



The Implications of Creation

by Charlie Frederico

Why is creation important? What happens when it is denied or distorted? What are the implications of this important doctrine of Scripture? This article will attempt to answer those questions by examining one major implication of denying the creation account.

One of the greatest implications for the denial of a literal six-day creation week is that it raises questions concerning the veracity of Scripture. Veracity refers to the truth, accuracy, or precision of something.¹

If a challenge to the truth, accuracy, and precision of Genesis 1-2 can be conceded, then the rest of Scripture, at least a face-value reading of the rest of Scripture, can be questioned as well. Those who want to convince people that creation was the result of random participation of matter and energy with or without a God involved are the same people who saw the limb off upon which the doctrine of the veracity of Scripture sits. However, to do that will open the door to a myriad of other limbs being sawed off as well.

Below I want to give some examples of the implications of attacking the veracity of Scripture as it concerns Genesis 1-2. I hope to give evidence

that when a person begins to question an obvious and straightforward reading of Scripture, then other Scriptures are at risk of the same thing happening to them.

I. JESUS' HIGH PRIESTLY PRAYER

Consider Jesus Christ in His last evening with His disciples. He makes the earth-shattering statement that He is going somewhere that they cannot go,² although they will later arrive there.³ Where is this place that Jesus is going? The answer is first introduced in John 14:1-4 as the dwelling place of the Father or Heaven. In chapter 16, Jesus states that He is going to the place He came from.⁴ It is the same place from which the Holy Spirit will come.⁵ Later in chapter 16, Jesus states that He came from the Father and He is *leaving the world* and returning to the Father.⁶

However, as we come to John 17, Jesus shifts gears a little bit and offers His

magnificent “High Priestly Prayer,” which is a most magnificent entreaty to God full of glory and wonderful theology. Its theme is the Trinity and it is, quite possibly, the most glorious passage in all the Bible. In light of our topic – the implications of creation – we will only consider a few verses from it. The prayer Christ gives is on behalf of these timid disciples who remain “in the world” while He leaves the world.⁷ Therefore, these disciples need the ability and enablement of the Spirit in order to continue in His Word while remaining in the world.

However, notice something very key to the heart and mind of Christ and how that fits into a proper understanding of Genesis 1-2. Jesus said, “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (Jn 17:5). Further, He states in a most glorious statement, “You loved Me before the foundation of the world” (Jn 17:24).

Here is what we see in these verses. First, Jesus Christ, by His own admission, shared the same degree of glory that the Father did before the world was! That is, before Genesis 1:1, Jesus Christ, the Father, and the Holy Spirit all had the same glory. Second, notice that the time frame is “before

the world was.” If the world came into existence as is stated in Genesis 1-2, then prior to that Jesus Christ was in glory. Does this mean anything at all if the statements in Genesis 1-2 are figurative or allegorical?

While this passage really does not, in itself, state that there was a literal six-day creation, it does say a lot about the God of the Bible. It says that He Who created “the heavens and the earth” in the beginning did so as He dwelt in great glory and that Jesus Christ was there with Him. If we cannot take Genesis 1-2 as an accurate, straightforward account of creation, then there should be questions concerning this assertion of Jesus. Before the world was (i.e. before it began to exist), Jesus Christ dwelt with the Father. Further, this dwelling place is the place where He will bring believers when they die. Is this figurative as well? Is this also a nice thought that carries an alternative meaning? What would our hope be if we, as disciples of Christ, could not depend upon the words of Jesus Christ Who was instrumental in the creation of all things?⁸

II. OTHER TEACHINGS OF JESUS

In an earlier discussion Jesus had with His disciples in Matthew 25:31-46, Jesus taught about His future

reign on the earth. His future reign will be inaugurated by a judgment that He will exact over the entire planet.⁹ Those whom He judges to be “goats” He will put on His left and reject, while those He judges to be “sheep” He will put on His right and accept. The goats or “accursed ones”¹⁰ will then go into the fire prepared for Satan and his angels.

What is interesting about this passage is the statement by Jesus concerning the sheep or the “righteous.”¹¹ He will turn to them and say, “Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”¹² Notice that they will be taken into a kingdom all their own, that has been prepared “from the foundation of the world.” What this means is that the plan of the Father has been to give a kingdom to the righteous ever since the very first words were spoken to create the world (i.e. Genesis 1:1). Again, in and of itself, this does not say that God created all things in six literal days. However, what it does point to, just as the previous example demonstrates, is that this statement of Jesus Christ depends upon the veracity of Genesis 1-2. Jesus assumes that there was a foundation of the world. He assumes that Genesis 1-2 is giving us a literal account of creation.

Other examples demonstrate that to reject the plain language of the first chapters of the Bible is to reject the very words of Jesus Christ Himself. In Matthew 19:3-9, Jesus taught the normal and straightforward understanding of marriage between a man and a woman from a literal reading of Genesis 2:24ff. The Son of God clearly believed in and stood upon God’s creation of the world.

Matthew 24:37-38 also shows us that Jesus believed in the narrative of Noah and the ark. In referring to this, Jesus further demonstrated the veracity of the opening chapters of Genesis.

III. THE TEACHING OF THE APOSTLES

Further examples abound of authors taking the creation account in Genesis literally. In Second Peter 3:5, the Apostle Peter wrote, “by the word of God the heavens existed long ago and the earth was formed out of water and by water.” For those who would mock God by doubting the return of Jesus Christ, Peter looks back to the most foundational event of all and demonstrates that the veracity of Jesus’ return depends upon the veracity of God’s creation of the earth. For Peter, the beginning of the Bible and the end of the Bible cannot be separated. The reality of one depends upon the reality of the other.

Paul also verified the creation of the man and woman by referring to Genesis 1-2 multiple times in his inspired writings. Consider the following passages.

First Corinthians 11:7-12,

For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels. However, in the Lord, neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

Second Corinthians 11:3,

But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

Ephesians 5:31,

For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.

First Timothy 2:13-15,

For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be preserved through the bearing of children if they continue

in faith and love and sanctity with self-restraint.

Clearly, in Paul's mind, the creation of the world as portrayed in Genesis 1-2 is accurate and true.

In Hebrews 11:2, the writer of Hebrews tells us that faith is the instrument by which we gain approval with God. "Faith" here is referring to the belief that Scripture is true even though we have not yet *seen* what it is talking about. And the author goes on to say in verse 3 that it is faith in God's literal creation of the world that leads us to understand what God has done. In fact, this creation of the world from material that did not exist beforehand is precisely what Genesis 1-2 describes. According to the author of Hebrews, our faith in God's ability to create from nothing is commendable before God. The truthfulness of commendable faith is based upon the truthfulness of the Scripture that we are called to believe in. As Hebrews 11:3 says it,

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

CONCLUSION

Now we can see that the issue of the veracity of the seven-day creation is

the basis for the veracity of a lot of what Scripture reveals. Just a quick sample from what we looked at above shows that the creation of the world is the foundation of the teaching on marriage, on the flood, on judgment to come, on the return of Jesus Christ, on the kind of faith that God approves, and on the kingdom of God. In conclusion, it is important that we understand that the implications of believing in the creation of the cosmos in seven literal 24-hour days is crucial to the veracity of the rest of God's Word. To deny the straightforward reading of Genesis 1-2 would inevitably lead to a loss of integrity of much of the rest of Scripture.

End Notes

- 1 www.dictionary.reference.com/browse/veracity as of 8/10/11.
- 2 Jn 13:3.
- 3 Jn 13:36.
- 4 Jn 16:5.
- 5 Jn 16:7.
- 6 Jn 16:28.
- 7 Jn 17:11.
- 8 Heb 1:2.
- 9 Matt 25:32.
- 10 Matt 25:41.
- 11 Matt 25:37.
- 12 Matt 25:34.