I. The Created Creation:
   a. What did God create the universe out of (hint: \textit{Ex nihilo})?

   b. What existed before God created the universe?

   c. How did God create everything in the universe except man?

   d. How did God create man?

   e. What happens when scientific theories do not see God as the Creator?

   f. When the world realized that Galileo’s observations were correct about the earth revolving and rotating around the sun, what was seen to be wrong…the Scriptures or man’s interpretations of the Scriptures?
g. How does God being the Creator create humility and dignity?

II. The Distinct but Dependent Creation:
   a. Does God need Creation in any way? Why or Why Not?

b. Since God is not dependent on Creation, is He still involved in it?

c. How does God being the Creator affect our worship of Him?

d. How Does God being the Creator affect our fear and anxiety?

III. The Glory Giving Creation:
   a. What is the ultimate purpose of all of Creation?

b. What does God’s Creation demonstrate about Him?
c. Did God need Creation to give Him any more glory?

IV. The Good Creation:
   a. Is God’s Creation “good” even after the Fall?

   b. As Christians how should we view the blessings of God’s Creation?

V. Questions for Review and Application
   a. In what ways do God’s acts of creation give us great humility? How do they give us great dignity?

   b. List some of the ways the earth, the animals, and you yourself can give glory to God the Creator.

   c. What does God think about all of his creation? How did his view of the creation change after Adam and Eve sinned? How is God’s view of all his creation different from your view of specific aspects of his creation?
Appendix: Creation  
(Dr. LARRY PETTEGREW, TH.D.)

I. Theories of Creation (Erickson, 478ff.)

a. Fiat Creationism

i. “This is the idea that God, by a direct act, brought into being virtually instantaneously everything that is. Note two features of this view. One is the brevity of time involved, and hence the relative recency of what occurred at creation. Another tenet of this view is the idea of direct divine working. God produced the world and everything in it, not by the use of any indirect means or biological mechanisms, but by direct action and contact.”

ii. The Young Earth View
   1. The young earth view asserts that the universe and all of life were created by direct acts of God between 6000 and maybe 12,000 years ago.
   2. All of God’s creation, as described in Genesis 1, is the original creation which occurred in six 24 hour days only a few thousand years ago.
   3. [One of the major problems with all the other theories is that we must be careful when speaking about areas where the Bible is silent (we are not read between the lines of Scripture)]
   4. [This is your Pastor’s view of the Bible’s testimony on Creation]

b. Naturalistic Evolution

i. “This is an attempt to account for man, as well as all other forms of life, without appealing to supernatural explanation. Immanent processes within nature have produced man and all else that exists. There is no involvement by any divine person, either at the beginning of or during the process.”

c. Deistic Evolution

i. “This is the view that God began the process of evolution, producing the first matter and implanting within the creation the laws which its development has followed. Thus, he programmed the process. Then he withdrew from active involvement with the world, becoming, so to speak, Creator emeritus.”

d. Theistic Evolution

i. “God began the process by bringing the first organism to life. He then continued by working internally toward his goal for the creation. At some point, however, he also acted supernaturally, intervening to modify the process, but employing already existing materials. God created the first human being, but in doing so utilized an existing creature. God created a
human soul, and infused it into one of the higher primates, transforming this creature into the first human.”

e. Progressive Creationism

i. “Progressive creationism sees the creative work of God as a combination of a series of de novo creative acts and an immanent or processive operation. God at several points, rather widely separated in time, created de novo (i.e., he created afresh). On those occasions he did not make use of previously existing life . . . . Between these special acts of creation, development took place through the channels of evolution . . . . When the time came for man to be brought into existence, God made him directly and completely. God did not make him out of some lower creature . . . . Progressive creationism agrees with fiat creationism in maintaining that the entirety of man’s nature was specially created. It disagrees, however, in holding that there was a certain amount of development in creation after God’s original act.”

f. Framework Theory

i. Genesis is a symbolic, literary account of the Creation and the Fall of Man. The events described are not in actual chronological order. The Genesis text is seen as a story to help people understand that God exists, that He created this world, that the Sabbath was ordained by God, and that humans have severed their relationship with God and need restoration

g. Old Gap Theory (Wikipedia)

i. “To maintain that the Genesis creation account is inerrant in matters of scientific fact, Gap creationists suppose that certain facts about the past and the age of the Earth have been omitted from the Genesis account; specifically that there was a gap of time in the Biblical account that lasted an unknown number of years between a first creation in Genesis 1:1 and a second creation in Genesis 1:2-31. By positing such an event, various observations in a wide range of fields, including the age of the Earth, the age of the universe, dinosaurs, fossils, ice cores, ice ages, and geological formations are allowed by adherents to have occurred as outlined by science without contradicting their literal belief in Genesis.”

ii. Biblical support: “Because there is no specific information given in Genesis concerning the proposed gap of time, other scriptures are used to support and explain what may have occurred during this period and to explain the specific linguistic reasoning behind this interpretation of the Hebrew text. A short list of examples is given below:

1. The word “was” in Genesis 1:2 is more accurately translated “became”. Such a word choice makes the gap interpretation quite easier to see in modern English.

2. God is perfect and everything he does is perfect, so a newly created
earth from the hand of God shouldn’t have been without form and void and shrouded in darkness. Deuteronomy 32:4, Isaiah 45:18, 1 John 1:5

3. The Holy Spirit was “renewing” the face of the earth as he hovered over the face of the waters. Psalms 104:30

4. Angels already existed in a state of grace when God “laid the foundations of the Earth”, so there had been at least one creative act of God before the six days of Genesis. Job 38:4-7

5. Satan had fallen from grace “in the beginning” which, since the serpent tempted Adam and Eve, had to have occurred before the Fall of man. Isaiah 14:12-15, Ezekiel 28:11-19, John 8:44

6. Space, time, water, and the rock which constitutes the main body of the earth, existed before the period of six days began in Genesis 1:3.”

7. [This theory allows for death before the Fall]

   i. The Genesis account is not the sinless, perfect account described in Isaiah 45:18 and Job 38:4-7.
   ii. The original creation occurred in dim antiquity, perhaps millions of years ago.
   iii. What we read in Genesis 1 is a much later recreation, or “refashioning of a judgment-ridden earth in preparation for a new order of creation—man. The Genesis account, accordingly, deals only with God’s creative activity as it concerns the human race in its origin, fall and redemption.
   iv. Evidence: the Isaiah 45:18 and Job 38:7, plus the theological assertion that God would not create a universe imperfect—”without form and void.”
   v. “Bara” does not mean “creation out of nothing,” but “shaping, forming, or fashioning.” (Gen. 1:27; 5:1-2; Isaiah 65:17)

i. Two-stage Creation Theory
   i. Genesis 1:1-2 describes the creation of the universe perhaps millions of years ago.
   ii. The Spirit of God was inactive as to creation and the universe was left in its original state for millions of years until God prepared the universe for the creation of man.
   iii. Stage two of the creation begins in 1:3 and consists in the creation of the universe in preparation for the creation of man.
   iv. Thus, the earth is millions of years old, but man is only a few thousand years old.