



II. HIS WORKS

A. Conception

1. Introduction

- a. Conception is used here to refer to the state of God in eternity past when He conceived of the universe and made plans for redemption.
- b. Time and eternity
 - (1) Time refers to the consecutive events that make up history as we know it. Scientifically, time is considered a fourth dimension and that fits with biblical teaching. Time has a beginning, a movement through time, and a consummation. But God is not limited by time.
 - (2) Eternity present: even now, God dwells in eternity (Isaiah 57:15). That is, He is not contained within the confines of time, but dwells outside of time and transcendent to time.
 - (3) Eternity future: this refers to time beyond time. When God completes His plan for this universe, He will burn all things with fire and the elements will melt with fervent heat (2 Peter 3:10-12). He will then create new heavens and a new earth (2 Peter 3:13) wherein will dwell righteousness.
 - (4) Eternity past: this refers to the time before time. The word *time* does not adequately apply to eternity past. However, we must realize that this was not some state of meaninglessness.

2. The eternal works of God

- a. Eternal fellowship between the persons of the Godhead (Proverbs 8:22, 30; John 1:1)
- b. Eternal love between the persons of the Godhead (John 17:24)
- c. Mutual glory between the persons of the Godhead (John 17:5)
- d. Making plans for the eternal purposes of God (Ephesians 1:9-11)

B. Creation

1. God as Creator

- a. The title is used five times in the Bible
 - (1) The “Creator” (Romans 1:25); to be worshipped, as opposed to the creature which is not worthy of worship
 - (2) The “Creator of the ends of the earth” (Isaiah 40:28)
 - (3) The “creator of Israel” (Isaiah 43:15)
 - (4) “Thy Creator” (Ecclesiastes 12:1); to be remembered in the day of youth
 - (5) A “faithful Creator” (1 Peter 4:19); to be trusted with the keeping of our souls even in times of suffering
- b. To see God as Creator is the foundation of all we know about God
 - (1) The Bible first introduces God as the Creator (Genesis 1:1).
 - (2) Our foundational relationship to God is that of creature (created being) to its Creator (Hebrews 4:13; Revelation 5:13).



- (3) Our foundational relationships within the family structure are determined by creation (1 Corinthians 11:3, 7-12).
- (4) The first introduction of God to the heathen should be as their Creator (Acts 17:22-29).
- (5) It is through creation that the heathen can know God's eternal power and Godhead (Romans 1:19-21).
- (6) All creation groans and travails for the redemption to come (Romans 8:19-23).
- (7) God's position as Creator gives Him the right to bring all creation to an end (Revelation 10:6).
- c. God is revealed as the Creator of all things
 - (1) Heaven as the abode of God (Genesis 1:1; 2 Corinthians 12:1-4)
 - (2) The host of heaven: angels and other heavenly beings (Colossians 1:16)
 - (3) The earth
 - a) Created at the time of God's heaven (Genesis 1:1)
 - b) Created after the creation of the angels (Job 38:4-7)
 - (4) The universe and all that is in it (Nehemiah 9:6)
 - (5) Man
 - a) Man was the last and highest creation during the six-day creation (Genesis 1:26-28)
 - b) Man was distinct from all other lower creation (Psalm 8:3-8)
 - c) Man has a value higher than other earthly beings (Luke 12:6-7; Mark 8:36)
2. Theological importance of creation
 - a. Creation gives purpose to the universe (Proverbs 16:4; Isaiah 43:7; Revelation 4:11).
 - b. Creation gives glory to the Creator (Psalm 8:1-4).
 - c. The Creator should be worshipped by the creation (Acts 17:24-27).
 - d. Creation should not worship creation; to do so is idolatry (Romans 1:21-25).
 - e. Created beings have certain responsibilities to the Creator.
 - (1) They should not deny the Creator (Isaiah 29:16).
 - (2) They should not rebel against the Creator (Isaiah 45:9).
 - (3) They should not question the actions of the Creator (Romans 9:20).

C. Preservation

1. The concept of preservation
 - a. Preservation is the act of God by which He maintains life and soundness in those things which He has brought into existence.
 - b. The biblical concept of preservation teaches us that God's power is not only necessary to initiate His works, but that it is also necessary to keep and maintain His works (Nehemiah 9:6; Ecclesiastes 3:14; Psalm 119:90-91; Acts 17:28).



2. Preservation of creation
 - a. By creation, God brings the universe into existence out of nothing. By preservation, God keeps the universe from returning to nothing.
 - b. In creation, God brings the world into production. In preservation, He continues it through reproduction (Psalm 104:29-30; Amos 4:13).
 - c. In a very real sense, preservation is the continuation of creation (Revelation 4:11).
3. Preservation of the word of God
 - a. The act by which God keeps and protects His word so that every word is exactly of His choosing and completely without error (Psalm 12:6-7).
 - b. It is the act of keeping scripture inspired (2 Timothy 3:14-16).
4. Preservation of the nation of Israel
 - a. The unconditional covenants could not be fulfilled except the nation of Israel is preserved.
 - b. God's promise to preserve Israel is connected to the ordinances of the earth and heavens (Jeremiah 31:35-37).
 - c. Israel will dwell in the new earth (Isaiah 66:20-22).
 - d. Paul declared emphatically that God had not cast away His people Israel (Romans 11:1).
5. Preservation of the souls of the saints
 - a. Just as creation requires the ever-abiding hand of God upholding it in order to continue, so a redeemed soul needs the ever-abiding hand of God keeping it in order to remain a child of God (John 10:27-29).
 - b. God will preserve us blameless to the coming of the Lord Jesus (1 Thessalonians 5:23).
 - c. God will preserve us unto His heavenly kingdom (2 Timothy 4:18).
 - d. We are preserved in Christ Jesus (Jude 1:1).

D. Providence (Romans 8:28)

1. The word is not used in the Bible in reference to God but it gives a name to a concept that runs throughout the entire word of God.
2. The word *providence* is taken from the verb *provide* (as is the word *prudence*).
3. Therefore, the basic meaning of *providence* is to look ahead and make *provision* for the future.
 - a. Scriptures that refer to the provision of God certainly teach the idea of providence (Genesis 22:8; 1 Samuel 16:1; Job 38:41; Psalm 65:9; Hebrews 11:40).
 - b. Doctrinally, *providence* can be defined as God's supervision over all things in order to guide them so that they fully accomplish His perfect will.
 - c. Practically, *providence* is God's continual guidance and care over all that He has created.



E. Revelation

1. Introduction

a. Definition

- (1) Dictionary—to remove the veil
- (2) Doctrinal—the act of God by which He imparts knowledge to man which could not otherwise be known (Deuteronomy 29:29; Amos 3:7)

b. Divisions

(1) General revelation

- a) Refers to those ways by which God has revealed Himself to all men at all times (Romans 1:17-20)
- b) Reveals only general information
 - i) The existence of God
 - ii) The guilt of man
 - iii) The judgment of God

(2) Special revelation

- a) Refers to those ways in which God has revealed Himself to special people at special times
- b) The only way to truly know God's truth (John 17:17)
 - i) The identity of God
 - ii) How things began
 - iii) How things will end
 - iv) The heart of man
 - v) The way of salvation

2. General revelation

a. Circumstances; or, Providence (Romans 1:18)

- (1) In the rise and fall of nations (Deuteronomy 32:29-43; Psalm 75:6-7; Jeremiah 50:9-13)
- (2) In Israel's preservation (2 Samuel 7:12-18; Jeremiah 31:35-37)
- (3) In His goodness to all (Psalm 145:9; Matthew 5:45; Acts 14:17)
- (4) Knowledge that there is more (John 1:9; Titus 2:11; Acts 17:27; Jeremiah 29:13)

b. Conscience

- (1) Something in man telling him that there is a God (Romans 1:19)
- (2) Reveals the existence of right and wrong: convicting of sin and rewarding righteousness (Romans 2:14-15)
- (3) In different men may be weak (1 Corinthians 8:7), defiled (Titus 1:15) or seared (1 Timothy 4:2)
- (4) When kept pure, our conscience can be a helpful guide for living (Acts 23:1; Acts 24:16)

c. Creation

- (1) The glory of God (Psalm 19:1-3)
- (2) The eternal power (Romans 1:20)
- (3) The Godhead (Romans 1:20; see Acts 17:29; Colossians 2:9)

3. Special revelation

a. Incarnation (Matthew 11:27; John 1:18; John 14:9-10)



- b. Direct communication
 - (1) Dreams (Daniel 2:28)
 - (2) Visions (Ezekiel 1:1)
 - (3) Spoken words (Numbers 12:6-8)
- c. Written word of God (John 5:39; Romans 1:1-2; Romans 16:25-26)

F. Redemption

- 1. The plan of redemption
 - a. The eternal plan for the sacrifice of the Son (Ephesians 3:8-11; 1 Peter 1:19-20; Revelation 13:8)
 - b. The eternal plan for salvation (Colossians 1:25-27; Titus 1:2-3)
- 2. The work of redemption
 - a. Jesus Christ sent to earth for the work of redemption (Matthew 20:28; Luke 19:10)
 - b. Jesus Christ delivered to be crucified according to the plan of redemption (Acts 2:22-24; Acts 4:27-28)
 - c. Through Jesus Christ, salvation has been accomplished.
 - (1) Regeneration: often called the new birth, this is the act of salvation by which we are born of the Spirit into the family of God (John 1:12-13; John 3:3-7; Titus 3:5)
 - (2) Redemption: the act of God by which He bought us back from the loss caused by the fall of man (Romans 3:24; Ephesians 1:7; Colossians 1:14; 1 Peter 1:18-19; Revelation 5:9)
 - (3) Justification: the act of God by which He declares us legally just on the basis of the payment for sin made by Jesus Christ (Acts 13:39; Romans 3:28; Romans 5:1; Galatians 3:24)
 - (4) Imputation: the act of God by which the righteousness of Christ is imputed to us as our sins were imputed to Christ (Romans 4:6)

G. Consummation

- 1. The completion of redemption
 - a. The redemption of the body (Romans 8:23)
 - b. The redemption of creation (Romans 8:18-22; Revelation 22:3)
- 2. The consummation of this present world
 - a. The final conflagration (2 Peter 3:10-12; Revelation 20:11)
 - b. The new heavens and earth (2 Peter 3:13; Revelation 21:1)
- 3. The judgments of God
 - a. The judgment seat of Christ (Romans 14:10; 2 Corinthians 5:10)
 - b. The great white throne judgment (Revelation 20:11-15)
- 4. The end of the age (1 Corinthians 15:24-28)
 - a. The kingdom delivered to God (1 Corinthians 15:24)
 - b. Death, as the last enemy, destroyed (1 Corinthians 15:25-26; Hebrews 2:14; Revelation 20:14)
 - c. All things subdued by the Son (1 Corinthians 15:27; Ephesians 1:10)
 - d. Father and Son rejoined (1 Corinthians 15:28; John 17:5)