

The basic creative principle

God's creation has a countless number of forms, forms and relationships between them, and yet it can be observed that they are governed by general principles to which all elements of creation are subordinate. Among the most famous is the law of natural selection, or the law of the stronger, which under natural conditions regulates balance and health in nature. The theory of evolution is based on it, which is also the basis of the belief of atheists, who believe that everything alive on earth developed spontaneously gradually with the help of natural selection of stronger and more viable species and individuals for reproduction.

However, there is an even more important, fundamental and at the same time supreme creative principle. It is a principle to which all creation is subordinate. The Bible testifies to it and defines it, because knowing, understanding and respecting it is a decisive condition for life.

God saw that everything he made was good

Why does God inform us that "*... all that he made, and behold, it was very good*" (Genesis 1:31)? Let's not expect God to say this for self-praise or anything. The prophet Isaiah aptly writes that God will not just say anything: "*Just as rain or snow falls from the sky and does not return there, but waters the earth and makes it fruitful and fertile — it gives grain to the one who sows, and bread to the one who eat — so will be my word that comes out of my mouth: He will not return to me empty, but will do what I wish, and successfully accomplish what I send him to do.*" (Isaiah 55, 10-11)

So why does God announce at the end of each creative day, with the exception of the second day (Genesis 1:6-8), that his work is good? Some may say that this is because he did not create everything himself, but assigned tasks and evaluated their completion at the end. This is hinted at in verse 1Mo 1, 26: "*And God said: Let us make man in our image, according to our likeness, that they may rule over the fish of the sea, over the birds of the air, over the cattle, and over all the earth and over every creeping thing that moves on the earth.*" the well-known plural majesticus, in which God seems to speak of himself in the plural. Some scholars explain this by saying that God actually commissions the angels in heaven to create man in his image and likeness. That is why angels in the

flesh are almost indistinguishable from humans (Heb 13:2). It can be and probably is the correct explanation, because even angels participated in creation (Job 38, 6-7).

While this information is interesting, it is not as important to understanding the basic creation principle. The reason why God evaluates his work is much more important and lies in the question of what does God mean by the word good? How did God judge his creation? First, let's look at all the meanings of the Hebrew word translated good. It is a word טוב *toṽ* can mean "good, handsome, amiable, cheerful, joyful, rich, just, nice, useful, prosperous". We can therefore say that God saw that his creative work was "good, beautiful, welcoming, cheerful, joyful, rich, just, nice, useful, prosperous".

Behind all the other meanings of the word *tob*, we see specific properties, but the Czech word *dobre* is too general and does not tell much when we do not know what is good according to God. Everyone may think of it as something different, but God's word gives us its definition. We find it in 5M 30, 15; "*Look, I have set before you today life and good and death and evil.*" In other words, good is associated with life and evil with death. **Everything that supports life is good, everything else is evil.** God tells us in the words and "*he saw that it was very good*" that all of his creative work supports life. Does this also apply to humans?

When man (male and female) was created, God said to them: "*... Be fruitful and multiply and fill the earth and subdue it and rule over the fish of the sea and over the birds of the air and over every living thing that moves on the earth.*" (Genesis. 1, 28). The Hebrew word פָּרָה – *pârâh* translated as "bear fruit" basically means: to bear fruit (literally or figuratively): - to bear (fruits) (to cause to be) fruitful. God's son Jesus Christ / Yehoshua the Messiah explains how important this message is when he compares each person to a tree: "*By their fruit you will know them. Are grapes gathered from thorns or figs from thistles? So every good tree bears good fruit, but a rotten tree bears bad fruit. A good tree cannot bear bad fruit nor a rotten tree good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.*" (Mt 7, 16-19) God created man to bring good fruits of his activity. In practice, he was supposed to spread the garden gradually throughout the land until it multiplied and filled the earth. The whole earth would bear good fruit and fill man with the feelings and attributes contained in the word **toṽ**.

After the expulsion from the garden, when man began to multiply and spread on the earth, God saw that man's actions and the inclinations of his heart were evil (Genesis 6:5).

It means that everything that man did covertly or openly threatened life and brought danger to life, which forced God to bring a flood on the earth to prevent the destruction of mankind, because of their evil actions (Genesis 6, 8). God's word testifies to the fact that humanity was really close to extinction (Genesis 6:6-7).

The covenant of Moses and the covenant of Jesus sustain life

The five books of Moses, or the Torah, which also means the instructions that the Israelites were supposed to follow, can be summed up in two commandments. Love your God more than yourself and your neighbor as yourself (Mt 22, 36-40). We read in Deuteronomy 30:15 that God's word shows what leads to life and what leads to death. That is why Jesus said that he will not pass away even the smallest letter, not even a single line of the law, until all is fulfilled (Mt 5, 18). And although the law proved to be insufficient to save man due to human weakness (Rom 3:20; Heb 7:18), the Mosaic covenant and its law educates us to recognize the Messiah (John 5:39), who bought us the hope of eternal life.

The Lord Jesus was sent by the heavenly Father to earth to redeem in his body hope for people from all nations, tribes, races and languages who will believe in him and persevere in faith. This hope is waiting to be fulfilled. If you examine Jesus' miracles, or mighty works, you will find that they are all life-promoting. Every word of Jesus is a light leading to life. In the end, the entire Scripture educates us to noble qualities and good deeds and thus tries to follow the original assignment for man to bear life-supporting fruit.

Jesus the Messiah is the life and light of men

Light is very important in our life because without it there would be no life. However, light is not only physical, but also mental and spiritual. Jesus explains this with the words: "*The lamp of the body is the eye. If your eye is pure, your whole body will be full of light. But if your eye is bad, your whole body will be dark. If therefore even the light is darkness in you, how great is the darkness!*"

There is also light, which is the darkness leading to death

Even Satan disguises himself as an angel of light and his servants as bearers of justice (2Cor 11:11-15) And because the whole world is in his power, blinded by his deception, people walk in deep darkness (1Jn 5:19; Rev 12:9; Isaiah 9:1).

The light that sustains life is from the Creator and his Son

The true bearer of light is Jesus, whom the Gospel of John testifies that he is light and at the same time the source of life with the words: "*All things were made through him, and without him nothing was made that is.*" In him was life, and that life was the light of men." (John 1,3-4)

The Creator will eventually fulfill all that He declares

"*Our God is in heaven. He does whatever he wishes.*" (Psalm 115:3)
"*From the beginning I declare the future, and from of old, what has not yet happened. I say: My plan will be fulfilled and I will fulfill all my wishes.*" (Isaiah 46:10)

Conclusion

will gradually realize the importance of knowing that everything that supports life is good. It is already obvious that the love of God and Christ, to which we are raised, is the highest form and way to support life. Not only this short and fleeting life, but above all the hope of a permanent life, without dying. All of God's creation, when undamaged, supports life even by being able to correct the destructive consequences of evil human actions. Without us realizing it, God's love, justice, wisdom and power are also built on the basic creative principle. God's judgment is also built on it.

From God's word we already know what God considers good and what is evil. So let us bear good fruit and be the light of the world, as our Redeemer and Savior Jesus desires: "*You are the light of the world. A city set on a mountain cannot be hidden. And when they light a lamp, they do not put it under a vessel, but on a stand; and it shines on all who are in the house. So let your light shine before men, that they may see your good works and give glory to your Father who is in heaven.*" (Mt 5, 14-16).

Let's do as the apostle Paul advises us in his first letter to Timothy (verse 4:16) "*Take care of yourself and your teaching. Keep at it. For if you do this, you will save both yourself and those who listen to you.*"

Footnote: Why God did not declare the work of the second day to be good is anyone's guess. On the second day the waters were separated from the waters, and there was a space between them. It was probably a ring or rings around the earth, like Saturn has. Probably their fall to earth caused the flood.