



The Genesis 1 Creation Account

by Darrel Kautz

(January-February, 2008)

This is a reprint of a much older article. Darrel Kautz went home to the Lord in 1993.

According to the first chapter of Genesis, the universe in all its parts was brought into existence supernaturally by God within the space of six ordinary days. In this connection it is significant to note that there is a passage within the Ten Commandments which says the same thing. "For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day." (Ex. 20:11) If the Ten Commandments were meant to be understood in their natural sense, then this statement about creation likewise can be so understood. Note Ex. 31:17: "It (The Sabbath) will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested."

The eternal, thinking God planned the universe in all its parts in His realm of timelessness (in eternity), and brought it into existence within a period of six days as we commonly understand a day.

The following points are additional reasons why the word "day" (Hebrew *yom*), as it is used in Genesis 1, is to be understood as a rotational or 24-hour day:

1. It is a basic principle of biblical interpretation that a word is to be taken in its literal sense unless there are compelling reasons to the contrary. The arguments for macroevolution are neither compelling nor scientifically defensible.
2. Each of the six creation days is accompanied by the expression "and there was evening, and there was morning." That expression disallows long periods of time such as ages or eras.
3. From what is said in Gen. 1:1-5, it can be assumed that the rotation of the earth on its axis was a part of God's Day 1 creating activity.
4. In the Bible the occurrence of an ordinal number (first, second, third, etc.) before the word "day" always denotes a rotational day.
5. God's almighty power is such that He can accomplish a staggering amount of work instantaneously. The entire work of creation was a miraculous event.

In understanding Genesis 1 it is necessary to see that on Day 1 the universe (the "heavens and the earth" in Hebrew terminology) was created in its *unfinished* form. Not until the end of Day 4 is planet Earth ready to sustain animals and human beings. God worked six days to bring the cosmos and living things into existence; on the seventh day He rested, that is, He ceased from His work of creation. This explains why it is that people, generally speaking, follow the pattern of six days of work and one day of rest.

In *Genesis 1:1 - 2:4a* two Hebrew words are used in connection with God's creating activity: *bara* (create) and *asa* (make). It is interesting to note that the verb *bara* occurs at three crucial points in the narrative: In 1:1 where *matter/energy* (heavens and earth/universe) is brought into existence, in 1:21 where *life* comes into existence — living creatures in the waters and in the air (sea life and fowl), and in 1:27 (three occurrences of *bara*) where *human beings* are brought into existence.

Thus the word “*bara*” (create) — used in the Bible only in connection with God — appears to point to the production of something which is uniquely new: matter/energy, life, and human beings. This sequence of one-time, supernatural events could never have occurred except for the prior existence of a Creator. Those three creation events correlate beautifully with the presently known scientific evidence mentioned elsewhere in this book, namely, that there could never have been 1. a spontaneous origin of matter/energy, 2. a self-organization of matter/energy into a living organism — a cell, for instance, and 3. a subsequent transformation or evolution of lower forms of life into human beings through a series of intermediates.

That the word “*asa*” (make) also is used to indicate divine creativity, can be seen from 1:7, 16, 25-26, 31, and in 2:2-3. *Asa* is commonly used for human activity too, for Noah made (*asa*) the ark and the Israelites in Egypt made (*asa*) bricks. Interestingly, in 2:3 both *bara* and *asa* are used. H. C. Leupold translates that verse like this: "And God blessed the seventh day and sanctified it, for on it He desisted from all His work which He had *created by making*."¹ In Exodus 20:11 and 31:17 Moses speaks of all of God's Genesis 1 creating activity by using the word “*asa*.” The colophon of the creation narrative (2:4a) uses the word “*bara*” in speaking of God's creating work. LSI

1. Leupold, H. C. *Exposition of Genesis* (Wartburg Press, 1942), p. 103.

Creation Week

Day 1 *The origin of matter/energy (galaxies and our solar system — in their unfinished form). Planet earth covered with water and without distinguishing surface features. A non-sunlight type of light. The earth's rotation initiating the normal day. The night-day cycle. Time and space.*

Day 2 *Atmosphere (the expanse or firmament). The upper waters — those above the atmosphere in pre-Flood times.*

Day 3 *Dry land (earth). Seas. Vegetation according to various kinds, each with the capacity of reproducing according to its kind.*

Day 4 *Luminaries (sun, moon, stars) — the light from those bodies, not the bodies themselves since they were created on day one.*

Day 5 *Various kinds of living creatures in the water and of birds — each with the capacity of reproducing according to its kind.*

Day 6 *Various kinds of land animals: domestic animals, creepers, and beasts — each with the capacity of reproducing according to its kind. Two human beings made in the image of God, one male and one female.*

Day 7 *God ceased from His creating work. He blessed the seventh day and made it holy.*