



4. The products of creation
 - a. Heaven as the abode of God (Genesis 1:1; 2 Corinthians 12:1-4)
 - b. The host of heaven: angels and other heavenly beings (Colossians 1:16)
 - c. The earth
 - 1) Created at the time of God's heaven (Genesis 1:1)
 - 2) Created after the creation of the angels (Job 38:4-7)
 - d. The universe and all that is in it (Nehemiah 9:6)
 - e. Man
 - 1) Man was the last and highest creation during the six-day creation (Genesis 1:26-28)
 - 2) Man was distinct from all other lower creation (Psalm 8:3-8)
 - 3) Man has a value higher than other earthly beings (Luke 12:6-7; Mark 8:36)

5. The two biblical uses of creation
 - a. Initial generation
 - 1) This is the normal meaning of creation
 - 2) It means to bring something into existence without the use of preexisting materials
 - b. Continual regeneration (Psalm 104:30; Amos 4:13)
 - 1) This meaning is seldom used
 - 2) It refers to the continual bringing forth of new life (Psalm 104:30) and new activities (Amos 4:13 – “createth the wind”) in the universe.

6. Historical work of creation
 - a. Creation as a completed act in time (Genesis 2:3-4; Ephesians 3:9)
 - b. Creation as separate acts in history
 - 1) Original creation (Genesis 1:1); of God's heaven, of earth, of the heavenly beings.
 - 2) Six-day creation (Genesis 1:3-31)
 - 3) Future creation (Isaiah 65:17; 2 Peter 3:13)

7. Scientific importance of creation
 - a. If creation is the purposeful work of the Creator instead of a random chain of unplanned events, then we can expect to see certain qualities in the universe (Romans 1:20):
 - 1) Order and purpose in creation.
 - 2) Evidences of design and intelligence.
 - 3) Examples of beauty that would be the result of a creative genius.
 - b. This being the case, those who study creation would expect to see evidence of the Creator in it.
 - c. Modern science was greatly influenced by a belief in biblical creation. The early scientists of the modern era (before Darwin) were almost without exception believers in God and in supernatural creation.



- 1) This includes men like Johann Kepler (1571-1630), Blaise Pascal (1623-1662), Robert Boyle (1627-1691), Isaac Newton (1642-1727), Michael Faraday (1791-1867), Louis Agassiz (1807-1873), Gregor Mendel (1822-1884), Louis Pasteur (1822-1895) and William Kelvin (1824-1907).
 - 2) Although modern media and the scientific establishment treat those who believe in creation as great hinderers of modern science, it was exactly this belief that initiated the push for modern science and brought so much good from it.
 - 3) In 1934, in the English journal, *Mind*, M. B. Foster stated that the elements of modern science that make it so peculiar to the Greek philosophy of science had one major cause: “The Christian doctrine of creation.”
 - d. As the bulk of scientific endeavor has rejected the Creator and His connection to creation, several trends have emerged.
 - 1) The scientific community is politically charged to keep creationists from having any validity in intellectual circles.
 - 2) Scientific endeavors strive more and more to do away with the Creator by putting undue emphasis on evolution and extraterrestrial life.
8. 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 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).
9. Spiritual importance of creation
- a. Creation endows humans with dignity
 - 1) Argument against murder (Genesis 9:6)
 - 2) Argument against cursing (James 3:9)
 - b. Creation gives meaning to morality. If we are nothing more than the result of random events, then upon what basis can we declare anything right or wrong?
 - c. Creation sanctifies marriage (Matthew 19:3-6)
 - d. Creation equalizes all men before God (Acts 17:26-29)
 - e. Creation makes sense of the Fall of Man and paves the way for Salvation. Therefore, without creation, there is no salvation. How could anything be lost, if we have been evolving upward? What is there to



save, if there has been nothing lost? Without creation, men are nothing more than the beasts of the field (Ecclesiastes 3:18-19).

10. The problem of evil

- a. Why God and evil existing in the same universe is a problem.
 - 1) If God is all-knowing, then He knew that the universe He created would be filled with evil. But He created the universe anyway.
 - 2) If God is all-powerful, then He could destroy evil. But He does not.
 - 3) If God is all-loving, then He should destroy evil. But He does not.
 - 4) As can be seen, the problem comes down to why both God and evil exist in the same universe. However, the problem of evil consists of several different problems to be discussed below. Much is taken from Norman Geisler's *Encyclopedia of Christian Apologetics*.
- b. The origin of evil
 - 1) The problem stated
 - a) God is absolutely perfect.
 - b) God cannot create anything imperfect.
 - c) But perfect creatures cannot do evil.
 - d) Therefore, neither God nor His perfect creatures can produce evil.
 - 2) The error in this line of thought is a misunderstanding of the nature of God's creation. Here is a better approach to this problem:
 - a) God is absolutely perfect.
 - b) God created absolutely perfect creatures.
 - c) One of the perfections God gave some of His creatures was the power of free choice.
 - d) Some of God's creatures freely chose to do evil.
 - e) Therefore, a perfect creature caused evil.
 - 3) The origin of evil in Satan
 - a) Satan was created perfect in every way (Ezekiel 28:15)
 - i. He had a covering of precious stones (Ezekiel 28:13)
 - ii. He had the pipes and tabrets in him that made him able to make special music of praise to God (Ezekiel 28:13)
 - iii. He was the "anointed cherub that covereth" (Ezekiel 28:14)
 - iv. Since he is more powerful than Michael the archangel (Jude 1:9), he must have been the most powerful of God's creation.
 - v. As Lucifer (Isaiah 14:12), he was the light-bearer.
 - vi. Since in his rebellion he determined to exalt his throne (Isaiah 14:13), it figures that he must have had a throne given to him by God.
 - vii. In Luke 4:5-6, Satan claimed that the kingdoms of the world had been given to him and Jesus did not dispute the fact. So, not only was Satan a special instrument of praise



- directed toward the Almighty, but he must also have been given a special position of trust and importance in the heavenly hierarchy.
- b) Satan turned against God and sinned of his own free will.
 - i. His fall into sin and rebellion came because of his own pride. Timothy is warned against placing a man into the office of bishop who is a novice, "lest being lifted up with pride he fall into the condemnation of the devil" (1 Timothy 3:6).
 - ii. Satan determined to lift his throne above the stars of God and brought condemnation on himself (Isaiah 14:12-15).
 - iii. In the form of the serpent, Satan tempted Eve to sin and brought evil into this world (Genesis 3:1-6, 13-19).
 - iv. This put the entire universe under a curse with even the lower creatures suffering from its effects (Romans 8:19-22).
 - v. The curse will not be fully removed until Satan is cast into the lake of fire (Revelation 20:10) and God creates new heavens and a new earth wherein dwelleth righteousness (2Peter 3:12-13; Revelation 21:1; 22:3).
 - c) Why is Satan allowed to continue working in the world today? Why has God not already destroyed him?
 - i. The final destruction of the devil is predetermined. Jesus spoke of "everlasting fire, prepared for the devil and his angels" (Matthew 25:41).
 - ii. But for now, he is allowed to continue as "the god of this world" (2 Corinthians 4:4) and "the prince of the power of the air" (Ephesians 2:2).
 - iii. God must have a purpose or some purposes for allowing evil to continue in this world for a time. Here are some reasons He may allow evil to continue:
 - (a) Although Satan is chained and kept in the bottomless pit during the thousand year reign of Christ on the earth (Revelation 20:1-4), he is released for a season at the end of the thousand years so he can gather the nations to battle against the Lord (Revelation 20:7-8). When this is taken with the appearance of Satan as the serpent in the Garden of Eden, it seems that God does not want us to follow Him simply because we have no other choice. He wants heaven to be populated with people who have chosen Him over the offers of the devil.
 - (b) Another reason is to demonstrate the power of God. If there were no conflict between good and evil, it would be much easier for God to bring about His purposes for the universe. However, the presence of



- an active evil that opposes all God does requires a greater power.
- (i) When the brothers of Joseph sold him into slavery, they did it for evil but God used their actions for good (Genesis 50:20).
 - (ii) God will work it so that the wrath of man praises Him, while any wrath that will not praise Him will be restrained (Psalm 76:10).
 - (iii) Even the wicked will fulfill their purpose in God's plan (Proverbs 16:4).
- (c) The believer is made stronger and more holy by his personal battles with evil.
- (i) The believer learns of the faithfulness of God in dealing with temptation (1 Corinthians 10:13).
 - (ii) The believer proves his love for God and will be rewarded for enduring temptation (James 1:12).
 - (iii) Facing the evils of this world makes the believer stronger (Psalm 119:67, 71).
 - (iv) In seeing our own wickedness, we understand better the righteousness of God (Ezra 9:12-15).
- 4) The biblical statements that God creates evil.
- a) If God did not create evil, then why do several verses in the Bible say that He did (Isaiah 45:7; Lamentation 3:38; Amos 3:6)?
 - b) Isaiah 45:7 (and the other verses) refers to evil in the sense of sorrows and not wickedness.
 - i. The word "evil" is used 613 times in the Bible. Although the Bible meaning of evil includes the idea of sinfulness or wickedness in many cases, it also has a broader meaning that is commonly used. In this broader meaning, evil refers to those things that are generally thought of as bad or undesirable; or as the dictionary says, "causing pain or trouble." This would include things such as wars or disease and this is the kind of evil referred to in Isaiah 45:7, not wickedness.
 - ii. Isaiah 45:7 makes two contrasts. First, light is contrasted with darkness. That makes perfect sense because the two ideas are exact opposites. Then, the verse contrasts peace with evil - "I make peace, and create evil." If evil means wickedness, this does not make sense. Peace is not the opposite of wickedness. However, if evil refers to troubles and sorrows as those found in war, it makes perfect sense. The second pair of ideas would then be complete opposites.
 - iii. Lot feared to go into the mountain when he fled from Sodom, "lest some evil take me, and I die." He was not



- talking about iniquity catching him. He was referring to something bad happening.
- iv. Genesis 37:20, 33 both refer to an "evil beast." This obviously refers to a harmful beast; one that could hurt someone. The verses are not calling the beast sinful.
 - v. Conclusion: evil has a much broader meaning in the Bible. Clearly, in Isaiah 45:7, the broader meaning of evil is meant.
- c) This brings up another problem. Is God the cause of all sorrow in the world? Do we blame Him for every tragedy we see? And, if so, how can this be right? If God is love, how can He bring such sorrows on mankind?
- i. God is not the singular author of all evil--even when we understand that it refers to trouble and sorrow. Nothing in this verse states that God is the source of all evil. Man brings many evils on himself. Certainly, the declaration that God creates evil refers to His judgment of man's disobedience. That is, when man disobeys God and evil comes as the result of his disobedience, the God who is the only God is the source of that evil. He is the creator of it. See Deuteronomy 32:39; 1 Samuel 2:6-7; Job 2:10; Psalm 75:7.
 - ii. Therefore, God is not the author of sin as some would teach. Isaiah 45:7 is not talking about sin but about the sorrows of judgment. Sin came from the rebellion of Satan and entered the world through the disobedience of Adam and Eve. They partook of the forbidden fruit of their own free will and were not made to do so by God. However, when sorrows do come in judgment for sin; when peace is replaced by war because of iniquity. The evil that comes from above does not come from a different god than the God of love. There is just one God and He is absolute. The God of love is also the God of judgment. He is the balm of Gilead and He is a consuming fire. We must look to Him alone.

C. Preservation

- 1. The concept of preservation
 - a. Even among those who believe in God are many who have the idea that it is enough for God to begin things perfectly (like creation and the word of God) and then allow these things to continue on their own after He has created them.
 - 1) Some of these people are deists and believe that God created the universe and then left it much to its own ways.



- 2) Many others are not deists in the theological sense, but they are practical deists in certain areas of God's domain.
 - a) Those who believe in theistic evolution believe that God initiated creation and then allowed it to develop through evolution.
 - b) Those who believe that a person can lose their salvation believe that God initiated a perfect salvation but the maintaining of it depends at least in part on the believer.
 - c) Many believe that God gave His word perfectly by inspiration, but that circumstances and the efforts of men are responsible for the text that we have today.
- 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.
 - 1) Ecclesiastes 3:14 – "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."
 - a) God does not do something and then leave it.
 - b) What God does shall be forever
 - 2) Ps 119:90-91 – "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants."
 - a) God established the earth
 - b) The earth abides and continues according to His ordinances
 - c) All created things are servants to the Lord
 - 3) Acts 17:28 – "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."
 - a) God does not stop at giving us life
 - b) In God, we live and move and have our being; He continually is our life.
 - 4) Isaiah 46:10 – "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"
 - a) God declared the end from the time of the beginning
 - b) God maintains the authority of His counsel
 - c) God continues to do all His pleasure
 - 5) Nehemiah 9:6 – "Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."
 - a) God made all the works of creation
 - b) God preserves them all
 - c) The works of heaven worship Him
 - 6) Note: this is just a sampling of the multitude of verses that testify to the continued preservation of God's works by God Himself.



- c. Biblical usage of preservation
 - 1) Forms: preserve, preserved, preservest, preserveth
 - 2) Total references: 56
 - d. Basic meaning of preservation
 - 1) Negative meaning used externally – to keep from harm, injury, damage, danger, destruction, evil, etc.
 - 2) Negative meaning used internally – to keep from spoiling, rotting or decaying
 - 3) Positive meaning – to keep up, carry on, maintain, uphold, sustain; “to keep in a sound state” Webster, 1828
 - e. Doctrinal definition: Preservation is the act of God by which He maintains life and soundness in those things which He has brought into existence.
2. Preservation of creation
- a. Preservation is the complement of creation.
 - 1) By creation, God brings the universe into existence out of nothing. By preservation, God keeps the universe from returning to nothing.
 - 2) In creation, God brings the world into production. In preservation, He continues it through reproduction (Psalm 104:29-30; Amos 4:13).
 - 3) In a very real sense, preservation is the continuation of creation. Revelation 4:11 states, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” God has created all things. But notice: for His “pleasure they are and were created.” They “were” created but they also “are” created. Creation as an event was finished on the six day of creation (Genesis 2:1-4), but through preservation it continues giving existence and life to all of creation every moment.
 - b. The Bible speaks of God’s preservation of creation in several ways:
 - 1) God preserves the universe (Nehemiah 9:6).
 - 2) Jesus Christ is central in the work of preservation
 - a) All things were created by Him (Colossians 1:16)
 - b) By Him all things consist (Colossians 1:17). The word, consist, refers to how something is held together (as in its consistency). All things are held together by Jesus Christ.
 - 3) Jesus upholds all things by the word of His power (Hebrews 1:3). Not only are all things created by the word (Hebrews 11:3), but they are also preserved (upheld) by the word. This being the case, the destruction of the universe may need to be nothing more than God ceasing to hold it together (2 Peter 3:10-12).
3. Preservation of the word of God
- a. Doctrinal definition
 - 1) The act of God by which He keeps and protects the Word of God so that every word is exactly of His choosing and completely without error.
 - 2) More simply, the act of keeping scripture inspired (see 2 Timothy 3:14-16)



- b. Scriptural support for preservation
 - 1) Psalm 12:6-7
 - a) The purity of God's words (v.6)
 - i. As silver tried
 - ii. Purified seven times
 - b) The preservation of God's words (v.7)
 - 2) Psalm 100:5 – to all generations
 - 3) Psalm 111:7-8 – stand fast forever
 - 4) Psalm 119:89 - settled in heaven
 - 5) Psalm 119:152 – founded forever
 - 6) Psalm 119:160 – His judgments endure for ever
 - 7) Ecclesiastes 3:14 – shall be forever
 - 8) Isaiah 40:8; I Peter 1:25
 - a) The word of the Lord stands
 - b) It stands for ever
 - 9) Matthew 5:18; Luke 16:17
 - a) God's law will out-survive heaven and earth
 - b) This preservation and fulfillment apply even to the jot and tittle
 - 10) Matthew 24:35; Luke 21:33
 - 11) Three sentinels of God's word
 - a) Deuteronomy 4:2
 - b) Proverbs 30:5-6
 - c) Revelation 22:18-19
- 4. Preservation of the nation of Israel
 - a. The four major biblical covenants with Israel
 - 1) The Abrahamic Covenant (Genesis 12:1-3; 13:14-17; 15:4-21; 17:1-8) – an unconditional covenant
 - a) A nation
 - b) A land
 - c) A blessing
 - 2) The Mosaic Covenant (Exodus 19:5-6)
 - a) A conditional covenant that Israel broke
 - b) To be replaced by the New Covenant
 - 3) The Davidic Covenant (1 Samuel 7:11-16) – an unconditional covenant
 - a) A house (dynastic line of David)
 - b) A throne
 - c) A kingdom
 - 4) The new Covenant (Jeremiah 31:31-34); an unconditional covenant
 - a) Internalized law of God
 - b) Renewed relationship with God
 - c) Knowledge of God
 - d) Forgiveness of sins
 - b. Proofs that God will preserve the nation of Israel forever
 - 1) The unconditional covenants could not be fulfilled except the nation of Israel is preserved.



- 2) God's promise to preserve Israel is connected to the ordinances of the earth and heavens (Jeremiah 31:35-37).
- 3) Israel will dwell in the new earth that God will create (Isaiah 66:20-22). Therefore, the nation must be preserved.
- 4) Paul declared emphatically that God had not cast away His people Israel (Romans 11:1). Though they have been cut out of the olive tree because of their unbelief, they will be grafted in again (Romans 11:23-24). This will happen when the fullness of the Gentiles is come in (Romans 11:25) and all Israel shall be saved (Romans 11:26-27), for they are still beloved for the father's sake (Romans 11:28) and the gifts and calling of God are without repentance (Romans 11:29).
- c. The history of the Jewish people is a history of providential preservation.
 - 1) They were preserved in Egypt and then delivered out of Egypt.
 - 2) They were delivered from numerous conquests during the time of the Judges.
 - 3) They were preserved in Babylonian captivity and then allowed to return to the land and rebuild (Ezra 9:7-9).
 - 4) Their homeland and center in Jerusalem were destroyed by the Romans as a result of their rebellions against Rome in two wars during the century after the coming of Jesus Christ. They were scattered throughout the world and were often persecuted during the centuries. Yet, they maintained their identity as Jews.
 - 5) The final solution of Adolf Hitler was to destroy the Jewish people. He succeeded in killing about six million Jews during World War II. However, shortly after that war, in 1948, the Jews reestablished the nation of Israel almost 1900 years after its destruction. This is a great miracle in itself.
 - 6) Since the founding of Israel, the Arab nations that surround it have tried on several occasions to destroy it. Yet, in each case, Israel has been delivered.
 - 7) No other nation on earth has a similar history of preservation. The preservation of Israel is a miracle of God.
5. Preservation of the souls of the saints
 - a. Just as creation requires the ever-abiding hand of the Lord 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). That is, our preservation is based on our position in Jesus Christ. We will stand before God in His righteousness (Philippians 3:9) and we will be accepted in Him who is the beloved (Ephesians 1:6).