A picture containing night sky

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J-Term 2022

June-July Session

# Doctrine of Creation

7 Biblical Truths About Creation

1. God created the universe out of \_\_\_\_\_\_\_\_\_\_\_\_\_ - *ex nihilo*. (Heb. 11:3, Rom. 4:17, Ps. 33:6-9, 90:2)
   1. Because God created the universe out of nothing there is no matter in the universe that is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. God created \_\_\_\_\_\_\_\_ things – both visible and invisible, both in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen. 1:1, Jn. 1:3, Rev. 4:11, Acts 4:24, Neh. 9:6, Col. 1:16)
3. God created \_\_\_\_\_\_\_\_\_\_\_\_. (Ps. 90:2, Rev. 1:8, Ps. 102)
   1. Time exists when matter exists. Before God created, since there was no matter, and because God does not change, time had no existence and therefore no \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to him. God created the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. God is eternal while the universe is temporal. God has no beginning and so has no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ limitations.
4. God created by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Gen. 1:1-2:3, Heb. 11:3)
   1. God’s word brings life both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. There is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ power when God chooses to speak. The world doesn’t just turn at God’s command, the world literally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on God’s word.
   3. God’s word is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (it creates) and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (it creates exactly what he intended them to create).
5. Creation is a \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen. 1:26, Jn. 1:3, Col. 1:16, Heb. 1:2
   1. God the Father was the \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen. 1-2, Ps. 19:1)
   2. The Son is the one “through whom” God “created the world.” (Heb. 1:2)
   3. The Holy Spirit is generally pictured as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God’s creation. (Gen. 1:2, Job 33:4, Ps. 104:30, Jn. 6:63
6. The universe God created was “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”. (Gen. 1:4, 10, 12, 18, 21, 25, 31, 1 Tim. 4:4-5)
   1. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the creation that he had made just as he had purposed to do.
   2. Though sin has marred this material world it is still \_\_\_\_\_\_\_\_\_\_\_ in God’s sight and should be seen as “good” by us as well. This will free us from a false asceticism (the belief that the use and enjoyment of God’s material blessings is wrong)
   3. God is not stingy or tight-fisted. Creation teaches us that he’s a wonderfully good God who’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with his people. He is pro-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, pro our \_\_\_\_\_\_\_\_\_\_.
7. God created the universe to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Ps. 19, Rev. 4)
   1. We are designed and created to \_\_\_\_\_\_\_\_\_\_\_\_ God. (Is. 43:6).
   2. God did not ***need*** to create to bring himself glory – he is, by himself, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God desired to create the universe to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ his excellence. He created to take \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in his creation and creating powers.

**Views of Creation**

The creation account is far more concerned with the \_\_\_\_\_ and \_\_\_\_\_\_\_\_ of creation than exactly the how and when.

*“The Bible’s about how to get to heaven, not how the heavens go.”*  - Galileo

The Bible as a whole deals with the most pressing human questions of \_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, not carbon dating.

1. Theistic Evolution – this view seeks to \_\_\_\_\_\_\_\_\_ naturalistic evolution with the biblical God. God created the first matter, set in place natural laws of the universe, and then evolution was the means by which he brought creation into existence.
   1. Challenges:
      1. This view posits that death and suffering (evil results of the fall) were not only present before the fall, but were the very \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God used to bring about all that is good.
      2. This view affirms that species evolve from one into another whereas the Bible says God made each “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Gen. 1:21, 24, 25)
      3. The Bible portrays God as \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ involved in each step of creation and preparation of the land for his people which evolution denies outright.
2. Gap Theory – this view holds to a gap of \_\_\_\_\_\_\_\_\_\_\_\_\_ of years between Gen. 1:1 and Gen. 1:2. Gen. 1:3 is not a part of the first creation, but a second creation.
   1. Challenges:
      1. The Bible never speaks of two creations. This view has to be read \_\_\_\_\_\_\_\_\_\_ the text, not read \_\_\_\_\_\_ of the text.
      2. It is hard to understand how God could make the universe and say that it was “very good”, when in fact it had first been made very bad and nearly obliterated.
3. Day-Age View – in this view, God created the universe in six sequential periods of time, but those periods were not 24-days, but “\_\_\_\_\_\_\_” that spanned perhaps millions of years.
   1. Challenges:
      1. The sequence of events in Gen. 1 doesn’t square up with the scientific understanding of life as we know it.
4. Literary-Framework View – in this view, Gen. 1 is not intended to be a \_\_\_\_\_\_\_\_\_\_\_\_\_ sequence of events, but a “literary framework”, a topical ordering of the events. The point is not when in what order, but merely \_\_\_\_\_\_\_\_.
   1. Challenges:
      1. Reads the text through the lens of poetry, but Gen. 1 is not really of the poetry genre.
      2. There does seem to be a sequence in the six days that \_\_\_\_\_\_\_\_\_\_\_\_\_ in day 7.
5. Young-Earth Creationism – in this view, God made the world, and Adam and Eve, in \_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_ 24-hour days.
   1. This is the \_\_\_\_\_\_\_\_\_\_ reading of most of our English translations.
   2. This view rightly recognizes science as a discipline that is predicated upon challenging an established \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ based on ever-changing data.
6. Historic Creationism – this view says that Gen. 1:1 actually records the creation of everything. “In the beginning” represents an indeterminate amount of time and the six creative days refer to God’s preparation of Eden for his people. Through this view, Genesis 1:2 to the end of Revelation, speaks of the people of God in relationship to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is a journey from the \_\_\_\_\_\_\_\_\_\_\_\_\_ Eden to a new Eden.
   1. Advantages:
      1. Both young earth and old earth believers can hold this view as there is not \_\_\_\_\_\_\_\_\_\_\_\_ time given between Gen. 1:1 and Gen. 1:2.
      2. This view reads \_\_\_\_\_\_\_\_\_\_\_\_ terms as they’re read later in the Scriptures such as Hebrew words for \_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_.
      3. This view makes sense of the Bible’s huge concern for God’s people to live in his blessed land from Eden to the \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. Challenges:
      1. This is one way to approach and read the Hebrew text. It reads biblical terms in a particular way that is \_\_\_\_\_\_\_\_\_\_, but may not be the \_\_\_\_\_\_\_ way to read the text.

What is important to God is that we understand who created the earth and why he created it… for his \_\_\_\_\_\_\_\_\_\_, ultimately shown through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**God’s Relationship to Creation**

4 Non-Christian Views:

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

God is \_\_\_\_\_\_\_\_\_\_\_\_ from creation, yet God is always \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in creation and creation is always \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on God. *The stability of mankind and the entire universe depends on God’s sustaining power.* (Acts 17:25, 28)

Traditionally, Christians have spoken about God’s relationship to the world in two ways…

1. Transcendence (Is. 55:8-9, Ps. 113:5-6)
   1. This speaks to God’s \_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_. God’s transcendence means that he is \_\_\_\_\_\_\_\_ from and \_\_\_\_\_\_\_\_\_\_\_ over his creation.
   2. Transcendence is not a spatial concept; we don’t want to make the mistake of believing that God is so ­­­­­­­­\_\_\_\_\_\_\_\_\_\_ that he doesn’t interact with creation.
2. Immanence (Deut. 4:39, Josh. 2:11, Is. 57:15)
   1. Immanence refers to God’s \_\_\_\_\_\_\_\_\_\_\_ on earth and especially to his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to his people. His \_\_\_\_\_\_\_\_\_\_\_ presence in his creation and among his people. (Ps. 145:18)

**God created Adam and Eve**

The climax of the whole creation account is when God created \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Gen. 2:7)

Adam and Eve share something that makes them both \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ different from the rest of creation – They’re made in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Gen. 1:27)

We image God in 3 ways:

1. In our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Essence/Nature**

Man is uniquely found to be \_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Functionally**

We are meant to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We are God’s vice-regents, exercising his \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ over what he has made and declared to be good.

**Relationally**

We were created to have relationships with one another, but most \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_with God.

**Practically….**

Because we are made in God’s image, human life is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Because we are made in his image, \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ of God isn’t some pipe dream – it’s possible.

Because God has made us, and made us to be in relationship with him and all he’s made, and it’s orderly and good, we can know \_\_\_\_\_\_\_ about the world and about God.

Why does the doctrine of creation matter?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_