqiya, all the elements necessary to sustain the “\_\_\_\_\_” would be formed and maintained.

What kind of water would God have placed above this expanse?

Whatever it was, it would not have consisted of clouds or mist or fog; these all have droplets of water that obscure light. Nor could it have been some form of ice band in the upper reaches of the earth’s “heaven,” since such a barrier would either obscure the sun or be melted by it.

In addition, there is an implication that the hydrological \_\_\_\_\_ as we know it today (precipitation, evaporation, precipitation) was not functioning then, but some sort of mist system watered the ground (Gen. 2:5-6).

IF those Biblical hints are taken at face value, THEN the most likely explanation seems to be a \_\_\_\_\_ band of waters surrounding the earth’s atmosphere.

A blanket of water vapor in the ionosphere, for instance, would be quite invisible and not obstruct the light of the heavenly bodies. There is no doubt that the earth was very different in the past—even \_\_\_\_\_ hospitable to life than now.

The fossil record provides evidence of a vastly different climate and ecological distribution than we observe today.

Evidence indicates that the total biomass in the past (the total of all the carbon-based systems) was nearly \_\_\_\_\_ times greater than we can account for today.

Oil, natural gas, and coal accumulations are enormous, indicating deposits of plant material crushed together in seams spanning hundreds of miles.

Fossil graveyards reveal massive \_\_\_\_\_ of living creatures (many millions of bones), AND many of those fossils of plants and animals are much, much \_\_\_\_\_ than their comparative specimens today—ferns, trees, squids, sharks, cockroaches, dragonflies, alligators, dinosaurs, sloths, etc.

The list is both amazing and a bit frightening.

## The Third Day: Dry Land and Its Produce

The evening-morning cycle continued to work and the “making” of the Third Day begins.



### *Genesis 1:9-10*

*9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. 8 God called the expanse heaven. And there was evening and there was morning, a second day.*

The creative work of God on the third day began with \_\_\_\_\_ processes acting on the rotating sphere that had been set in motion on the first day, and on the separate body of waters established on the second day.

Now, on the third day, the \_\_\_\_\_ begins to take shape, but first God causes the massive amount of the lower waters to coalesce into structured water resource systems. No longer could the water wash over the entire land mass.

In Proverbs, a personification of \_\_\_\_\_ is pictured watching in delight as God creates this boundary between water and land.



### *Proverbs 8:27-29*

*27 “When He established the heavens, [Day Two] I [Wisdom personified] was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 [Day Three] When He set for the sea its boundary So that the water would not transgress His command, When He marked out the foundations of the earth....*

And in a conversation with \_\_\_\_\_, God Himself referenced the creative work He did on Day Three.



### *Job 38:8-11*

*8 “Or who enclosed the sea with doors When, bursting forth, it went out from the womb; 9 When I made a cloud its garment And thick darkness its swaddling band, 10 And I placed boundaries on it And set a bolt and doors, 11 And I said, ‘Thus far you shall come, but no farther; And here shall your proud waves stop’?*

## Vegetation Appears on Land



### *Genesis 1:11-13*

*11 Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. 12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.*

The Bible teaches that all of \_\_\_\_\_ science began on Day Three.

The narrative language of the third day uses specific Hebrew terms. After the water was gathered together and the dry land appeared, the earth was told (ordered by the Creator) to “bring forth!”

Many of the modern translations use such terms as “\_\_\_\_\_” or “produce” when translating the Hebrew phrase.

The Bible specifically designates all of these earth products as food for the living creatures that were later to populate the planet (Gen. 1:30).

The text records how earth responded—it produced a three-fold category of vegetation.

\_\_\_\_\_—essentially all ground-covering vegetation.

\_\_\_\_\_—this would apply to all bushes and shrubs.

\_\_\_\_\_—all large woody plants.

## “After Its Kind”

God introduces a repetitive phrase on Day Three that is used \_\_\_\_\_ times in the first chapter alone, an additional seven times speaking of the animals at the time of Noah’s Flood, and another 13 times in Leviticus and Deuteronomy defining the specific types of animals suitable for sacrifices and for eating.

All of the plants of the third day were to have seed imbedded within the very nature of the plant itself, and all of the subsequent yielding of that seed (\_\_\_\_\_) was to be “according to its kind.”

Everything we know about the biology of plants verifies this simple statement.

The biological structure and nature of any given earth produce is contained within the cellular information of that specific plant.

That very complex internal information assures us that an apple tree will not produce oranges, and that a rose will never become a dandelion.

There is absolutely no proof of a common \_\_\_\_\_ to all living things.

There is no indication that a fish can become a duck or that algae can become a cow—none.

\_\_\_\_\_ is irrelevant.

The informational changes are so vast, that no amount of random mutations could ever innovate those huge structural changes to the cellular data. What is absolutely certain is that every plant and every animal has its own \_\_\_\_\_, which can only direct the reproduction of the same “kind.”

This common knowledge is even drawn upon in the New Testament to make a spiritual point.



*Luke 6:44*

*44 For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.*

### The Fourth Day: God's Timepieces (vv. 14-19)

Now that the planet has been properly prepared, the earth is ready for its \_\_\_\_\_. The space-matter-time universe has been created.

The shield of waters has been put in place somewhere above the “heavens,” and the earth itself has been developed with seas and lands and food for the living creatures that God has planned for the coming days. Although there is light that streams into the creation, and the dark is divided from the light in an evening and morning cycle, there is no way for the future inhabitants to understand the successive passage of time.

Thus, there must be a \_\_\_\_\_ system.



*Genesis 1:14-19*

*14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; 15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. 17 God placed them in the expanse of the heavens to give light on the earth, 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. 19 There was evening and there was morning, a fourth day.*

There is a play on words in the Hebrew text that we can't see in English when God describes the reason for creating the sun, moon, and stars.

The word translated "lights" is ma'owr.  
The second term is 'owr.

Obviously, the terms are related, but they do have a significantly different application.

Ma'owr is used to represent the light \_\_\_\_\_, or light bearers.

'Owr defines the essence of light itself—light energy, we might say, or perhaps, visible light. The "light holders" of Day Four are the "luminaries" (ma'owr) that carry or give off the light ('owr) that we see.

The Lord specifically said of the sun and the moon that they were "to give light on the earth." God "made" these light holders (as distinct from "created").

Apparently, God \_\_\_\_\_ the light of Day One into several different kinds of luminaries (see 1 Cor. 15:41) and gave them the responsibility to rule the day and the night—and to set up a recognizable and reliable time-marking system for "signs and seasons, and for days and years."

### "For Signs"

When describing the purpose for these luminaries, God declares that they are to be for "signs." The English word is sometimes used for a miraculous event or sequence of events that \_\_\_\_\_ a coming event. However, the Hebrew word ('owth) is not normally used that way.

The purpose of the lights in the heavens were to identify, to mark the passage of \_\_\_\_\_.

They were never intended to be some sort of \_\_\_\_\_ signposts.

These great lights in the heavens were to serve as markers of the passage of time. This point is borne out by the wording that follows.

### "For Seasons, for Days and Years"

In addition to their role as markers for the passage of time, these lights were also to serve for "seasons." Again, the word choice is significant. The Hebrew term is mow'ed and specifies an "appointed" time.



*Psalm 104:19*

*19 He appointed the moon for seasons; the sun knows its going down."*

With every passing day, every passing month, each turn of the seasons, each new year, God's luminaries mark off time with perfect \_\_\_\_\_.

## “He Made the Stars Also”

The Bible reveals that there are enormous numbers of stars (Heb. 11:12), that they are all \_\_\_\_\_ by their Creator (Psa. 147:4) and that they are part of the signs of the heavens (Gen. 1:14-16).

They are not just haphazardly or randomly scattered throughout space. Modern astronomy has allowed us a glimpse into the awe-inspiring vistas of the universe. Everywhere we explore, more and more is revealed in space.

The billions of stars in each of the billions of galaxies can only be expressed as “\_\_\_\_\_.”

When God gave His promise to Abraham about the uncounted nations that would come from him, God said that the stars of the heavens and the sand of the seashore were comparable illustrations (Gen. 22:17).

Studies have been conducted to calculate the number of grains of sand potentially on the earth (average size of sand grains multiplied by the average number of grains in a cubic meter of sand times the cubic thickness of the earth’s crust)—and the numbers are fairly close to the calculated numbers of the stars!

God wasn’t just using \_\_\_\_\_; He was speaking as the One Who created both the sand



*Psalm 33:6*

*6 By the word of the Lord the heavens were made,  
And by the breath of His mouth all their host.*

and the stars.



*Psalm 19:1-4a*

*1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard. 4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.*

Designed into the vast heavens is the “speech” and “knowledge” of the Creator.

Written like a huge signature across the stellar universe is a language that speaks clearly to every human being over all time and in all cultures—

“There is \_\_\_\_\_!”

The Apostle Paul, perhaps the best educated intellectual of the New Testament writers, stunned the sophisticated scholars and world leaders of his day by noting the following in Romans chapter one.



*Romans 1:20*

*20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

### The Fifth Day: Creatures of the Sea and Sky

The fifth day of the Creation Week introduces \_\_\_\_\_.

Day Three brought into existence the food of earth—the reproducing plants that were to be the source of nourishment for all living things.



*Genesis 1:20-23*

*20 Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. 22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 23 There was evening and there was morning, a fifth day.*

They are “alive” in one sense, but not in the same way that the creatures of Days Five and Six are alive.

The active verb in this passage is *bārā’* or “create.” As previously discussed, life is much greater than merely a collection of complex molecules.

Up until this moment in time, God had been organizing and structuring “the heavens and the earth” so that the entire cosmos would be sufficient to \_\_\_\_\_ the life that He would “create” on Day Five and Day Six.

As a reminder, the text of Genesis 1 uses the verb *bārā’* only on Day One, Day Five, and Day Six. Days Two, Three, and Four are days of organizing and structuring, along with the specialized “sprouting” of the land on Day Three.

## The Creatures of the Sea—Designed to Swim

Much of what we call “life” lives in the oceans, lakes, and rivers of our planet.

Because the oceans cover over 70 percent of earth’s surface, the habitable volume of water for sea life is nearly \_\_\_\_\_ times more than the area that is available for land animals.

There are approximately 30,000 different species of land animals. That’s about the same number as the diverse species of fish.

BUT when you add in the rest of the various water-based living things, the number jumps to well over \_\_\_\_\_.

God was not using hyperbole when He said:



*Genesis 1:20*

*“Let the waters abound with an abundance of living creatures”*

## Sea Monsters

In Genesis 1:21, the King James Version of the Bible translates the Hebrew word tanniym with the English word “whales.”

That leaves an unfortunate misunderstanding in the reader’s mind, since the word is elsewhere translated “\_\_\_\_\_” or “serpent” or “monster,” as it should be.

The fossil record has some rather startling bones of huge marine \_\_\_\_\_, most of which appear to be extinct. Those fossils could have been the dead ancestors of the living leviathan that God Himself describes to Job during the discourse between God and Job recorded in chapters 38 through 41.

It’s remarkable that every culture, from just about every recorded time era, has stories about sea monsters. As recently as 1934, several newspapers recorded the finding of a 30-foot-long sea monster washed up on the beach south of Henry Island in British Columbia.

A Japanese sea trawler caught a long-dead sea creature in its nets off the coast of New Zealand in 1974. It looked suspiciously like a plesiosaur, although it was too decayed to make any kind of a positive identification.

And surely the speculation about creatures like the Loch Ness Monster have not escaped notice. While these stories do not prove the existence of sea monsters, there are similarities that run through many of these accounts in history that match elements of the mighty creatures God described to

\_\_\_\_\_.

## Creatures of the Sky—Designed to Fly

All of us have marveled at the \_\_\_\_\_ of our world.

Some are exquisite in brilliant color; some sing so wonderfully that our hearts leap with joy; others swarm and dance in the air like the most graceful of dancers.

Every child has wished for the freedom of a bird’s flight—soaring hither and yon with apparent ease and little thought for the specks of life far below. The lure of flight has driven many to experiment with it—from the pathetic Icarus of Greek mythology to the success of the Wright brothers in the 1800’s.

Yet all of our humanly engineered aircraft fail miserably to mimic the efficient and graceful design of the tiniest bird.

God’s designs for flight are matchless!

The 200,000 species of water creatures plus the nearly \_\_\_\_\_ species of birds make Day Five a really busy day.

From the soaring birds and scary pterodactyls to the sea monster, to the sea cucumber—the design, purpose, complex construction, environmental fit, awesome beauty, and instant camouflage of these creatures all display and demonstrate the majestic wonder of God’s fifth day of creation.

## The Sixth Day: Creatures of the Land (vv.



*Genesis 1:24-25*

*24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.  
25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.*

### Cattle

The term “cattle” (Hebrew behemah) is used by the Creator and later by Moses to describe the \_\_\_\_\_ that mankind has generally domesticated or raised agriculturally for food.

Most of the 189 times the term appears in the Hebrew text, the context is referencing food or sacrificial laws (Exodus through Deuteronomy).

Obviously, the reference to food was made only after permission was given to \_\_\_\_\_ to eat animal flesh (Gen. 9:3).

## Creeping Things

Here is a second broad term used by the Creator to designate a category of animals that is different from “cattle.” The Hebrew word is *remes*, and is used mostly in the creation record, the account of the global Flood, and the dietary laws. Twice the word appears in the Psalms, and once in a prophetic passage.

All of the occasions appear to speak of \_\_\_\_\_ animals that “slink” or “glide” in the more inaccessible parts of the earth.

“Creeping things” and “beasts of the earth” are broad summaries of animal life that would not normally be part of a domesticated household.

## Beasts of the Earth

This final category obviously includes everything that is not “cattle” or “creeping thing.”

That phrase appears 24 times in the Old Testament. Most of the places where the phrase appears outside of the creation passage, it is used to describe beasts eating other animals—and in some cases, men.

These are what we would consider “wild animals,” and after the Fall many of them became \_\_\_\_\_.

## “After Its Kind”

All living creatures, from the simplest plant to the most complex form of animal life, were limited to reproducing “after its kind.”

This emphasis is repeated on Day Three to the “sprouts” of earth, and on Day Five and Day Six to all of the living creatures.

Everything was to “fill the earth” and be fruitful—but only “after its kind.” The design implications are vital to understand, for they are both limiting and also designed for the propagation of life.

Each creature can \_\_\_\_\_ reproduce “after its kind.”

Yet marvelously designed within each “kind” is the power to adapt quickly to environmental changes that will permit the “kind” to propagate itself over time in a changing habitat.

## Man: Made in the Image of God



*Genesis 1:26-28*

*26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."*

*27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."*

When the Creator came to the time on Day Six when He determined to "make" man, He made only \_\_\_\_\_ male and \_\_\_\_\_ female.

All of the other living creatures in the air, in the water, on and under the earth, were made at least in hundreds of pairs, if not thousands or millions. They were "abundant" and "filled" the air and sea and land. Not so with Adam and Eve.

Theologians and students of Scripture have been pondering this passage ever since it was recorded.

Just what is it that God "created" in His own "image"? Just what is God's image?

There are a number of hints in the Bible, but not enough to be dogmatically certain that we understand it all; some things remain \_\_\_\_\_ with God (Deut. 29:29).

In the simplest terms, being made in the "image" or "likeness" of God means that we were made to \_\_\_\_\_ God.

Adam was a man of flesh and blood, while Scripture says that "God is spirit" (John 4:24) and therefore exists without a body. However, Adam's body did mirror the life of God insofar as it was created in perfect health and was not subject to death.

The image of God (Latin, \_\_\_\_\_) refers to the immaterial part of humanity.

It sets human beings apart from the animal world, fits them for the dominion God intended them to have over the earth (Gen. 1:28), and enables them to \_\_\_\_\_ with their Maker. It is a mental, spiritual/moral, and social likeness. Mentally, humanity was created \_\_\_\_\_ and volitional.

In other words, human beings can reason and \_\_\_\_\_. This is a reflection of God's intellect and freedom.

Anytime someone invents a machine, writes a book, paints a landscape, enjoys a symphony, calculates a sum, or names a pet, they are proclaiming the fact that we are made in God's image.

Spiritually/morally, humanity was created in righteousness and perfect \_\_\_\_\_, a reflection of God's holiness.

God saw all He had made (humanity included) and called it "very good" (Gen. 1:31).

Even after the Fall, our conscience is a vestige of that original state.

Whenever someone writes a law designed to uphold right conduct, recoils from evil, praises good behavior, or feels guilty, he or she is confirming the fact that we are \_\_\_\_\_, moral beings made in God's own image.

Socially, humanity was created for \_\_\_\_\_.

This reflects God's triune nature and His love amongst the three Persons of the Godhead.

In Eden, humanity's primary relationship was with God (Gen. 3:8 implies fellowship with God), and secondarily with each other (God made the first woman because "it is not good for the man to be alone," Gen. 1:28).

What God did for Adam and Eve that made them in His image, He did not do for the rest of creation. None of the sea, air, or land creatures can fellowship with the Creator—only man.

Mankind alone is afforded the opportunity to be \_\_\_\_\_ and reconciled to the great Creator. Part of being made in God's image is the fact that Adam and Eve had the capacity to make free choices.

Although they were given a righteous nature, Adam and Eve made an evil choice to rebel against their Creator.

In so doing, they \_\_\_\_\_ the image of God within themselves, and passed that damaged likeness on to all their descendants (Rom. 5:12).

Today, we still bear the image of God (James 3:9), but we also bear the scars of sin.

Mentally, spiritually/morally, socially, and even physically, we show the \_\_\_\_\_ of sin.

The good news is that when God redeems an individual, He begins to \_\_\_\_\_ the original image of God, creating a "...new self, which in the likeness of God has been created in righteousness and holiness of the truth." (Eph. 4:24).

That redemption from the sin that separates us from God is only available by God's grace through faith in Jesus Christ as our Savior (Eph. 2:8-9).

Through Christ, we are made new creations in the likeness of God (2 Cor. 5:17).

## God's Clear Mandate



*Genesis 1:28-30*

*28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.*

God had just finished all His creation, ending with His \_\_\_\_\_, the very first man and woman.

He told them to be fruitful and multiply (Gen. 1:28).

The world was now fully created with days and nights, seasons and years, plants and animals, and Adam and Eve; and God set in motion His plan to fill the world He had created with people (Isa. 45:18).

The world was Adam and Eve's inheritance to fill, and it was God's \_\_\_\_\_ for Adam and Eve to have children and work the earth.

Commentator Matthew Henry wrote that God blessed the first couple with "a numerous lasting family, to enjoy this inheritance . . . in virtue of which their posterity should extend to the utmost corners of the earth and continue to the utmost period of time."

Simply stated, God desired for Adam and Eve to have many children, and for their children to have many children.

But fruitfulness also denotes much more. God didn't intend Adam and Eve to have children just to have children.



*Genesis 1:28*

*...fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.*

He clearly gave them a \_\_\_\_\_ and desired result—to

God's first assignment for this pioneering couple was actually a divine blessing—to "\_\_\_\_\_ the earth and subdue it."

As heads of the human race, Adam and Eve were sanctioned by God to reproduce and inhabit the earth with children.

Later, after the flood, Noah and his family (the subsequent heads of the human race) were given the



*“be fruitful and increase in number and fill the earth.”*  
*Genesis 9:1*

same blessing by God to:

Not only did God bless Adam and Eve with the responsibility to fill the earth, but also to \_\_\_\_\_ the earth and subdue it.

In the original Hebrew, the word translated “subdue” means “to make subordinate, dependent, or subservient.”

The idea of subduing the earth involves actively ruling over it with physical force or effort, not to destroy it but to \_\_\_\_\_ it, making the land productive and life-sustaining.

The Lord created everything for us, but He handed us the job of keeping it under control. He desired that we work to prevent chaotic conditions from spoiling the earth and rendering it useless.

Adam and Eve were to use God’s creation to provide for themselves and to serve the Lord.

Along with the privilege, God gave them the responsibility of \_\_\_\_\_: “Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.” (Gen. 2:15)

When the Lord told Adam and Eve to fill the earth and subdue it, He was showing humanity one of the primary reasons we were created—to be God’s \_\_\_\_\_ throughout the world and to rule over all things in His name (Psa. 8:6; 115:16).

We were fashioned in God’s image so that we could represent Him on the earth. And we were made like Him so that we could be in \_\_\_\_\_ with Him.

From the beginning, God desired to bless us with His magnificent creation, and He enjoyed living in close fellowship with us.

## God’s Summary Evaluation



*Genesis 1:31*  
*31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*

God calls creation “very good,” and closes “the sixth day” (1:31).

Now we have the culmination of Creation Week.

This time, God doesn't merely call His creation "good," but in this seventh such declaration, it is augmented as "\_\_\_\_\_ good."

The repetition of God's comment is worth noting. Five of the six working days of the creation week are pronounced "good" by the Creator.

It is the same Hebrew word each time, and means just what is expected—good, pleasant, agreeable, excellent, of benefit, etc.

There is nothing very unusual about the word, except that it is repeated so often and that it is God Who uses the term.

Given that the Creator is the One using the term, a careful application of the text would have to consider the character of the Evaluator—gaining understanding of His attributes—before rendering an opinion of the meaning of the term "good" as it applies to creation.

For example, God is \_\_\_\_\_ (Ex. 15:11), omniscient (Psa. 104:24), and love (1 John 4:8, 16).

All those attributes contribute to an understanding of His goodness.

### God's Flawless "Good"

Whatever God said was good would have to be in \_\_\_\_\_ with His divine nature.

Since God is holy, He cannot deceive us about the order of the Creation Week.

Since God is omniscient, He would not guess or use trial-and-error methodology. God would not experiment. Since He knows all, He simply does what is best.

God would not produce inferior things. He can do only holy acts. He cannot create, make, or shape non-functional processes.

In contrast, atheistic evolution requires both experimentation with creation and the creation of inferior forms. In evolution, there is no permanent "good."

Evolutionary naturalism requires the use of processes and the sanction of that which is the opposite of God's nature.

All of this requires that we who read the text of Genesis 1 understand "good" to mean "flawless \_\_\_\_\_."

## God's "Good" Could Not Include Sin

Since God is holy, there could be no sin, which is contrary to and in rebellion against the holiness of God.

For the holy, omniscient, omnipotent, loving Creator to conclude that everything He had created and made was "very good," there could be nothing in that completed creation that was not functioning flawlessly or that was in conscious \_\_\_\_\_ against the immutable nature of the Creator.

## God's "Good" Could Not Include Death

God is \_\_\_\_\_ (John 14:6).

Everything that is revealed about God centers on His eternal Being.

The most personal name that God reveals is the Yahweh—the "I am"—the One Who exists by the right and nature of Who He is.

The book of the Revelation of Jesus Christ opens with a "loud voice, as of a trumpet, saying, 'I am the Alpha and the Omega, the First and the Last'" (Rev. 1:10-11).

There can be no mistake. God \_\_\_\_\_ Life.

There is absolutely no indication anywhere in the Scriptures that the living God created death.

Nothing in the Bible suggests that death was a part of the "good" creation that God made in His work week of six days.

Death in Scripture is \_\_\_\_\_ from God.

Death stops life.

Death intrudes into and destroys everything.

Death is not normal.

Death is the result of sin, and death is the "last \_\_\_\_\_" that will be destroyed by the longsuffering Redeemer Himself (1 Cor. 15:26).

Because of Who God is, we can be assured of a creation that functioned as designed—a creation cosmology that fits the Creator.

There was nothing out of order or in rebellion to His nature—and that means that there was no sin or death in all of the creation—until Genesis 3.

When God completed His work, He pronounced "everything that He had made... \_\_\_\_\_" (Gen. 1:31).