**In the Beginning was the Word:**

**Creation from God’s Perspective**

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The debate continues to rage about the interpretation of Genesis 1 and 2. People disagree, fundamentally, on one issue—whether the creation account is to be understood literally or figuratively. Whichever way the creation story is intended, one should be able to look to the New Testament for guidance on the interpretation of Genesis 1. Since both the Old and New Testaments come from the same God, we should expect consistency in the point of view that each testament has. And, indeed, this is what we find.

 Many features of the New Testament show it to be intimately interested in the Old Testament generally, the message of Genesis, and the doctrine of creation specifically. For example …

* Hundreds of messianic prophecies from the Old Testament are fulfilled in the New Testament.
* More than one hundred times the New Testament addresses creation, although many of these references appear only in passing and few of them are extensive discussions of creation.[[1]](#footnote-1)
* Of the fifty chapters in Genesis, only seven are not mentioned in the New Testament.[[2]](#footnote-2) Each of the first nineteen chapters of Genesis is mentioned.[[3]](#footnote-3) The New Testament is more interested in creation than any other topic in Genesis.
* The New Testament writers frequently cite or allude to events in the book of Genesis.
* Every New Testament author mentions creation.
* All books of the New Testament except Philippians, Philemon, 1 Thessalonians, 2 Thessalonians, 2 Timothy, Titus, 2 John, and 3 John contain quotations from or allusions to the creation account in Genesis. Three of these eight books are only one chapter in length.

 In this survey of the New Testament references to creation, we will see how the New Testament writers think of the creation account and how reliable they think the Old Testament.[[4]](#footnote-4) The New Testament contains more than one hundred allusions to or quotations from the first two chapters of Genesis and many more from the first eleven chapters of Genesis. We will cover these references in four broad categories:

1. Echoes and allusions,
2. References to the beginning of time,
3. Events during the creation week, and
4. Events that date creation.

 Furthermore, since the New Testament is all about Jesus, every book of the New Testament bears the imprint of the One who was in the beginning, the Creator, the Word made flesh, the Christ, the Lamb of God who takes away the sin of the world. Jesus speaks about the book of Genesis numerous times, sometimes referring to the opening chapter. From the first mention of creation to the last, from Matt. 13:35 to Rev. 22:19, we will see how the writers of the New Testament understood the creation account of Genesis. Because of the important place of redemption in the entire biblical story, references to creation will almost always carry a role secondary to the message of salvation. But this does not diminish their impact, since the biblical writers often convey much important theology in the midst of proclaiming the Gospel message. The fact that creation is seldom the main point of a passage does not mean that its relevance to creation is unimportant.

 One other note is helpful, before we look at the four broad categories of New Testament references to creation. As one reads the New Testament, one sees the frequent mention of creation, but a perceptive reader also notices the lack of references to “nature” in the sense of the world around us. The NIV, for example, contains the word “nature” just fourteen times,[[5]](#footnote-5) but in no instance does “nature” refer to the created order. Thirteen of these occurrences are in the writings of Paul and one of them in a letter of Peter. In Rom. 1:20 and 2 Peter 1:4, for example, the reference is to the divine nature, and in Rom. 7:18, 7:25, and Eph. 2:3, the reference is to the sinful nature of human beings. Consequently, the New Testament perspective highlights, not some secular version of the created order, but the divine power that resulted in the world around us and the heavens above us. The same is true of the phrase “outer space,” a relatively recent phrase that has replaced the biblical reference to “the heavens.” One will look in vain to find any mention of nature or outer space, at least not in the way that those terms are used today.

**1. Echoes and Allusions**

*The Gospels and Acts*

 Many New Testament passages mention the creation in passing, fifty-three passages to be precise, the largest category of references. This means, of course, that most often the author or speaker is dealing with a different topic from creation, but the references to creation still reveal his assumptions and carry various implications. Sometimes they refer to Jesus as the Creator, and sometimes they just mention creation as an event of the past. The Gospels alone mention creation eighteen times, fourteen of them from the mouth of Jesus. In Matt. 13:35, Matthew cites Ps. 78:5 with its mention of “*the creation of the world*”[[6]](#footnote-6) (NIV). In Mark 16:15, Jesus indicates His desire for the Gospel to be preached “*to all creation*.”[[7]](#footnote-7) In Luke 3:38, Adam is listed in the genealogy of Jesus as the Son of God, an indication that Adam was created by God and did not have a human father. One cannot tell much from these brief and superficial references, although they appear to treat the early history of Genesis as historical. Recalling Gen. 1:1, John writes, “*In the beginning* was the Word, and the Word was with God, and the Word was God….” (John 1:1) John starts his gospel by mimicking the opening words of Genesis.[[8]](#footnote-8)

 One of the briefest allusions to creation comes in Acts 3:21, where Luke records Peter’s words at the temple in Jerusalem about the time that will come “for God to restore everything ….” The promise to restore echoes not only a corruption of the world, or the fall of Adam and Eve into sin, but it also implies an original incorruption which was “very good” (Gen. 1:31).

*The New Testament Letters*

 Rom. 1:23 contains a faint echo of the original image of God, as recorded in Gen. 1:26-27, as mankind reversed the good creation of God by worshipping the creature instead of the creator. Then, in Rom. 1:25, Paul mentions God as “*the Creator*,” whom people often ignore. Rom. 4:13 mentions “the world,” by which Paul refers to the original creation, restored to its original splendor. In Rom. 8:19-22, the longest sustained New Testament passage on creation, Paul mentions the creation four times,

*The* *creation* waits in eager expectation for the sons of God to be revealed. For *the creation* was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that *the creation* itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that *the whole creation* has been groaning as in the pains of childbirth right up to the present time.

Here Paul is comparing the created world to a woman who is waiting to give birth to her child. The perfect world that God created was ruined by the wrong choices of Adam and Eve, but a new day is coming. Paul hints at the promises of a Savior that are made in Genesis 3. Both the Creation and the Fall are in view as well as the Second Coming, connecting human origins with the end of all things, a theme that appears again and again in the New Testament. Notice Paul’s preference for the word “creation” over the modern, more secular use of the term “nature.”

A few verses later, in Rom. 8:39, Paul assures us that nothing “in *all creation*” can separate us from the love of God in Christ Jesus. In Rom. 9:20-21 (two echoes) and Rom. 11:36, Paul is writing about the place of Israel in God’s plan of salvation. In the former verses he insists that “*the potter*” has the right “to make” out of the clay what he sees fit, and in the latter verse he mentions in a concluding doxology the fact that “*from him … are all things*.”

 In 1 Cor. 12:18 and 24 Paul hints at the creation of the human body with the clause “*God has* *arranged* the parts of the body…” and the clause “*God has* *combined* the members of the body.” While these latter two passages refer to the body of Christ, the church, they echo the creation of the human body in the words *arranged* and *combined*. In 2 Cor. 5:5, Paul mentions the creative power of God in asserting that “*God … has made us* for this very purpose…,” i.e. the purpose of living with Him in eternity. He places the origin of the idea of cooperation within the body of Christ in creation and points to the consummation of all things in the resurrection of the body.

 In the familiar passage at 2 Cor. 5:17, Paul states that anyone who is in Christ is “a new *creation*,” a term that echoes the first creation in its statement about God’s work of regeneration, or spiritual re-creation. Similarly, in Gal. 6:15, Paul’s concluding remarks to the Galatians state that what matters is “a new *creation*,” a comment about the impact of redemption in an individual’s life, but one that also contains an echo of the first creation. New creation makes more sense when one understands the original creation, and, in fact, both 2 Cor. 5:17 and Gal. 6:15 anticipate the future renewal of creation in the age to come.[[9]](#footnote-9) Likewise, in Eph. 2:10 and 4:24, Paul, in passing, mentions that mankind has been “*created* to be like God” (4:24) and has been “*created* in Christ Jesus to do good works” (2:10). While their primary focus is the restoration of the divine image in humanity by the power of the Spirit, the choice of the word “created” contains an echo of the original creation.

 2 Cor. 6:18 contains the first of ten New Testament passages describing God as “almighty,”[[10]](#footnote-10) which includes the idea of God as Creator. The quotation that appears in 2 Cor. 6:18 comes especially from 2 Sam. 7:14, where God adopts David as His son, an idea that Paul applies to the entire community of believers. The other nine occurrences of “almighty” appear in the book of Revelation.

 In Eph. 3:9, Paul mentions God “*who created all things*,” just as Mark 16:15 does. Paul uses the word *creature* in Col. 1:23, a word derived from the New Testament verb that means “to create.” In 1 Tim. 4:3, Paul writes about foods “which *God created*” to be enjoyed and which were a part of God’s good creation, and in 1 Tim. 4:4, he states that “*everything God created* is good.” Here Paul echoes the refrain that occurs six times in Genesis 1, “And God saw that it was good.” In 1 Tim. 6:13, Paul gives his concluding charge to Timothy in view of Paul’s imminent departure from this life. He reminds Timothy that God “gives life to everything,” a reference both to the original creation, but also to eternal life (v. 12) and the coming resurrection.

 In Heb. 1:2, we read that Jesus “*made the universe*.” Three chapters later we find a passing reference to God resting on the seventh day (4:10), and we are reminded that “No *creature* is hidden from God’s sight” (4:13).[[11]](#footnote-11) Heb. 9:11 speaks of the tabernacle which is “not a part of this *creation*.” James 1:18 contains a general reference to the Christian’s role as “a kind of firstfruits of *all he created*.” Once again, the primary reference here is to conversion, or the renewed creation, rather than creation, but James concludes this verse with an allusion back to the creation story. In 1 Peter 2:13, we read, “Submit yourselves for the Lord’s sake to every authority *instituted* among men…” While some dispute the precise meaning, the word *instituted* is the New Testament word for *creation*, and could be translated “created among men,”[[12]](#footnote-12) so it serves as an echo of the original creation. 1 Peter 4:19 contains another passing reference to a “faithful *Creator*.” Nothing is implied about *how* or *when* God created, just *that* God created the world.

*Revelation*

 The book of Revelation contains seventeen allusions to the original creation. Nine of these references appear in the description of Jesus as “*the Almighty*” (Rev. 1:8). This word, “Almighty,” appears here at Rev. 1:8 and at Rev. 4:8, 11:17, 15:3, 16:7, 14, 19:6, 15, and 21:22. It includes the idea of God as Creator. The titles “the Alpha and Omega” (which appears here in Rev. 1:8), “the First and the Last” (as at Rev. 1:17), and “the Beginning and the End” (as in Rev. 21:6) refer not to Jesus’ presence at the creation, but to His eternal nature, which timelessly precedes the beginning of the universe. Rev. 2:7 echoes Gen. 2:9 when John writes, “I will give the right to eat from *the tree of life*, which is in the paradise of God.” Rev. 5:13 and 8:9 both contain the word *creature*, which, of course, means, loosely, “a living being that has been created.” Likewise, Rev. 22:2, 14, and 19, echoing Gen. 2:9, mention “*the tree of life*.” The tree of life is the tree of eternal life through faith in Jesus Christ. Rev. 3:14 describes Jesus as “the beginning of God’s *creation*,” echoing the original creation but primarily looking ahead to the renewed creation to come. Finally, according to Rev. 17:8, some have not had their names written in the book of life “from *the creation of the world*.”

*Summary*

 In all of these echoes and allusions, redemption is central, but the biblical teaching of creation is very much an important part of the picture, as God restores the original creation through the redemption accomplished by His Son at the cross. The image of God in which we were created is touched on, as is the body of Christ within which believers function. The various authors do not intend to give us a full treatment of creation, nor do they give details about how or when God created, but neither are they ignoring or contradicting a straightforward reading of the biblical account in Genesis 1. Rather, they affirm the reality and certainty of God’s creative acts, while focusing on the salvation God offers and connecting salvation to the consummation of history. Furthermore, wherever they touch on the narrative of Genesis 1 and 2, they always take it as straightforward history. There is no hint of legend, myth, saga, poetry, parable, or any other non-historical genre of literature.

**2. References to the Beginning of Time**

*The Gospels*

 Ten New Testament passages refer to the beginning of time, the beginning of the world, or the beginning of creation. Since these passages speak of a beginning, the implication is that nothing but God existed prior to this beginning.[[13]](#footnote-13) In Matt. 24:21,[[14]](#footnote-14) Jesus speaks both about the end of the age and about the coming destruction of Jerusalem a few decades later. In that discourse, He mentions “*the beginning* *of the world*.” The distress at the end of the age will be greater than any distress that has occurred since the beginning. Several paragraphs later, in Matt. 25:34, Jesus speaks of the kingdom, which has been prepared since “*the creation of the world*.” He is looking at the end of the ages in the light of the beginning; all history is connected in God’s plan.

 The second Gospel refers to the beginning in Genesis, stating, “Because those will be days of distress unequaled from *the beginning,*[[15]](#footnote-15) *when God created the world*, until now—and never to be equaled again” (Mark 13:19).[[16]](#footnote-16) Here, Jesus is speaking to Peter, James, John and Andrew on the Mount of Olives about the events that were to come, both in the near future and at the Second Coming. In John 17:5 and 24, Jesus speaks in His high priestly prayer about the glory He had with the Father “…before *the world began*” and also of the Father having loved Him “before *the creation of the world*.”

*The New Testament Letters*

The epistles of Paul, likewise, affirm the eternity of God and the beginning of time in several places. In 1 Cor. 2:7, Paul states that the wisdom of the gospel was “destined for our glory *before time began*.” 1 Corinthians suggests that when God created the universe He also created time. According to Eph. 1:4, we were chosen in grace “before *the creation of the world*.” While no recent date is mentioned, neither is there a hint of great ages which some allege to have elapsed since that time. In Col. 1:18, Paul connects the redemption of Christ, which results in a new creation, with the first creation by calling Christ “*the beginning*.”[[17]](#footnote-17)

Passages such as 2 Tim. 1:9, Titus 1:2, 1 John 1:1, and 1 John 2:13-14 contain mention of God’s promise of eternal life, which God promised “before *the beginning of time*.” These passages speak not of the initial moments of creation, but of the timeless eternity that existed prior to creation. Consequently, they do not refer to the creation week.

According to 1 Peter 1:20, Christ “was chosen before *the creation of the world*…” Rev. 13:8 states similarly that the Lamb “was slain from *the creation of the world*,” which explains what He was chosen to do and challenges the reader to understand how Christ’s death could have been planned even before the Fall.

*Summary*

 While many of the passages in this section contain only allusions to the beginning of creation, all of them take us back to that beginning, sometimes even to the plan of God before creation. We cannot determine the length of that period of time since the creation, but neither can we conclude from these passages that that period has lasted millions or billions of years. We can conclude that creation is of great interest to God, its author, that God’s plan for our salvation began before creation, that God’s plan is not completed until the Second Coming, and that Jesus sums up both the beginning and the end of the age and everything in between, functioning in a central role in that plan.

**3. Events during the Creation Week**

 Another thirty-eight passages speak of events that happened during the creation week, including the seventh day. In the process, they affirm both the teachings that flow from those creation events and the historical reliability of Genesis 1 and 2 by reading those chapters as history.

Category One: General References

 The first category consists of general references to all creation. John 1:3 names Jesus as the Creator of all things. In the Incarnation Jesus reveals God (John 1:18), so Jesus is called the Word. He is the expression of the Father. “*Through him all things were made*; *without him nothing was made that has been made*” (John 1:3).[[18]](#footnote-18) This passage implies that Genesis 1 excludes any prior creation, since everything that was made has been made by Jesus. This passage recalls Gen. 1:1 and follows John 1:1, with its direct echo in the phrase “in the beginning.” The same idea appears especially in Col. 1:16, which states that Christ is “the firstborn over *all creation*,” that “*by him all things were created*, and that “*all things were created by him and for him*.”

 John 1:10 also says, “He was in the world, and though *the world was made through him*, the world did not recognize him.” John is writing this to both Jews and Gentiles, telling them that God created everything in the world and suggesting, therefore, that Jesus is God. Only God has the power to create. This is said while John is trying to explain Jesus’ identity, and John’s words show that Jesus is God Himself, the Creator, not just the Redeemer. John says that the world does not recognize Jesus as God, the Creator. The reference to Jesus as Creator, of course, also echoes Gen. 1:1.

Four chapters of the book of Acts contain five references to events in the creation account of Genesis. First, in Acts 4:24, the early Christians, including Peter and John, pray to God, “*you made the heaven and the earth, the sea, and everything in them*.” In Acts 7:50, we read the final speech of Stephen, the first Christian martyr, shortly before his martyrdom. Near the end of his speech, Stephen cites Isa. 66:2, which mentions that God has “*made all these things*.” In Acts 14:15, Paul and Barnabas are speaking to the crowds in Lystra, which presume that the gods have come down in human form because of a miracle of healing that Paul has just performed. They conclude that Barnabas is Zeus and Paul is Hermes. Paul and Barnabas state, “Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, *who made heaven and earth and sea and everything in them*.” This verse refers back to and confirms the entire creation account of Genesis 1. However, while there are echoes to Genesis 1, both Acts 4:24 and Acts 14:15 cite the Greek version of Exod. 20:11, a passage that also includes the teaching that God created all of this in six days, the six days after which our week is patterned. Paul then goes on to explain that the created world functions as a witness to the power and providence of God (Acts 14:17), a function that rain and crops are still performing today.

 Acts 17:24-31 contains the sermon of Paul to the philosophers of Athens. In verses 24-26, Paul three times refers to God’s act of creating,

*The God who made the world and everything in it* is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because *he himself gives all men life and breath and everything else*. *From one man he made every nation of men*, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.

 Paul is explaining the “unknown god,” whom the Athenians worship, to the people of Athens. God is the one who created everything. When Paul speaks to Jews in the book of Acts, he usually uses fulfilled prophecy to proclaim the Word of God. However, when he speaks to Gentiles, he especially draws on the witness of the natural world, or creation, to emphasize what he states in Rom. 1:20, that God can be clearly seen from the evidence of the world around us.

 1 Corinthians contains thirteen references to creation:

* 1 Cor. 2:7
* 1 Cor. 6:16
* 1 Cor. 8:6
* 1 Cor. 11:7
* 1 Cor. 11:9
* 1 Cor. 11:12
* 1 Cor. 12:18
* 1 Cor. 12:24[[19]](#footnote-19)
* 1 Cor. 15:38 (twice)
* 1 Cor. 15:45
* 1 Cor. 15:47

One of them, 1 Cor. 8:6, contains a general reference, much like the five references in Acts, to the fact that Jesus Christ made all things. We will cover the rest of the passages in 1 Corinthians later in Part 3. The brief, but powerful, general references to creation appear three times in Col. 1:15-16. The nature of Paul’s citations, here and elsewhere, strongly suggests that Paul considered the creation account in Genesis to be historically true.

 In Heb. 1:10, the writer to the Hebrews cites Ps. 102:25, applying to the Son what the psalmist applies to Yahweh, namely a contrast between the brevity of human life and the eternity of God who “*laid the foundations of the earth*.” In Heb. 3:4, the writer makes the familiar general statement, “For every house is built by someone, but *God is the builder of everything*,” applying these words to God the Son. 2 Peter 3:4-5 contains two separate statements that explicitly link creation, the flood, and the Second Coming, all of them presented in Scripture as historical events.

 Finally, three passages in the book of Revelation offer four general statements about creation. Rev. 4:11 twice echoes Gen. 1 and Gen. 2:3, stating, “…for *you created all things*, and *by your will they were created* and have their being.” In this fourth chapter of Revelation especially, John seems to be drawing on ideas from the first chapter of his Gospel and connecting them to the reasons for worshipping God who sits on the throne of heaven where the Lamb who was slain also appears. Rev. 10:6 refers to Gen. 2:1, speaking of the One “…who *created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it*…” Likewise, Rev. 14:7 refers to Gen. 2:4, by inviting our worship of the Creator, “Worship him *who made the heavens, the earth, the sea and the springs of water*.”

Category Two: Creation out of Nothing

 The second category is those places where the New Testament twice states that God created out of nothing. In Rom. 4:17 Paul calls Abraham “our father” and speaks of God who gives life to the dead and who “*calls things which have no existence into existence*.”[[20]](#footnote-20) Paul is talking about Abraham who is the “father of us all” in God’s eyes. Paul then says that God is the one who raises the dead[[21]](#footnote-21) and who created everything. The verse recalls the words “Let there be . . .,” which appear in Gen. 1:3, 6, and 14, suggesting creation out of nothing. The book of Hebrews also refers explicitly to creation out of nothing in Heb. 11:3, “By faith we understand that *the universe was formed at God’s command*, so that *what is seen was not made out of what was visible*.” This last passage is the most frequently cited New Testament passage in support of creation out of nothing. It teaches us that when He created, God did not use any pre-existing material.

Category Three: The Creation of Light

 The third category is Paul’s mention of the creation of light. 2 Cor. 4:6, reads, “For God, who said, ‘*Let light shine out of darkness*,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.” First, Paul takes Gen. 1:3 as a historical event; God spoke light into existence. The words of Gen. 1:3, as well as 2 Cor. 4:6, contain no suggestion that they are to be taken metaphorically or symbolically or as legend, myth, or saga. Secondly, Paul paraphrases Gen. 1:3 (“And God said, “Let there be light.”) without contradicting it. Thirdly, Paul connects the creation account to the purpose of the Scriptures, that is, to enlighten us with the knowledge of God in Jesus Christ. Our redemption is intimately connected with the creation. To weaken Genesis is to weaken the Gospel itself, which has its origin in the opening chapters of Genesis, but also in the eternal plan of God. It’s no wonder that John writes that the Lamb “was slain from the creation of the world” (Rev. 13:8).

Category Four: The Creation of Adam and Eve

 The fourth category is the creation of Adam and Eve. In Acts 17, cited earlier, Paul tells the Athenians, “*from one man he made every nation of men*.” In this passage, as in 1 Corinthians, Paul also affirms the historicity of the first man, Adam, when he states that God “*made every nation of men*” from “*one man*.” In 1 Cor. 11:9 Paul mentions the creation of man and woman. In 1 Corinthians 15, the resurrection chapter builds upon the original creation of the human body to argue for a physical resurrection. In verse 38 Paul says that God has given human beings “a body *as he has determined*” and “to each kind of seed *he gives its own body*,” and in verse 45 he quotes Gen. 2:7, “*The first man Adam became a living being*.” While the Hebrew word *Adam* means “man,” Paul here takes Adam as the proper name of the first human being, not a mythical representative of the human race. About 1 Corinthians 15, N. T. Wright states, “The whole chapter echoes and alludes to Genesis 1-3. It is a theology of new creation, not of the abandonment of creation.”[[22]](#footnote-22) James Ware writes, especially on Paul’s teaching in Rom. 4:13, 17-25, “In Paul’s teaching, the hope which undergirds Christian faith and living is the hope of the resurrection of the dead and of the renewal of all creation.”[[23]](#footnote-23)

 Paul’s discussion of Adam has an important relationship to the entire redemptive story of the Bible. In 1 Cor. 15:44-45, the creation of Adam is in view and is placed in parallel with the last Adam, who is Christ. Adam “was *of the dust of the earth*” (1 Cor. 15:47), that is, was created with physical life, but Christ brings spiritual life. Consequently, the New Testament views both Adam and Christ as historical individuals. One sees no hint of an allegorical or figurative reading of the creation of Adam. In fact, as author Stephen Lloyd has pointed out, Paul’s argument requires a historical view of Adam.[[24]](#footnote-24) For Paul’s argument here and for his argument in Athens (Acts 17:26) to have any plausibility, Adam must be the ancestor of his audience. The same is true in Rom. 5:14, when Paul writes that “death reigned from the time of Adam to the time of Moses.” No one questions the historicity of Moses, and it makes no sense for him to put a historical individual next to a symbolic one. Both men actually existed.

 Furthermore, we have not even a hint of long ages[[25]](#footnote-25) during which there would have been much suffering and death in the animal kingdom. If there had been many forms of life over long ages, there would have been death prior to the fall of Adam and Eve into sin, a position that runs counter to a natural reading of Rom. 5:12, “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned….” In response to the idea that life evolved over billions of years, including the death of many creatures during that time, Paul asserts that death arrived when Adam sinned.[[26]](#footnote-26) Only then did creatures die. If death has always been a part of God’s plan, as theistic evolutionists assert, then we would have had much suffering and dying before the first humans arrived on the scene. Stephen Lloyd summarizes, “We have a very strange story if at its center we find that Jesus came to conquer something (i.e. death) he had originally created.”[[27]](#footnote-27) That kingdom would be divided against itself.

Category Five: Created in the Image of God

 The fifth category consists of those passages that deal with the creation of male and female in the image of God. In 1 Cor. 11:7, Paul writes that man “is the image and glory of God,” an echo of Gen. 1:27. Col. 3:10 contains a reference to God’s work of restoring the original image of God through Jesus Christ. In Heb. 2:7, we read that God made mankind “a little lower than the angels’ and “crowned him with glory and honor.” Here the writer to the Hebrews quotes Psalm 8:5 and echoes the creation of Adam and Eve in the image of God (Gen. 1:26-27). James 3:9 also refers to humans being created in God’s likeness, or God’s image (Gen. 1:26f.).

Category Six: Created for Marriage

 The sixth category has to do with the creation of male and female for one another in marriage. In 1 Cor. 6:16, Paul cites Gen. 2:24, “*The two will become one flesh*,” as part of his argument against a violation of the marriage covenant. God created male and female for one another in marriage. Likewise, in 1 Cor. 11:9, Paul states that woman was created for man. In 1 Cor. 11:12, Paul cites the order of creation, Adam, then Eve. In Eph. 5:31, Paul quotes Gen. 2:24, “*For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh*.” In 1 Tim. 2:13, Paul once again refers to the creation, speaking of Adam being formed first, then Eve, but with the implication that they were created for one another.

Category Seven: The Seventh Day of Rest

 The seventh category from the creation week is God resting on the seventh day. In Heb. 4:3, we find a reference to the first Sabbath, the day of rest after the creation week, and Heb. 4:4 cites Gen. 2:2, “And *on the seventh day God rested from all his work*.”

*Summary*

 The first two sections of this study showed that the New Testament gives us many general statements about creation. In addition, as this third section has shown, the New Testament asserts seven more ideas related to the creation week:

(1) that God created out of nothing; matter is not eternal, but God is,

(2) that He created through the power of His Word,

(3) that God created light,

(4) that He created Adam and Eve,

(5) that He created male and female in His image,

(6) that He created them for one another in marriage, and

(7) that He rested on the seventh day, ceasing His work of creation.

**4. Events that Date Creation**

*The Gospels*

 In our final category, we touch on eleven New Testament passages place creation in the relatively recent past. The first passage appears in the Gospel of Matthew in a passage that has a parallel in Mark’s Gospel. In Mark 10:6 (see Matt. 19:4-6, passages #1 and #2), a passage which also refers to the first chapter of Genesis, Jesus states that “*at the beginning of creation God ‘made them male and female*.’”[[28]](#footnote-28) He is here citing Gen. 1:27. Many believe that the Earth is approximately 4.6 billion years old. They also believe that human beings appeared on the scene relatively late in that scenario. Some faculty at the University of California at Berkeley, for example, concluded that the first humans arrived 200,000 years ago or less,[[29]](#footnote-29) while some would put the arrival of human beings a few million years ago. In either case, this time scale puts humans much closer to the end of those 4.6 billion years than to the beginning. If this long time scale were true, then male and female human beings would have come long after the “*beginning of creation*.” If the words of Jesus are taken at face value, as they should be, Adam and Eve were made “*at the beginning of creation*,” not billions of years later.[[30]](#footnote-30) This is a reference, not to the beginning of mankind, as some think, but, as the text says, “*the beginning of creation*.” A straightforward reading of this passage shows that Jesus held the creation account to be historical and trustworthy, reflective of the entire first week of creative activity at the beginning of time. He is not placing the creation of Adam and Eve on the first day of the creation week (which is one way to take “beginning”), but in that week of many beginnings.

 Actually Jesus cites Genesis not once, but twice, once from the first chapter and once from the second,

But *at the beginning of creation God* “*made them male and female*.” “*For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh*.” So they are no longer two, but one. Therefore what God has joined together, let man not separate (Mark 10:6-8, passages #3 and #4).[[31]](#footnote-31)

Here Jesus is answering the Pharisees, who had asked him, “Is it lawful for a man to divorce his wife for any and every reason?” In His reply, Jesus refers back to creation when He says that “*at the beginning God ‘made them male and female*.’” This quotation appears in Gen. 1:27, the only verse of poetry in Genesis 1, which says, “So God created man in his own image, in the image of God he created him; male and female he created them.” In other words, at the beginning of time, God created male and female for each other. Gen. 5:2 also says “He created them male and female and blessed them. And when they were created, he called them ‘man,’” so it may be this passage that Jesus is quoting, which contains an echo of Genesis 1. The second quotation from the mouth of Jesus comes from Gen. 2:24, dealing with the institution of marriage. The implication is that the institution of marriage took place shortly after the events described in Genesis 1.

 Matt. 19:8 (passage #5) contains an additional reference to the beginning, when Jesus tells this same group of Pharisees that divorce was not a part of God’s plan “*from the beginning*.” According to Genesis 1 and 2, God’s original plan was for marriage to last a lifetime. Once again, “the beginning” refers to the first week of creation, not the first moment that God began creating. This implies that marriage was around at the beginning and has been a part of God’s plan ever since that time.

 In Luke 11:50-51 (passage #6), Jesus connects the murder of Abel to the foundation of the world, i.e. its creation, not to an event that happened millions or billions of years after creation. This affirms Abel as a real person and as someone martyred early in history, “*from the foundation of the world*.”[[32]](#footnote-32) This is not a reference to the beginning of the human race, but the beginning of the world. The blood the prophets has been shed not “from the foundation of mankind,” but “from the foundation of the world.”

The existence of the devil “*from the beginning*” is mentioned by Jesus in John 8:44 (#7) and then repeated by John in 1 John 3:8 (#8). If the devil existed from the beginning, and if we read the opening chapters of Genesis in their straightforward sense, we get the impression that the Fall into sin happened early in human history. After all, Genesis 3 immediately follows Genesis 1 and 2. The Fall happened shortly after the creation, and the devil was around shortly after creation as well. Both John 8:44 and 1 John 3:8 imply, therefore, that the events of the first three chapters of Genesis happened recently.

 In Rom. 1:20 (#9) Paul writes,

For *since the creation of the world* God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

In this context, Paul is talking about how people have suppressed the truth about God by their wickedness and have refused to worship God as Creator, preferring idols instead. However, Paul also discusses the fact that people should not question the existence of God because He has shown His “eternal power and divine nature” through all that He has created. This creation, which shows these two qualities of God, demonstrates to his readers that they need to show respect for God and for all that He has done. Another implication is that mankind has been around since the creation week. Otherwise, who would be able to see clearly His invisible qualities during those early years? If he were not referring to the entire human race throughout history, it would blunt his argument that no one is without excuse before God.[[33]](#footnote-33) Only if the first humans were present at the beginning would it be true that God’s invisible qualities have been understood “*since the creation of the world*.”

 Next, Heb. 9:26 (#10) mentions that Christ did not enter heaven to offer Himself again and again in the same way that the high priest repeatedly enters the Holy of Holies, for then “Christ would have had to suffer many times since *the creation of the world*.” The implication is that ever since Adam sinned, a Savior has been needed, and that sin happened at “*the creation of the world*.” Once again, the Fall into sin is associated with early events shortly after the creation of the world.

 Finally, in a very brief reference to creation and the centuries since creation, Jude 14 (#11) calls Enoch “the seventh from Adam.” According to the genealogy of Genesis 5, Adam (Genesis 1 and 2; Gen. 5:3-5) is followed, in turn, by Seth (Gen. 5:6), Enosh (Gen. 5:9), Kenan (Gen. 5:12), Mahalalel (Gen. 5:15), Jared (Gen. 5:18), and Enoch (Gen. 5:21). Adam is first, and Enoch is seventh. The argument that we must account for gaps in this genealogical record ignores the major difference between this genealogy and that of other genealogies.[[34]](#footnote-34) Genesis 5 is different from most genealogies in the Bible because it lists the age of the patriarch at the birth of his son. That eliminates the possibility of a gap between each of these generations. This confirms a natural reading of the genealogy of Genesis 5, which begins with the creation of Adam. Furthermore, 1 Chron. 1:1-3 lists the same seven generations from Adam to Enoch which we find in Genesis 5, confirming the message of the book of Jude, as follows: “Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, …” These same seven generations also appear in Luke 3:37-38 in the very same order. If there are gaps, why do none of these four passages (Jude 14, Genesis 5, 1 Chronicles 1, and Luke 3) even suggest gaps?

*Summary*

 Seven of the eleven passages in this section imply that the earth is young, even though they do not affirm this truth directly. However, the words of Jesus in Matt. 19:4-6 and Mark 10:6-8 clearly connect the creation of Adam and Eve with the beginning, a position not compatible with theories that hold to an old Earth. The fact that Jesus is primarily teaching about marriage does not rule out a secondary teaching about the age of the earth.

**Jesus on Creation**

As we conclude our study of the New Testament, and especially the words of Jesus on creation, we have noted eighteen times that Jesus speaks of creation. Fourteen of these references appear in the four Gospels, and four of them appear in the book of Revelation. Every reference of Jesus to the Old Testament shows that He not only held the Old Testament, including Genesis, in high regard, but He took it as straightforward history.[[35]](#footnote-35) He considered the creation of Adam and Eve to have taken place “at the beginning” (Matt. 19:4; Mark 10:6) rather than millions or billions of years after the beginning. He placed the origin of marriage at “the beginning” (Matt. 19:8), and He suggested that there had been distress since the beginning of the world (Matt. 24:21, Mark 13:19), including the shedding of the blood of the prophets (Luke 11:50). This places the existence of human beings and the Fall into sin shortly after the original creation. He told us that the kingdom of God had been prepared “since the creation of the world” (Matt. 25:34) and that the Father loved Him “before the creation of the world” (John 17:24). He affirmed His eternal existence with the Father (John 17:5). He called Satan “a murderer from the beginning” (John 8:44), a statement that places both the existence of the devil and his fall near the time of creation.

In Revelation, Jesus twice mentioned “the tree of life” (Rev. 2:7, 22:14), taking us back to Genesis and ahead to the consummation. Once He called Himself “the Almighty,” and once He called Himself “the ruler of God’s creation” (Rev. 3:14).

If Scripture truly interprets Scripture, then the words of Jesus are another important testimony to the reliability of the Old Testament and to the recent creation of the universe. Jesus refers to the original creation eighteen times, and in all of those passages He takes creation as a straightforward account of a historically true event.

**Conclusion**

 Some claim that the young earth position is the strongest biblical position on creation, and this brief study of all relevant New Testament passages confirms this conclusion.[[36]](#footnote-36) Throughout the New Testament references to creation, one will look in vain for the slightest hint that the universe is billions of years old or that the events of Genesis 1 are to be taken in a figurative manner. We find no clues that move us to take the word *day* in Genesis 1 as meaning something other than a 24-hour day. On the contrary, the New Testament writers, and the Creator and Redeemer of the universe Himself, take the story of creation as an accurate piece of important history with implications for our redemption and for the consummation of all history at the Second Coming. The last historical Adam can reverse the effects of the first historical Adam through the historical events of His historical suffering, historical death, and historical resurrection. If redemption occurred in history, then the creation and the Fall did also.

 Some will say that the genre of literature in which these passages are found must be understood in context, suggesting that they not be taken at face value. Others will suggest that Jesus and Paul, Peter and John accommodated themselves to the views of the people at that time, but this sells short the Holy Spirit’s guidance of the authors, the inspiration of Scripture, and the integrity of the authors, but especially the authority of the Savior of the world. In addition, it shortchanges the intelligence of people who lived at that time and to whom Jesus and others spoke. Some divide the spiritual message of the New Testament from its science or history, suggesting that the former is the exclusive province of the New Testament writers and that it should not be trusted in other areas. The New Testament does not make such a distinction. Some scholars think that the Gospels were written in the second century by people who just didn’t know and couldn’t know how and when creation took place.[[37]](#footnote-37) Such suggestions are attempts to hang onto preconceived secular ideas that run counter to the testimony of Scripture, sometimes in a misguided attempt to make the Bible more relevant.

 We will look in vain for any passage in the New Testament that suggests either a process of evolution or the passage of great lengths of time. We would expect some of these dozens of passages to offer at least a hint, were the first chapter of Genesis truly to be understood as non-historical or the age of the earth to be billions of years. While there is no explicit reference to the days of Genesis 1 as being twenty-four hours in length,[[38]](#footnote-38) the New Testament in no way challenges this understanding. The New Testament, like the Old Testament, has a theology of creation, but no theology of evolution. The immediate context of the first chapter of Genesis, the wider context of Genesis, the broader context of the Old Testament, and the witness of the New Testament are all unanimous. Jesus Himself testifies both to the young age of the earth and its special, rather than evolutionary, creation. The New Testament takes Genesis 1 as historical narrative, conveying the creation of the universe by God in the relatively recent past.

 While there may seem to the casual reader to be relatively few references to creation, the cumulative effect of all one hundred and twelve passages shouts out the fact of God’s creation, understands the opening chapters of Genesis as historical, and even finds those chapters to have occurred in the relatively recent past. The unanimous testimony of the authors of the New Testament, from Paul and Peter to James and Jude, from the writers of the four Gospels, and even from Jesus Himself, is that God created all things perfectly, including both the family and the Church, that He created effortlessly, out of nothing, by the power of His spoken Word, that He created human beings in His image, and that He created everything in the recent past. To our only wise God and Creator, the Almighty, be honor and glory and praise!

**List of New Testament References to Creation**

1. Matthew 13:35 (Ps. 78:2), “…since *the creation of the world*.”
2. Matthew 19:4 “Haven’t you read,” he replied, “that *at the beginning the Creator ‘made them male and female*,’ …” This verse connects the creation of Adam and Eve with the creation account of Genesis 1 and 2.
3. Matthew 19:5-6 (Gen. 2:24), “… and said, ‘*For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh*’?”
4. Matt. 19:8, in the same conversation with the Pharisees as in vv. 4-6, Jesus states that marriage, from the beginning, was not intended to be broken by divorce: “… it was not this way *from the beginning*.”
5. Matt. 24:21, “… from *the beginning of the world* until now…”
6. Matt. 25:34, “…since *the creation of the world*.”
7. Mark 10:6 (Gen. 1:26-27), “But *at the beginning of creation God ‘made them male and female*.’”
8. Mark 10:7-8 (Gen. 2:24), *“‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’”*
9. Mark 13:19 (Gen. 2:4), “…from *the beginning, when God created the world*…”
10. Mark 16:15, “… preach the good news to all *creation*.”
11. Luke 3:38, “…the son of Seth, the son of Adam, the son of God.” This indicates that Adam was not the product of two human parents, but that he was created by God, and here Luke refers to Adam as the first in a long line of people in history.
12. Luke 11:50-51, “…since *the beginning of the world*…”
13. John 1:1 (Gen. 1:1), “*In the beginning* was the Word …”
14. John 1:3, “*Through him all things were made; without him nothing was made that has been made*.”
15. John 1:10 (Gen. 2:3), “He was in the world, and though *the world was made through him*, the world did not recognize him.”
16. John 8:44, Jesus describes the devil as “a murderer from *the beginning*,” suggesting that the devil has been around since the beginning of time.
17. John 17:5, “And now, Father, glorify me in your presence with the glory I had with you *before the world began*.”
18. John 17:24, “…before *the creation of the world*.”
19. Acts 3:21, “He [Jesus] must remain in heaven until the time comes for God to restore everything ….”
20. Acts 4:24, “*you made the heaven and the earth, the sea, and everything in them*.”
21. Acts 7:50, “‘Has not my hand made all these things?’” Here Luke is quoting Stephen, who, in turn, is quoting Isa. 66:2 and emphasizing God’s creative hand.
22. Acts 14:15 (Gen. 2:1), “…*the living God, who made heaven and earth and sea and everything in them*.”
23. Acts 17:24 (Gen. 1:31), “The God who *made the world and everything in it*…”
24. Acts 17:25, “… *he himself gives everyone life and breath and everything else*.”
25. Acts 17:26, “*From one man he made every nation of men*….”
26. Rom. 1:20 (18-25) (Gen. 2:4-6), “For since *the creation of the world* …being understood from *what has been made*, so that men are without excuse.”
27. Rom. 1:23, “… exchanged the glory of the immortal God for *images* made to look like mortal man and birds and animals and reptiles.” This is an echo of the original image of God, which echoes Gen. 1:26-27, as mankind reversed the good creation of God by worshipping the creature instead of the creator.
28. Rom. 1:25, “the *Creator*”
29. Rom. 4:13, Abraham “received the promise that he would be heir of *the world*…” The world is the renewed creation, restored to its original splendor.
30. Rom. 4:17, “…God … who gives life to the dead and *calls things which have no existence into existence*.” This is one of two major passages teaching creation out of nothing.
31. Rom. 8:19, “*The creation* waits in eager expectation for the sons of God to be revealed.”
32. Rom. 8:20, “For *the creation* was subjected to frustration, not by its own choice, but by the will of the one who subjected it …
33. Rom. 8:21, “… in hope that *the creation* itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.
34. Rom. 8:22, “We know that *the whole creation* has been groaning as in the pains of childbirth right up to the present time. 23Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.” Since v. 23 introduces human beings, vv. 19-22 must refer to the created order excluding human beings. Furthermore, the phrase “the whole creation” cannot mean anything but the entire created order. “Creation is out of harmony with man since man is out of harmony with God.”[[39]](#footnote-39)
35. Rom. 8:39, “… nor anything else in all *creation*…”
36. Rom. 9:20-21, “‘“Shall *what is formed* say to *him whom formed* it, ‘*Why did you make me like this*?”’
37. Rom. 9:21, “Does not the potter have the right *to make* out of the same lump of clay some pottery for noble purposes and some for common use?” Here Paul writes about God’s purpose in choosing His people and His right to use us in His kingdom.
38. Rom. 11:36, “*For from him and through him and to him are all things*. To him be the glory forever! Amen.” These words contain Paul’s doxology at the end of the section on the nation Israel. All things came from God, which echoes the fact of creation.
39. 1 Cor. 2:7, “… we speak of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory *before time began*.”
40. 1 Cor. 6:16 (Gen. 2:24), “For it is said, ‘*The two will become one flesh*.’”
41. 1 Cor. 8:6, “…and there is but one *Lord, Jesus Christ, through whom all things came* …”
42. 1 Cor. 11:7, “A man … is *the image and glory of God*.” We are made in the image of God.
43. 1 Cor. 11:9 (Gen. 1:27, 2:18, 22), “For man did not come from woman, but woman from man; neither was *man created for woman, but woman for man*.”
44. 1 Cor. 11:12 (Gen. 2:22), “For as woman came from man.”
45. 1 Cor. 12:18, “*God has arranged the parts in the body*, every one of them, just as he wanted them to be.”
46. 1 Cor. 12:24, “God has combined the members of the body and has given greater honor to the parts that lacked it.”
47. 1 Cor. 15:38 (Gen. 1:11), “But *God gives it a body as he has determined*, ….”
48. 1 Cor. 15:38, “… and *to each kind of seed he gives its own body*.”
49. 1 Cor. 15:45 (Gen. 2:7), “*The first man Adam* became a living being; …”
50. 1 Cor. 15:47 (Gen. 2:7), “*The first man was of the dust of the earth*…”
51. 2 Cor. 4:6 (Gen. 1:3-5), “For God, who said, ‘*Let light shine out of darkness*,’ made his light shine in our hearts …”
52. 2 Cor. 5:5, “Now it is *God who has made us* for this very purpose…”
53. 2 Cor. 5:17, “a new *creation*,” an echo of the first creation
54. 2 Cor. 6:18, “… says the Lord *Almighty*.” The word “Almighty” is a word that expresses power over everything.
55. Gal. 6:15, “a new *creation*,” an echo of the first creation
56. Eph. 1:4, “For he chose us in him before *the creation of the world*…”
57. Eph. 2:10, “For we are God’s workmanship, *created* in Christ Jesus to do good works,” a passage that, once again, echoes the original creation even though it refers to the work of regeneration.
58. Eph. 3:9 (Gen. 2:3), “…kept hidden in *God, who created all things*.”
59. Eph. 4:24, “…put on the new self, *created* to be like God in true righteousness and holiness.” This speaks of the image of God, first mentioned in Gen. 1:26.
60. Eph. 5:31 (Gen. 2:23-24), “…for we are members of his body. ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’”
61. Col. 1:15 (Gen. 2:1-3), “the firstborn over *all creation*.” Jesus is called “the image of God” and then “the firstborn over all creation.” He has priority and preeminence over creation.
62. Col. 1:16a, “For *by him all things were created*.” Paul repeats the affirmation that appears in many other places in the New Testament, that Jesus actually created all things.
63. Col. 1:16b, “*all things were created by him and for him*.” Colossians, which is a powerful affirmation of the nature of Christ, describes Christ as the Creator a second time in the same verse.
64. Col. 1:18, Jesus “is *the beginning*,” which probably refers both to the original creation and the new creation of redemption with the latter always echoing the former.
65. Col. 1:23, “This is the gospel that you heard and that has been proclaimed to every *creature* under heaven….” The word *creature* comes from the New Testament word that is derived from the verb “to create.”
66. Col. 3:10 (Gen. 1:26-27), “… the new self, which is being renewed in knowledge in the image of its *Creator*.” Here Paul reflects the original image of God in which mankind was created.
67. 1 Tim. 2:13 (Gen. 2:7, 22), “*Adam was formed first, then Eve*.”
68. 1 Tim. 4:3, “…abstain from *certain foods,* *which God created* to be received with thanksgiving…”
69. 1 Tim. 4:4 (Gen. 1:29-31), “For everything *God created* is good…”
70. 1 Tim. 6:13, “… God, *who gives life to everything* …”
71. Heb. 1:2, “…through whom *he made the universe*.”
72. Heb. 1:10 (Gen. 1:1), “*In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands*.”
73. Heb. 2:7, “You made him a little lower than the angels; you crowned him with glory and honor.” Here the writer to the Hebrews quotes Ps. 8:5 with its reference to the creation of Adam and Eve in the image of God, echoing Gen. 1:26-27.
74. Heb. 3:4, “*God is the builder of everything*.”
75. Heb. 4:3 (Gen. 2:1), the seventh day of creation as a real historical event (Gen. 2:2-3), “And yet his work has been finished since *the creation of the world*.”
76. Heb. 4:4 (Gen. 2:2), “For somewhere he has spoken about the seventh day in these words: ‘*And on the seventh day God rested from all his work*.’”
77. Heb. 4:10, referring to God resting on the seventh day: “… for anyone who enters God’s rest also rests from his own work, *just as God did from his*.”
78. Heb. 4:13, stating that “Nothing in *all creation* is hidden from God’s sight.”
79. Heb. 9:11 speaks of the tabernacle which is “not a part of this *creation*.”
80. Heb. 9:26 mentions “*the creation of the world*.”
81. Heb. 11:3 (Gen. 1:1), “By faith we understand that *the universe was formed at God’s command, so that what is seen was not made out of what was visible*.”
82. James 1:18, “…that we might be a kind of firstfruits of all *he created*.”
83. James 3:9 (Gen. 1:26-27), “… we curse men, who *have been made in God’s likeness*.”
84. 1 Peter 1:20, Christ “was chosen before *the creation of the world*…”
85. 1 Peter 2:13, “Submit yourselves for the Lord’s sake to every authority *instituted* among men…” While somewhat disputed, the word *instituted* is the New Testament word for *creation*, and could be so translated, so it is an echo of the original creation.
86. 1 Peter 4:19, “commit themselves to their faithful *Creator* …”
87. 2 Peter 3:4, “…since *the beginning of creation*.”
88. 2 Peter 3:5 (Gen. 1:5-7), “… long ago *by God’s word the heavens existed* *and the earth was formed* out of water and by water.”
89. 1 John 3:8, “… the devil has been sinning from *the beginning*.” This passage echoes the same idea as in John 8:44, stating that the devil has been around from the beginning and has been sinning since that time.
90. Jude 14 (Genesis 1 and 5), “Enoch, the seventh from Adam”
91. Rev. 1:8, “the *Almighty*,” the *Pantokrator*.
92. Rev. 2:7 (Gen. 2:9), “I will give the right to eat from *the tree of life*, which is in the paradise of God.”
93. Rev. 3:14, “These are the words of the Amen, the faithful and true witness, the ruler of God’s *creation*.”
94. Rev. 4:8, “the Lord God *Almighty*,” the *Pantokrator*.
95. Rev. 4:11 (Gen. 1 and 2:3), “…for *you created all things…”*
96. Rev. 4:11 (Gen. 1 and 2:3), “… *and by your will they were created* and have their being.”
97. Rev. 5:13, “Then I heard every *creature* in heaven and on earth and under the earth and on the sea, and all that is in them, singing.” The word *creature* comes from the New Testament word that is derived from the verb “to create.”
98. Rev. 8:9, “… a third of the living *creatures* in the sea died…” The word *creature* comes from the New Testament word that is derived from the verb “to create.”
99. Rev. 10:6 (Gen. 2:1), “…*who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it*…”
100. Rev. 11:17, “Lord God *Almighty*,” the *Pantokrator*.
101. Rev. 13:8, the Lamb “was slain from *the creation of the world*.”
102. Rev. 14:7 (Gen. 2:4), “Worship him *who made the heavens, the earth, the sea and the springs of water*.”
103. Rev. 15:3, “Lord God *Almighty*,” the *Pantokrator*.
104. Rev. 16:7, “Lord God *Almighty*,” the *Pantokrator*.
105. Rev. 16:14, “God *Almighty*,” the *Pantokrator*.
106. Rev. 17:8, some have not had their names written in the book of life “*from the creation of the world*”
107. Rev. 19:6, “Lord God *Almighty*,” the *Pantokrator*.
108. Rev. 19:15, “God *Almighty*,” the *Pantokrator*.
109. Rev. 21:22, “the Lord God *Almighty*,” the *Pantokrator*.
110. Rev. 22:2 (Gen. 2:9), “On each side of the river stood *the tree of life* …” This is the first of three such references to the tree of life in this chapter of Revelation.
111. Rev. 22:14 (Gen. 2:9), “… the right to *the tree of life* …”
112. Rev. 22:19 (Gen. 2:9), “… his share in *the tree of life* …”
1. The end of this book includes a list of all New Testament passages that mention, sometimes with just one word, the creation account in the first two chapters of Genesis. [↑](#footnote-ref-1)
2. Genesis 20, 24, 34, 36, 40, 43, and 44 are not quoted or alluded to in the New Testament. See http://www.creationstudies.org/Education/quotations.html. [↑](#footnote-ref-2)
3. For example, here are references to the first seven chapters of Genesis: In Matt. 24:21, Jesus refers to Genesis 1. In Matt. 19:4, Jesus refers to Genesis 2. In 2 Cor. 11:3, the apostle Paul refers to the fall and “the serpent’s cunning” in Genesis 3. In Luke 11:51, with its mention of the blood of Abel, Jesus refers to the death of Abel in Genesis 4. In Luke 3:37, Luke refers back to the genealogy of Genesis 5. In 1 Peter 3:20, the story of Noah and Genesis 6 are mentioned by Peter. In Matt. 24:37-39, Jesus recalls Genesis 7:7 and the entrance of Noah and his family into the ark. [↑](#footnote-ref-3)
4. “There are at least 25 New Testament passages that mention Genesis 1–11, and all take the account literally.” Todd S. Beall, in *Coming to Grips with Genesis*, Green Forest, AR: Master Books, 2008, 146. Hubert Thomas lists fifty-four passages in the New Testament that quote, mention, or allude to passages from Genesis 1-11. *Mentions de la création (Ge. 1-11) dans le nouveau Téstament*, Lausanne: Association Création, Bible et Science, 1993. And, of course, this study contains 112 references to the creation account alone, i.e. both Genesis 1 and Genesis 2. In every one of these passages, Genesis is taken in its normal, literal meaning. [↑](#footnote-ref-4)
5. Those fourteen references are as follows: Rom. 1:20, 2:14, 7:18, 7:25, 11:24. 1 Cor. 4:1, 11:14, Gal. 4:8, Eph. 2:3, Phil. 2:6, 7, Col. 3:5, Heb. 6:17, and 2 Peter 1:4. Other translations of the Bible have a similar number of passages, such as the King James Version. [↑](#footnote-ref-5)
6. Most Scripture quotations come from the New International Version. [↑](#footnote-ref-6)
7. Many New Testament scholars do not consider the conclusion of Mark, i.e. chapter 16, verses 9-20, to be part of the original canonical Gospel, but this book works with the form in which the text of most Bibles is printed. [↑](#footnote-ref-7)
8. So Leon Morris, *The Gospel according to John*, Grand Rapids: Eerdmans, 1971, 72, mentioning the appropriateness of this reference, especially since the first book of the Hebrew Bible began with the words, and was named, “In the beginning.” Many other commentators concur. The references in 1 John 1:1 and in 1 John 2:13-14 are to the eternal nature of God, not His existence at the beginning of the creation. [↑](#footnote-ref-8)
9. See especially Rom. 8:18-25, discussed above. [↑](#footnote-ref-9)
10. The Greek word is *Pantokrator*, known especially in the Orthodox Church as a title for God. [↑](#footnote-ref-10)
11. The NIV translates, “Nothing in all creation is hidden from God’s sight,” but the word is “creature” rather than “creation.” [↑](#footnote-ref-11)
12. This is the position of F.J.A. Hort, *The First Epistle of St. Peter 1.1-2.17*. London: Macmillan, 1898; reprint Minneapolis: James and Klock, 1976. [↑](#footnote-ref-12)
13. Millard Erickson, *Christian Theology*, 368f., in John S. Feinberg, *No One Like Him: The Doctrine of God*, Wheaton, IL: Crossway Books, 2001, 555. [↑](#footnote-ref-13)
14. Matt. 13:35, which could also be included here, appears in Section 1, Echoes and Allusions. Matt. 19:4 could be included here, but appears in Section 4, and Matt. 19:8, which could be included here, appears in Section 3. Several other passages could also appear here. The four broad categories do not have firm boundaries, but some of the passages could appear in multiple sections. To avoid redundancy, however, each passage appears in only one category, the category that seems most germane to its content. [↑](#footnote-ref-14)
15. The phrase “from the beginning” appears twenty times in the New Testament, five of which have the beginning of the universe in mind, i.e. Matt. 19:4 and 19:8, John 8:44, 2 Thess. 2:13 (some manuscripts read “firstfruits” instead of “from the beginning”), and 1 John 3:8. These five references do not include “from the beginning of creation,” a phrase that appears here. Terry Mortenson, “Jesus’ View of the Age of the Earth,” *Coming to Grips with Genesis*, Green Forest, AR: Master Books, 2008, 319. [↑](#footnote-ref-15)
16. This verse could also be included in the last category, since it implies a continuous distress since the fall into sin until now, which means a human race has existed for that entire period of time. [↑](#footnote-ref-16)
17. While this term, *beginning*, may refer to the beginning of the resurrected people of God, especially in being paired in the same verse with “the firstborn from among the dead,” it follows upon the mention of all creation, thereby suggesting the new creation, and therefore carries an echo of the first creation. This verse links creation and resurrection. See F. F. Bruce, *Commentary on the Epistle to the Colossians*, Grand Rapids: Eerdmans, 1957, 205. [↑](#footnote-ref-17)
18. The passages included in this section are not considered echoes or allusion because they are longer and more direct in their references to creation. [↑](#footnote-ref-18)
19. 1 Cor. 12:18 and 24 have been treated in Part 1. [↑](#footnote-ref-19)
20. This is the translation of James D. G. Dunn, *Romans 1-8*, Word Biblical Commentary Series, Dallas: Word Books, 1988, 195. [↑](#footnote-ref-20)
21. This is probably a reference to the resurrection of the dead on the last day. [↑](#footnote-ref-21)
22. N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*, New York: HarperCollins, 2008, 155. [↑](#footnote-ref-22)
23. James Ware, “Paul’s Hope and Ours: Recovering Paul’s Hope of the Renewed Creation,” *Concordia Journal* 35 (Spring 2009), 132. [↑](#footnote-ref-23)
24. Lloyd Stephen, “Christian Theology and Neo-Darwinism are Incompatible: An Argument from the Resurrection,” *Debating Darwin: Two Debates: Is Darwinism True and Does it Matter?* Milton Keynes, UK: Paternoster, 2009, 5. Stephen Lloyd is the pastor of Hope Baptist Church in Gravesend, United Kingdom. [↑](#footnote-ref-24)
25. In both Darwinian evolution and Old Earth creationism, God created the universe (some, not all, Darwinians are Christians or theists), but He did it 14.6 billion years ago. [↑](#footnote-ref-25)
26. Paul doesn’t say that “human death” arrived through, but that death arrived through sin. [↑](#footnote-ref-26)
27. Lloyd Stephen, 22. [↑](#footnote-ref-27)
28. According to Arndt-Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, William F. Arndt and F. Wilbur Gingrich, second edition, Chicago: The University of Chicago Press, 1979, page 456, κτίσις, 1.b.β. the word *creation* and the phrase in which it is found in Gen. 1:1 refer, not to the first moment of creation, but to the sum total of everything created. [↑](#footnote-ref-28)
29. Philip E. Johnson, *Darwin on Trial*, Downers Grove, IL: InterVarsity Press, 1993, 99: “The molecular clock was put to effective use by Berkeley’s Allan Wilson and Vincent Sarich…. Their conclusion is that all contemporary humans are descendants of a woman who lived in Africa less than 200,000 years ago.” [↑](#footnote-ref-29)
30. In a world that is 4.6 billion years old, the last 200,000 years would constitute far less than one one-thousandth of one percent, not even remotely qualifying as “the beginning of creation.” [↑](#footnote-ref-30)
31. In the same way, Matt. 19:4-6 quotes from Genesis twice and, therefore, supplies two additional references to creation in the New Testament. [↑](#footnote-ref-31)
32. The phrase “from the foundation” always refers to the beginning of the world. I. Howard Marshall, *The Gospel of Luke*. Grand Rapids: Eerdmans, 1995, 505. [↑](#footnote-ref-32)
33. See especially Ron Minton, “Apostolic Witness to Genesis Creation and the Flood,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, Terry Mortenson and Thane Ury, editors, Green Forest, AR: Master Books, 2008, pages 347-371. Citing commentaries by Cranfield, Godet, Haldane, Gill, and Moo (and, later, J.O.F. Murray and Thomas Schreiner), he states that the meaning of the phrase “since the creation of the world” is “ever since the time when the world was created at the beginning.” Page 352. [↑](#footnote-ref-33)
34. The genealogy in Matthew is often mentioned as proof that there are gaps in genealogies. While there are gaps in Matthew’s genealogy, that does not seem to be the case in Genesis 5. [↑](#footnote-ref-34)
35. John Wenham, *Christ and the Bible*, Downers Grove, IL: InterVarsity Press, 1973, 11-37. [↑](#footnote-ref-35)
36. For example, in *End of Christianity: Finding a Good God in an evil world*, Paternoster, 2009, p. 79, William Dembski states, “But young-earth creationists have the stronger case here, both exegetically and theologically, in interpreting such passages [i.e. Rom. 5:12] as speaking about death and corruption generally and not just about human death.” Numerous other scholars admit the same thing. [↑](#footnote-ref-36)
37. For a refutation of this position, see Richard Bauckham, *Jesus and the Eyewitnesses*. Grand Rapids: Eerdmans, 2008. [↑](#footnote-ref-37)
38. I am not here denying the normal meaning of the phrase in Genesis 1 of “evening and morning.” [↑](#footnote-ref-38)
39. Stephen Lloyd, 19. [↑](#footnote-ref-39)