

LESSON 219

CREATION OF GOD

Related Scripture: Psalm 104:1-24

KEY VERSE: "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth."
—Psalm 33:6.

Lesson Scripture: Genesis 1:24-28;
Psalm 8

Introduction:

Accidents do not happen. What we call accidents are merely events of which we do not know the causes. The universe is not an accident. This world is not an accident. Life and death are not accidents.

Wicked men, fearing to face the facts of life, have popularized atheistic theories of evolution, because sinners dread the thought of being judged by a righteous and personal Creator.

But willful ignorance of God as the eternal "First Cause" of all events does not change the fact of His existence. Moreover, the Creator remains interested in His creation, and continues to move events toward the consummation of His eternal purpose. This is the glorious truth which rejoices the hearts of believers in His word, but which rebellious sinners cannot endure.

We are not dependent on theories of human imagination misnamed "science" for knowledge of ourselves, our origin, and our destiny. The God Who made us, our Creator, Ruler, Savior, and Judge, has provided an infallible guidebook, the Bible. Here we have the facts we need to lead us to a higher and better life.

For an outline of the present lesson, we may note:

1. Creation Recorded, Genesis 1:24-28
 - a. Limitations from God, 24, 25
 - b. Likeness of God, 26, 27
 - c. Lordship for God, 28
2. Creation Reviewed, Psalm 8
 - a. Excellence of glory, vv. 1, 9
 - b. Excellence of goal, 2
 - c. Excellence of grace, 3-5
 - d. Excellence of government, 6-8

Notes on the Printed Text:

Creation Recorded, Genesis 1:24-28.

Although Moses was the human instrument that God used to give us the Genesis record, the record is the word of God, not merely the word of Moses. Contrary to the contradictory theories of modern destructive critics, Moses did not write his own private interpretation of real or supposed events, but wrote as "moved by the Holy Ghost." (II Pe. 1: 20, 21.)

Entirely aside from consideration of the perfect and infinite knowledge and wisdom of God, we may note the natural advantage of a firsthand record of facts over human suppositions of what "probably" happened. God was there at the creation; the modern critics and evolutionists were not. The Creator surely can give us an account of the creation better than any creature.

Therefore we can safely believe the first chapter of Genesis and all the rest of the Bible. Let those who will follow cunningly devised evolutionary fables or myths (II Pe. 1:16): we have the true record of God's own word for our instruction.

Limitations from God, 24, 25.

Ten times in the first chapter of Genesis, five times in these two verses, we find the phrase "after his kind" or "after their kind." God has given to living creatures the power of reproduction, but He has put limits to that power. A cow does not give birth to a pig or a horse; a chicken's egg will never hatch out an owl or an eagle; a thistle or a tomato plant simply cannot produce a grapevine or an oak tree.

Observed facts agree perfectly with the declaration of God's word. Certainly there may be numerous variations of each kind of life, but each kind can produce only of its own kind, not of any other kind. So-called evolution of one kind of life into another kind of life is not an observable fact, but is a wild guess contrary to known facts: it cannot be demonstrated because it is not true. By divinely ordained limitation, created life can reproduce only its own kind of life and no other.

Likeness of God, 26, 27.

Man is the only creature made in the likeness of God. Of course, this likeness is not physical but spiritual, because God is Spirit. (Jn. 4:24.) Moral intelligence, reasoning powers, and intelligent speech may be mentioned as human characteristics distinct from mere animal life. It is true also that God the Son now has a glorified human body, and that we (His children) shall be like Him in the resurrection; but our full understanding of this must await His glorious appearing. (I Jn. 3:2.)

Lordship for God, 28.

Perhaps we may say that part of man's likeness to his Creator was his fitness (before the fall) to rule over lower forms of life. Sin has ruined the image, but man originally was fitted and commanded to be lord over all the earth, subject only to the higher authority of God the Creator.

Creation Reviewed, Psalm 8.

From Genesis to Revelation, the fact that God alone is Creator and that all things owe their existence to Him is declared, assumed, alluded to, reviewed, and emphasized. It would seem inconceivable that millions of people should pretend to some knowledge of God, should pretend to have some respect for the Bible as His word, while at the same time embracing the God-denying religious dogmas of evolution. It would seem inconceivable, that is, apart from the age-old cunning of Satan and the inherent depravity of fallen man.

We need to use the powers of reason that God gave us. The atheistic evolutionist is more logical than the (so-called) theistic evolutionist. If matter is eternal, if changes in forms and manifestations of matter (including different kinds of materialistic life) are all a result of blind chance, accident, or "natural laws," then there is no God in the Biblical sense.

A proper consideration of the revealed truth of creation will lead us to a real knowledge of God as our Creator and so to some understanding of ourselves with the prospect of enjoying the salvation He has provided.

Excellence of Glory, Ps. 8:1, 9.

"In all the earth" the name of Jehovah our Lord is most excellent: how excellent is beyond the power of language to express. So the exclamation at the beginning and at the end of the psalm simply presents the excellence as an absolute truth which a finite mind can grasp only in some measure. "Above the heavens" is another thought beyond our present comprehension.

Excellence of Goal, 2.

Compare I Corinthians 1:26-29; II Corinthians 12:9, 10. Now the goal or purpose of God in displaying His power through the mouths of "babes and sucklings" is not only to glorify Himself, but also to "still the enemy and the avenger." God's word from the mouth of a spiritual babe is more effective in silencing the adversary than the most brilliant of arguments from a human mind. Satan the accuser and the voice of vengeance in God's broken law are alike stilled by the simple truth of the gospel in the mouth of believing babes. (Mat. 11:25.)

Excellence of Grace, 3-5.

Again we are reminded that we cannot have a proper estimate of ourselves until we see ourselves in the perspective of all creation. Considering the majesty of the heavens, it seems surely that man is unworthy of the least attention by his Creator. Yet God is "mindful" of him, and visits him with an everlasting salvation. Created a little lower than the angels, and fallen in sin to the level of "the beasts that perish" (Ps. 49:20), redeemed man is to find himself crowned "with glory and honor" by the excellence of divine grace.

Excellence of Government, 6-8.

Man was made to have dominion over God's works, and this divine purpose will be perfectly fulfilled in and through Christ (He. 2:5-10.) So far, during all the history of the world, men have generally shown themselves unfit to rule; but in due time "the government shall be upon his shoulder" (Isa. 9:6), and His people will hold dominion under Him in ruling the nations "with a rod of iron." (Rev. 2:27; 19:15.)

Key Verse:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—Psalm 33:6.

Or, as we read in the New Testament, "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." (He. 11:3.)

Note that we "understand" this by faith. God tells us so and we believe it; this is about the extent of our understanding. But this is a much better and more enduring understanding than they have who try to understand the fickle fancies of mortal men.