

SYSTEMATIC THEOLOGY

COSMOLOGY

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# COSMOLOGY

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## COSMOLOGY

### THE DOCTRINE OF CREATION

The Christian doctrine of Cosmology is the study of the world primarily as the sphere of redemption. The word Cosmology comes from the two Greek words, "Kosmos" meaning world, or world order, and "Logos" meaning speech, or reason, hence the treatise or reasoned discourse on the world, especially as concerning creation and preservation. The various meanings of the word world in the Bible denote a varied sum of things.

1. Of the Greek word - "Kosmos", Cremer in his lexicon says in the general sense it denotes the "ordered sum total of what God has created," thus, "the heavens and the earth" of the Old Testament for in the Old Testament there is no word denoting the sum total of creation.
2. There is a second usage of the word world - the Greek word oikoumene equaling "the habitable earth" as Luke 4:5 - "all the kingdoms of the world." In a narrower sense of the word, world is used to denote the sphere of human activity, a human system, world order of things, as lying in the wicked one, belonging to the sphere of Satan's usurped authority. As I John 2:15 said, "Love not the world, neither the things that are in the world" meaning not the trees, flowers, nor geography of the earth, but the worldly system opposed to God.
3. Again the word is used as a translation of the word "aeon," or age. As the world of time, the progression of the world as a movement, "ages." This study shall be primarily concerned with the Universe as a whole and this earthly sphere in redemption, and an outline of the sum total of creation.

The Importance of the Earth. The Christian viewpoint of Cosmology, or the study of creation, is in the light of God's plan of creation. The Scriptures affirm that this earth is the center or focal point of all creation as far as the universe is concerned, and man is the center of this earthly interest. The earth was made for him, and in a real sense the heavenly bodies were made for him (Genesis 1:14-18). The sun was to give light and life to the earth and man, to divide night from day, and for signs and for seasons. With the renovation of the earth with fire, the heavenly bodies shall also perish with this present order. II Peter 3:10, to prepare for "the new heavens and the new earth" Isaiah 66:22; Revelation 21:1, 5.

But greater than this, the paramount importance of earth is the advent of God's Son upon it to accomplish redemption here. The Scriptures affirm that the earth and all within it was made by Christ and for Him (Colossians 1:16). It was made to be the theatre of God's crowning work of recreation. Upon no other planet or within no other universe would God die upon a cross to save sinners. This earth and its redemption, with God's Son dying upon a cross certainly constitute the central theme of God's creative power and wisdom. Herein lies our interest in Cosmology. Hebrews 9:28 is plain Christ was but "once offered to bear the sins of many" and it was on this little planet exalting it forever, over all of the galaxies of the heavens. The addition of that word "once" - hapax - "once for all" and equals "never before and never again."

## Creation - God's Relationship to the Origin of the World

### A. The Nature of Creation (The Philosophy of Creation, or Some Cosmogonies)

It would be strange indeed if the inquiring mind of man has not wondered at the origin of the ordered universe as he sees it. The Bible has not been silent, and, in fact, gives the only satisfactory answer to the question of creation. Heathenism has grappled with the problem only to arrive at no more satisfactory theory of cosmogony than the theory of the shape of the world, as flat, resting on the backs of elephants that stood on the backs of four turtles, who swam in the sea. Some of these non-Scriptural theories of creation might be worth mentioning.

#### Theories of Creation (or really a denial of any origin or Creation of anything)

1. The Mechanical Theory - or Atheistic theory. It is patterned to postulate the abundance of "the eternity of matter." As taught by the early scientists, the theory is not in itself anti-Scriptural, or against God, but as held by those who hold to the eternity of matter as the only thing there is, its forces are eternal without any personal power behind it all directing it, it certainly is atheistic. As illustrated in Charles Darwin, it leads to a denial of a personal God.

The scientist in seeking for a theory of creation or origin came up with the so called Nebular Hypothesis, which in simple form stated that all was a gaseous chaos, which gradually evolved into the ordered universe. (The "Spiral Nebulae cloud" was supposed to be the proof. They said they were worlds in the making, but the more powerful telescopes proved the spiral shapes to be in truth other universes such as Andromeda already formed and perfect). The theory goes on like this: Matter and forces of nature are eternal. The Universe, all the forms of vegetation, animal life and man, and mind itself, are all outcomes of these blind unconscious forces of nature. Natural selection and adaptation to environment account for the endless variety and seeming organization according to a seeming plan. In reality there was no plan, nor purpose, the world being no expression of any idea or purpose of intelligent design. All causes were unintentional, and purely accidental, and unconscious. There is no room for any interference of any supreme intelligent being.

Haeckel admits one difficulty for the theory (I can think of many more), that is, "The manifest impossibility of the mind's thinking of a beginning to the action of those eternal forces on this eternal matter," but they try to escape this difficulty by the strange affirmation that the conservation of force and energy and matter admit of no beginning, therefore, we need not to account for any. I cannot conceive of an eternal, infinite non-commencement. This theory may push the question of origins back in the dateless past, but it doesn't answer them at all. We still want to know where the first circular spiral came from that started twisting the gases around to form the world. I want to know if it were a force before it started twisting; if it were, why didn't it start twisting sooner; since it didn't, was it a force before? It may be called a scientific theory of creation, but is very unscientific in many respects. Science knows "the law of inertia;" any body standing still will stand still forever, and any moving body will continue in a straight line with uniform velocity, unless a force outside of itself stops it or turns it. The two laws of thermodynamics called Entropy - no self creating, self planning, self sustaining, and self

evolving substitute or life resident forces, by theory in all of nature. The atheist has no explanation of the beginning of anything. You could have no Survival of the Fittest until you had the Arrival of the Fittest.

Scientists now know that all nature is expending itself, the second law of Thermodynamics, not winding itself up as they used to think. Energy has as an end product the wasting away of the universe, as the dead and dying stars testify, the breaking down of the atom into simpler forms releasing energy in the process. When and where and how did it get the energy to wind itself up? The inquiring mind still is unsatisfied asking the question, "Where did the force come from?" Rather than a theory of creation or origin it is a sidestepping of the question.

2. The Emanation or Pantheistic Theory. Most of the religions of the Orient were pantheistic, so were some of the early Christian sects. Swedenberg taught it. Christian Science is distinctly pantheistic, and so is most modern philosophy as they deify the forces and laws of nature - endowing them with innate wisdom and power from the early German philosophy to the present day. Spinoza was probably the father of modern Pantheism in philosophy. Born in 1632 and dying at the age of 45, he exerted a vast influence upon the thought of modern times, claiming not Lobe, an atheist, yet, in fact, denying any real personal God other than nature; he was more of an atheist than some professed atheists. The God of Spinoza was eternal substance, which was neither mind nor matter, but thinking was one of its attributes and extension another and these two were the only ones Spinoza emphasized. To him God was a thinking extended being, the universe which thinks and the universe which is extended, together constituting God; all things are effects of God, but not distinct from God, but parts of Him. They remain eternally identical with their cause, as the water of the stream is identical with the water of its fountain. (But as I write these words, there is no sense in which they can be said to be an identical part of the brain, which issued them. So how can God be identical to the Universe He caused?) According to the philosophizing of Spinoza, the flow or emanation from God along the line of extension in the material universe and that along the line of thought is the world of mind. Therefore, to speak of any beginning at all in time is no more contradictory than to say that two plus two ever began to equal four. It was always so; it is a fact of necessity, so matter and God was always existing as one and the same substance. God does not love, will, understand; therefore, the theory outlaws any concept of the Bible doctrines of the freedom of man, morals, responsibility, reality of sin, Providence, immortality, etc. It is a thing which outrages every intuition of man's personal consciousness, of right and wrong, moral responsibility, sin and human freedom. It postulates, and axiomizes, without proof its assertions of origins. Apart from the divine revelation in the Scriptures against such a theory, let us see if it can stand up under pure reasoning.

Pantheism assumes that the world has no substantive reality or a real distinct existence. It is a philosophical speculation contrary to human consciousness.

a. Consciousness emphatically avers that the world has a real separate being. In every perception I know two things: that I perceive and that I perceive something real, therefore, consciousness reveals matter as substance, and mind that perceives matter as having substance. To annihilate these two separate cognitions is to repudiate all intelligence, and knowledge. Only a philosopher would.

- b. That the world is finite. The world is bound by time and space. It presents aspects of mutability (change), a successive influence of cause and effect. Its history is a history of vicissitudes. The world is finite. It is the testimony of consciousness, as much so as that the world really exists. It has no principle in it that resists succession and change. "It waxes old like a garment." How then can it be anything implying Godhood?
- c. These two facts, that the world exists, and that it is finite, implies another; that it must have begun. A succession without a beginning is a contradiction in terms. It is equivalent to eternal time. Any being of whose existence time is the law cannot be eternal. An infinite series of finite things is a contradiction. According to the pantheistic theory, everything in the series had a beginning, but the series itself had none. What is true of all of its parts is not true of the whole. A chain without a first link is impossible; but a first link annihilates the notion of its being eternal. The world therefore had a beginning.
- d. We are led, therefore, to this inevitable conclusion. If it had a beginning, it could not have begun spontaneously. It had a cause. An absolute commencement is inconceivable and contrary to the law of intelligence which demands that every effect must have an adequate cause. This commencement must have been a creation. Thus it is a logical deduction from pure reason and from the facts of consciousness to deduce that the world has reality subject to the law of time which being finite must have begun, and, therefore, must have had a creator. (From Thornwell's line of reasoning, James Henry Thornwell "The Collected Writings" Vol. 1, pages 217-220, *Presbyterian Committee* of Vol. 1, 1901.) Pantheism is but materialism and the mechanical theory made into a religion. There is nothing to choose between the two. Both make nature their God, and annihilate all, conception of a personal loving God to whom man is responsible to love and obey.

### 3. The Dualistic Theory

In one form or another, this theory has been held by different sects since very ancient time. It divides itself into two distinct forms.

- a. The first affirms the self-existence of two eternal antagonistic spirits, one good and the other evil. Matter is the work of the evil one; therefore, all matter is evil. Some of the early Christian sects who, like the Fakirs of India, believed only eternal bliss could be attained by the complete humiliation and suffering of the body. Some modern saints practically regard Satan as a second God equal to God Himself. It was supposed to relieve God of the responsibility for the existence of evil, but it does so at the expense of God's supremacy, placing in the universe an equal rival of evil.
- b. The second form of dualism affirms not the eternal existence of two Gods but the eternal existence of both God and matter. Out of this eternal unconscious matter God made the world. He didn't create the world but only patterned or formed it. He was not the creator, but the architect, the skillful workman, the wonderful mechanic. It was supposed to help out the difficulty of supposing that God could make something out of nothing. It would seem that the Gnostics in Colossae to whom Paul wrote the Epistle to the Colossians held this theory.

Dualism is a disguised atheism. It reduces God to the status of man, a finite creature who must learn in the same manner as we do, for if matter is self-existing and independent of God, then, God's knowledge of it must be learned. He ceases to be self-sufficient. He is only man on a large scale, and ceases, in truth, to be God at all. It would seem that man's inability to comprehend how God could make something where nothing was before has conditioned all of his thinking in trying to explain completely a theory of creation. The Pantheists have tried to argue that nothing is the material used to make something; therefore, if it is the material used to make something then itself must be something. Nothing is not the material of creation, but only the expression to state that where before there nothing, by the fact of creation was, God causes something to appear (ex-nihilo).

Paul says in Hebrews 11:3, "Through faith (not philosophic vagaries) we understand that the worlds were framed by the Word of God, so that things which are seen (the physical realities) were not made of things which do appear," (Out of any real physical reality).

#### 4. The Eternal Theory

Probably first taught by Origen. It holds to the world as being created by the will of God, but in endless cycles. Men seem to have difficulty imagining God dwelling alone in solitary splendor from all eternity without physical matter upon which to work His will. They have said "It is too much to believe that God was idle up to only a few thousand years ago when this present world began." Therefore, they have concocted this theory of God making one world after another, creating one world, destroying it, and then making another, all in an endless chain. To him that inhabiteth eternity, whether the world is 6,000 years old, a million, or if He has been making them for a hundred billion years, they all had a definite beginning, and before that, what? One eternity is not longer than another eternity.

#### 5. The True Biblical Theistic Teaching of Creation

From the Mosaic account Genesis 1-2 and other Scriptures such as John 1:1-4, Hebrews 11:3, and Colossians 1:16-17, we gather the theistic argument, that God by a fiat of His will created the world without any pre-existing material, termed "ex-nihilo." Where there was nothing, now by an act of God's infinite will, there is a perfect creation. Matter being finite had a definite beginning in time, and only an infinite all-powerful God could bring something into existence where there was nothing before.

### B. The Time of Creation

#### Introduction:

For over a thousand years man was content to believe that the world and man began existence at the same time, but then science began to study the rocks, in the infant science of geology, proof began to accumulate that the earth anti-dated man by a vast period of time. Theology began a re-examination of the Scriptures regarding man's creation. Archbishop Ussher's (from Ireland) chronology asserts man's age upon the earth as around 6,000 years.

While his chronology is not inspired, still it follows closely the Scriptural history of man. Evolution laughed at his dates, dogmatically guessing man's age to be a few hundred million years of growth and development. More mature scientific exploration and fact-finding has brought the dates down to 10,000 years and some even 6,000 years. (Townsend)

Taking the rate of increase of the population of the earth per generation, and it can be seen that if man has been here for a billion years, there should be untold billions of inhabitants. The argument the atheists hurled at the Bible was that it taught the earth to be only 6,000 years while Geology shows it to be millions of years old. Theology, in trying to reconcile the Bible with Geology, has tried several explanations.

1. The six days of Genesis 1 are six ages, not literal days but maybe thousands of years long (Theistic evolutionists).
  - a. Unrealistic as History (pure guess work), no theory of creation.
  - b. Topical pictures - dreams, visions, not literal history, spiritualize first ten chapters of Genesis. Neo-orthodox - believe idealistic - God reveals in pictures six days - they are figurative days
  - c. Early church myth; not real events, just spiritualization
  - d. The six days are geological ages.
  - e. The six days are literal 24 hour days, original Creation itself, Whitcomb & Morris, *Genesis Flood*, Good Christian men.
  - f. Creation, destruction, reconstruction Gap or Catastrophe theory

Let us see if the days of Genesis 1 are literal 24 hour days or ages. Are the six days long geological ages, long millenniums, or millions of years, or twenty four hour days? This is primarily the ruse of the theistic evolutionist to reconcile the Genesis account with evolution, "So they teach they were long epochs, and not days at all, but periods, and a gradual creation, by long natural forces", as Bernard Ramm teaches, "Progressive Creation". There is no way the Bible can be squared with evolution, both cannot be true. One is a lie, and there is no doubt which. Someway or other man believes it would have been easier for God to so create the world, but it is no easier or harder for God to make a flea or an elephant, an atom or a universe. If He cannot make it in 24 seconds, He couldn't make it in 24 hours, or 24 billion years. Creation is not only difficult, but impossible to all but God.

The Hebrew "Yom" translated "day" occurs 1181 times in the Hebrew Old Testament. There are 67 times that it occurs in the general sense of a period of time, like, "Man's day", "The Lord's Day", "Day of Trouble", etc., 30 times along the same general vein, "today if ye will hear his voice," etc. Over 1,000 times it is used of 24-hour day; so it is admitted that the Hebrew "Yom," day is used in a figurative sense, as a general term for a period of time. But:

- a. Where "yom," day, is used with a qualifying numeral (Cardinal or Ordinal) in a series, as "the first day," "second day," "three days and three nights," etc. it is always literally a 24 hour day; I know of no exception. They argue, "Since day is sometimes used for an indefinite period, it must be in every case where they want it to be.

b. Even more graphic and certain, wherever the Hebrew uses the expression "the evening and the morning were the first day" (Starting 6 p.m. to 6 p.m.), it is always a literal 24 hour day that is meant, since it is a circumscribed period of time marked out by "an evening and morning," as in the fourth day, 1:14-19, when the sun ruled, not a million year day, of sunlight, and no night. Only on the seventh day is the "evening and morning" omitted, since creation is finished, but certainly not rest a 1,000 years (cf. #5)

c. Where did the idea of the week start, of seven days, each with 24 hours and the seventh of rest, if not started here at creation, instituted and fixed for all time, and our bodies timed to it automatically? The order of the seven day week was here long before Moses got the law. It isn't founded in the stars, planet, sun, moon, nor any celestial motion, but based upon human need, as God knew. ( Exodus 20:8-11, shows it was His Creation; certainly Moses, by inspiration, so considered it a 24 hour day of rest.)

d. Adam was created on the sixth day; if geological age, then he lived through the seventh if a million years, pretty old, under somewhere in earth yet, and 994,000 years yet to go.

e. From the very first day there was the division between light and darkness marking the days into "day and night." If they were geological ages, millions of years of light and millions of years of darkness, there could be no creation at all.

f. In vs. 5, "And God called the light day, and the darkness night, and the evening and the morning were the first day." Here is the very plain common sense interpretation of the language, understood by every one of the common people to whom the Bible was written. There can be gotten no hidden obscure meaning of geological ages of emergence out of some chaotic evolving universe, but of literal 24-hour days. As in 1:5, "And God called the light day and the darkness night," and in 1:14, one of the purposes of the sun and moon and stars was "to divide the day from the night" and was for signs and seasons and for days, and years. The language is plain, days here is contrasted to signs and seasons and years.

g. If the six days are millenniums or billions of years, then so is the seventh. God rested for a billion years, and man is also to rest for a billion years. Everywhere the seventh day in the Bible is a 24-hour day of rest. Look at 2:1-3, "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended His work, which he had made and God blessed the seventh day, and sanctified it because that in it He had rested from all His work which God created and made." Genesis 1:1 and 1:3-2:3 (Exodus 20:8-11 again)

2. Another explanation is that God could have created the geological ages in a moment of time without ages to accomplish. He gave Adam a full grown physique without having to grow, a mature adult with knowledge, wisdom, memory without having to learn. Why then couldn't he do the same with creation? (If there were no other explanation in the Bible for the geological ages, I would accept this one rather than disbelief, or questions and uncertainty.

3. Six Theories to Explain the Six Days of Genesis 1 (With many variations.) We shall skip the time of creation, for the present, until we deal with this subject of the six days. Almost all real fundamentalists of the literal school of Bible Interpretation believe they are literal 24-hour periods, "The Young Earth" theorists as well.

a. They say, "Since the story in Genesis 1, and is too far back in prehistoric times, it is entirely unreliable as history, but is like all other cosmogonies only *pure guesswork*, therefore, it has no historical reference at all." In other words, "Just forget it, leave it alone." It is no theory of creation at all. Most modernists so consider it, therefore, no theory of creation is needed at all to explain the six days. It is nothing but a fairy tale, only an allegory.

b. Closely akin to that one, and no better at all, "The six days have been called "Topical Pictures", Kurtz calls them "Dreams, Wiseman, "Visions," as do all the new evangelicals who spiritualize the whole first ten chapters of Genesis as "Allegorical and Prehistory, and Carl Henry in "Christianity Today", and the so-called "Neo-orthodox" - (Neo New like the misnomer "New Evangelicalism" - equals "The New Gospel"). The six days are not literal days, but epochal, idealistic, and pictorial," that is, God reveals the 14 to 6 billion years, now 20 billion, of creation in six pictorial days (not real days, but pictures called "days"). (They do not explain the seventh day) so Kurtz, "They are not literal days of 24 hours, but geological ages." They explain it, "The six days are figurative days, or epochs of revelation, written upon six epochal tablets called "days," so, "First day" tablet, "Second day" tablet, handed down for centuries; six tablets called "days", all to try to reconcile the Bible and evolution, making the Bible pay all the concessions.

c. Akin to that one, is the theory that it is "Just an early church myth, allegorical to be used to teach a spiritual truth, not historical or literal, not real events at all; the building of spiritual truth on a historical lie. This clearly shows their estimation of the worth of the Bible. They all show greater respect and consideration of ever changing "science" than to the infallible Word of God.

d. Very common, "The six days are geological ages, not 24 hours, or even years could be millions or billions of years. It places all the geological ages in the 24 hour allegorical six days.

e. The six days are literal 24-hour days, of actual creation; the entire universe was created in one week of six days, of 24 hour periods, i.e.; all of creation is but 6,000 years old. This is a new teaching by many for an admirable reason, to combat the billions of years needed by the evolutionists to get the changes they see in nature. This teaching, as far as the literalists are concerned, is recent; a lot of the spiritualizers, in days gone by, still tried to encompass all in six days, but left out all particulars. Most of Dallas Theological Seminary holds to this in "The Bible Science Newsletter", put out by the Institute for Creation Research, Whitcomb and Morris, in "*The Genesis Flood*", and others, "The Young Earth Advocates", or "The Young Earth Theory". Now none of us were there, nor can any science really prove it or disprove it, in spite of the efforts they use. It has to be a matter of Bible interpretation, not science or philosophy.

f. "The Gap Theory or "Catastrophic Theory" was the only real one when I went to Bible school. I still adhere to it; the Scofield Bible has it; Larkin's, and most of the Bible teachers of the last hundred years, until now. Genesis 1:1 is of a perfect creation,

Genesis 1:2 is a catastrophe, wrecking of the original perfect creation, and Genesis 1:2-29 and Chapter 2 is of a restoration in the six days, not a recapping of the original creation. We will see that number six is the one to which I adhere.

Questions still remain between the last two theories of six. Both the "young earth theorists", and the "gap theorists", believe in an instantaneous creation by the Word of God's mouth. The question is of the time of it. Was all of creation only 6,000 years ago or was the original creation millions of years ago, destroyed, and then restored? There is no question of modernism, unbelief, denial of God's Word in either one (Though in the writings of the Young Earth theorists, they have a habit of equating all Old Earth theorists with evolution, which is an error; I'm certainly not). I admire the purpose of the Young Earth theorists, i.e. to combat the untold millions of years the evolutionists require for man to have evolved, and their denial of the literal Bible interpretation. I still believe the 6,000 year age of earth. The "Young Theorists" raise more questions than they solve, in science, geology, astronomy, and paleontology, but also in Bible interpretation since they have to place the fall of Satan after the creation of Adam in this present creation, and of necessity, making demons and angels synonymous.

Again, there is no doubt at all from every genealogical table, and from all the plain statements of the Bible man has not been on the earth but some 6,000 years or a little more, we cannot subscribe to the genealogical table of time set by Archbishop Usher (James) of Ireland. His timetable is not inspired. He dogmatically and specifically fixed the date of creation of all things at 4,004 B.C., Oct. 26, 9:00 a.m., Greenwich Time and 4:00 a.m. E.S.T. (That's accuracy, wherever he got it?)

Likewise, is there any question of God's ability to do it any way He wanted to, but how did He do it? Nor is the question settled by Science, or by Scientists. No one now living was there to observe it. It is purely a question of Revelation. How and when does God say He did it? There are all kinds of scientific arguments that can be marshaled for each side. There were a large group of scientists who were anxious to know what happened way back there at creation; they had created a brand new master computer. They gathered around it, fed into it all the latest data from all the sciences. They waited with bated breath around the computer. It ground away, lights flashed all over the board, the great computer shook, relays snapped, tapes ground away, bells rang, then to their expectant eyes there popped out a card. One grabbed it and looked at it, and it had these words, "See Genesis 1:1".

The Young Earth theorists try to place all catastrophisms at the time of the flood, all the abundant evidences on earth of great upheavals as seen in Velikovsky's "Earths in Upheaval." The earth gives evidence of the greatest kinds of upheaval. As the great coal and oil deposits hundreds and even thousands of feet under the surface, the Bible statement of the flood and of the ark's weathering, it doesn't bear out that they all occurred then. The raising of the mountain chains, some five miles high, some six, in several great chains, from pole to pole, and even the absolute inversion of vast strata of earth's surface, by thousands of feet; in "Worlds Before the Flood" by Figuiet, "The earth has suffered great mutations at some former period, everywhere wasted on its surface." The Flood cannot possibly give the answer to all the great catastrophes that the earth evidences.

You may say, "What difference does it make whether the earth is 6,000 years old or four billion; created in six days all things, or back in a former creation?" If it were only a matter of geology, guess work, etc., No matter at all, but there is, to my mind, the raising of

unnecessary conflict in the natural sciences such as geology and paleontology and physics, with theology, or Bible interpretation. There is enough conflict without raising others; but in the matters of interpretation itself, and angelology, the fall of Lucifer, and the matter of demons, the whole interpretation of Satan's rulership of this earth, a lot of Bible Doctrine is at stake. The very vagueness of those advocating a 6,000 year old creation on the whole subject of angelology, their confusing of angels and demons, and of Satan's rulership over the earth, shows up the strained position they take. We have to review here briefly our earlier Satanology.

Geologically, the Eden of Ezekiel 28, and the one in which God placed Adam and Eve cannot be identical. Satan was Lord of that one in Ezekiel 28, Adam of the Genesis Eden. The glorious description of Ezekiel 28 cannot possibly fit Adam's. God planted a special Eden for Adam, Genesis 2:8, "And the Lord God planted (speaking of a specially prepared local place, not of the whole earth, this just for man, localized) eastward in Eden, (vs. 15) "And the Lord God took the man, and put him into the Garden of Eden to dress and keep it. Lucifer didn't have to do any keeping. Nothing is said here of Lucifer being in Adam's garden, he never had access to Adam's, until, as tempter, he approached the woman after they were put on probation. Lucifer's Eden was geological, "Stars of Fire". Adam's Eden was botanical, "planted" and "good for food". Genesis 2:9 the description of the Eden in Ezekiel forbids the confusing of the two gardens. "Every precious stone was Lucifer's covering, called "the Holy Mountain of God," walking up and down in the midst of the stones of fire." There were no stones of fire in Adam's Garden of Eden.

This also brings out the whole question of when and where did Lucifer fall? It couldn't be out of this Garden of Eden. It was very good, perfect, and holy. God didn't put Adam into a fallen garden. Lucifer didn't fall out of this Garden of Eden. He was fallen already, since he was a fallen sinful creature to tempt Eve as soon as she is put under probation. When and where then was his fall, if not in a prior creation, in a prior Garden of God? A greater question of Bible interpretation is involved, when and where was Satan made "ruler of this world"? A title Jesus gave to him, three times: 12:31; 14:30; 16:11 - "archon" - "ruler", and he still holds as a "principality" "Ruler" a teaching the Bible gives in a number of places, as we saw earlier. Adam was given universal dominion over this present creation. (Genesis 1:29) "And God blessed them, and God said, "Be fruitful and multiply, and replenish the earth, and subdue it, and have "dominion" over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." He had that until he fell, not Lucifer in this creation, until Adam fell, the original grant to Lucifer reinstated.

This great Bible teaching which explains so well all the control Lucifer has over the nations, as well as individuals, makes so much of the Bible understandable, as well as the course of History, and a lot of prophecy, "As he shall be able to deliver to the Antichrist all the kingdoms of the world." (Revelation 13:1-3) He has them to deliver, "All the world lieth in the lap of the wicked one", (and the idea is, "lying in carnal security"). Jesus called Satan three times "The Prince, (or "Ruler", archon) of this world". Believe it, he has them, he offered them to Jesus and He refused them. He shall offer them to the Antichrist and he shall accept them. Paul calls him, "The ruler of the power of the air." In Job 1-2, he had to appear before God with the other angelical rulers to give account of his principdom over the earth. Paul says, "We have been translated from the power of darkness (Galatians 1:13, Power -"Authority"- exousia) used of Satan's kingdom several times, as in Revelation 15:2,

to the kingdom of God's dear Son." In Isaiah 14:13, "I will set my throne above the stars of God". Has He a throne to set?" Where did he get it, and when? It could not have been after Adam's creation, since Satan's throne is on this earth, and so was Adam's. It had to be over a prior creation in Genesis 1:1. This agrees with the "Very Good" of God's pronouncement over the creation in which He placed Adam. If Satan had already fallen, then his kingdom was fallen at the same time Satan fell, and his subjects and his earthly realm.

It is no wonder the Young Theorists are vague on Satan's fall, the When, the Where, and the order of events. Satan was already fallen when God made Adam, but how if the earth is only 6,000 years old? Where in here can he be placed? The fall of Lucifer and his vast kingdom, as well as his earthly principality, could not be in the "very good" creation of Adam's. He must have had subjects, not just angels, since none of the angels are subjects of this earth, but all are "angels of heaven," not made for earth, except as ministering spirits, "ascending and descending" both on Jacob's ladder and upon Jesus Himself (Genesis 28:12 cf; 1:51). As we have seen, we believe the demons were the subjects, but not in this present creation. There is little doubt that Satan and his angels and demons were locked up – imprisoned in Sheol, in the bottomless pit, in the recreation period of Genesis 1-2 and during Adam's sovereignty, until Adam fell, as all of his hosts will be locked up during the 1,000 year millennial reign of Christ (Revelation 20:1-4).

It is a shame that the Young Earth theorists in many articles, and books, have a tendency to link the Gap Theorists of bygone days as evolutionists. The agreements between Gap Theorists & Young Earth Theorists are vast:

- a. Instantaneous Creation believed and taught by both
- b. Opposed to gradualism or uniformitism of all evolutionists
- c. Catastrophism - Cataclysm vs. uniformitism or gradualism
- d. Canopied Earth Theory
- e. Noahic Flood as worldwide
- f. So all created by God. It is just when and how, but primarily "when".

There is a difference in the total age of earth and Pre-Adamic Creation - and Race with Lucifer as Arche or Ruler - "Prince", and the six day, 6,000 year old age of man on the reorganized earth.

4. The old earth vs. the young earth (The When of Creation). Before we enter the study of Genesis 1-2, there is the natural question asked, "No matter when God created the heavens and the earth, 6,000 years ago or billions wouldn't it still have had to be created with an instantaneous age?" An apparent age; i.e., ages it didn't have? All the degeneration of elements with their daughter elements evidences of entropy, (Lit., "after energy," from the randomization of energy into a lesser usable form). The answer is "no." As He created it perfect from His hands, at the beginning, there would be no evidence of running down, but a perfect complete winding up, in the highest state of arrangement and order, dual tention, as when He shall make a "New heavens and a new earth", after the Great White Judgment throne. In the New Heavens and the New Earth, the eternal one, there can be no degeneration, wearing out, entropy. God shall make "all things new." There can be no former things, "for they shall all be passed away." In fact, the former, "earth and heaven flee away from His face; and there, was found no place for them" Revelation 20:11. There

is little doubt that God is using Psalm 104:7-8 here of the original destruction of the earth in the first creation as we shall use later. This one shall never run down, as all previous ones did, but will continually, by divine power, be renewed as an eternal habitation. That is, it will be held in perfect poise, equilibrium, since God calls it "eternal". (II Corinthians 5:1)

We may ask, "Why then did He make this one to run down as evidenced everywhere?" God in His omniscience, and "in His plan of the ages which He planned for (Ephesians 3:11) His Son, Christ Jesus our Lord," knew the temporalness of this present creation, for the drama of the ages in redemption, and not the eternal one. In "the New heavens and earth", wherein dwelleth righteousness, "there will be no aging, sickness, senility, deterioration, abating of any life forces, no decay, no waxing old like a garment." This is why in the original heavens and earth, the scientist is dead wrong in trying to use any decaying process to date the ages. Carbon, or atomic, as the daughter elements, not one of these worked in the original creation as they will not work in the new creation of the New heavens and the New earth. Each one in the millennium will again be as in Pre-Noahic Flood, thus be held in equipoise - for which 1,000 years as no one will die except in Judgment. No present law of entropy worked then. The very law of entropy, proves that there had to be a winding up, a time of highest arrangement order, and everything since, has been downhill, decaying - "wax old like a garment" - from a higher to a lower level.

All human cosmogonies start with chaos, ruin, emptiness, disarrangement, but not God's; His starts with the very opposite, with order out of nothing, a perfect creation, but sin entered and wrecked it. We are ready to consider Genesis 1:1-2, (One reason why I must disagree with the 6,000 year old earth).

The A.V., "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters" (Why even Henry Morris has to postulate two floods - one in Genesis 1:2, and one in Noah's day). Rotherham, "In the beginning (at the first) God created the heavens and the earth. Now the earth had become waste and wild (tohu va bohu) and darkness was on the face of the roaring deep (tehom - the abyss, abussos, Septuagint) but the Spirit of God was brooding on the face of the waters," (with very interesting footnotes by Rotherham)

The argument, but not all of it, has hinged around this little verb "was" which Rotherham translates, "had become; the Hebrew verb, "hayetha", since the Hebrew has no word, "to become", the author of the O.T., often used the verb, "was", to declare it. The context must determine which. The verb "hayah" means to exist, to become, come to pass, so either "was" or "became." In the latter sense it has the force of, "change of order." Here the imperfect of hayah, "hayetha" in the sense of "to become" is used 68 times in the O.T., as in construction of the verb. It cannot mean here always was, but at that time "he became," and the A.V. accurately so renders it. The same in 19:26, Lot's wife, "became a pillar of salt," the same identical construction. She surely wasn't a pillar of salt before, or Lot would not have married her, though salt was probably more valuable than Mrs. Lot, to read her story and social climbing.

The creation of Genesis 1:1 was not a chaos. That is all heathen cosmology and contrary to all Scripture presentation. God never made chaos. Everything that ever sprung from the creative fingers of God did so perfectly. God is not only "not the author of confusion," doctrinally or ceremonially in the service, but creatively either. Satan is the

author of confusion, chaos. If earth was created a chaos, confusion, then so was heaven, for in the same breath, God created the heavens and the earth; if one was confusion so was the other, so the Young Earth theorists must believe. Page 63, "Biblical Cosmology," Henry Morris, "The Heavenly bodies occupying the heavens, in fact, were made only on the fourth day" etc. "The plural "Heavens" indicates all three heavens, you cannot separate atmospheric and stellar from the "Heavens of the Heavens" the abode of angels. Was the highest heavens created a Chaos? It was, if the earth was. You cannot divide Genesis 1 into two creations, the language won't allow it.

Like Revelation, when God "Creates a New heavens and a new earth," all of it since sin entered God's first heaven, but even the new earth theorist make the Tohu Va Bohu, "Without form and void" only of the earth, by creation that isn't fair interpretation. If Genesis 1:1 is of both heavens and earth created, and the chaos only of the earth, Heaven is not affected by the six day recreation. Why, not until Satan's long career is over for the old earth years and God "makes all things new," both the heavens & the earth have been by Satan's sin defiled.

God didn't use six days to create the heavens; heaven predated the earth. Since its inhabitants sang, at the creation of earth, how did He create the heavens, any of them, a chaos? (Job 38:7) Therefore, I can't believe He created the earth a chaos either. In fact chaos is the very opposite of creation, but a destruction of creation. You cannot equate creation and destruction. The one is of order, arrangement, form; the other is the destruction of that form, the ruining of creation. It is no wonder the Bible disagrees with human cosmogonies. Show me one place where creation is of disorder, confusion, chaos, emptiness; it is always of the very opposite - order, design, purpose. Look at the illustration of salvation, the new creation in man, in righteousness and true Holiness, after the image of God, "Perfect," bringing man back into the perfect image of God. Chaos is judgment as we shall see, wherever Tohu is used, it means, destruction of creation, never creation itself. Everywhere the two terms occur together, Tohu Va Bohu (Thohu va Bothu") only three times in the Bible (two other) and Thobu, 20 times alone, every time is in Judgment, destruction. In the other times they are used together – the meaning is clear:

a. Isaiah. 34:11 - The Holy Spirit by the law of double reference uses the original destruction to portray the desolation of Idumea. The perfect picture, what better one could be given than Genesis 1:2 (it would be good to read the whole chapter)? Both words here are signifying God's judgment for sin (Thohu va Bothu): "The cormorant (R. Pelican) and the bittern (R. Porcupine) shall possess it the great owl and the raven shall dwell in it, and he shall stretch upon it the line of confusion (Revelation 11:1, 20 Thohu) and the stone of emptiness" (Bohu). Plummets - weight of balance, to measure the judgment perpendicularly for perfect uprightness. This is what the Hebrew word "righteous" means. Hebrewism, "line" - measurement, or extent of territory horizontally for judgment and destruction; "stone" Hebrewism weight of balance, to mete out the right amount of judgment Proverbs 16:11, "A just balance and weight are the Lord's, and His work are all the stone of the cup;" (weight - "stone" in Hebrew), used for counterweights to measure weights on other side of balance scale. Here is the basic idea of Genesis 1:2, "Without form and void", no inward or outward measurements, or dimensions, but as the result of Judgment.

b. Jeremiah 4:23-26 - The other time the two words occur together (Thobu and Bohu) and coupled with blackness or darkness, and judgment upon Israel is not an accident, but intentional of the Holy Spirit to give the picture. Vs. 14, "O Jerusalem, wash thine hands from wickedness, vs. 22, "My people is foolish." Then: "I beheld the earth and lo it (was) (no verb in the Hebrew) without form and void, (waste and wild, Thohu vs. Bohu and the heavens (is this accidental?), and they had no light. I beheld the mountains, and lo they trembled and all the hills moved lightly (R. omits lightly), one translation of Jeremiah "All the lights astir". The Hebrew signifies great convulsions, upheaval, cataclysms. "I beheld and lo, there was no man (Rotherham "no human being"), and all the birds of the heavens were fled." Jeremiah 4:23-26 Note: Jeremiah gives the five primary characteristics of Genesis 1:2:

- 1.) The wild and waste, empty and confused (Thohu va Bohu)
- 2.) The total darkness, no light breaking through
- 3.) The violent catastrophic upheaval, mountains shaking, and hills moving violently.
- 4.) Emptying of the land of its inhabitants.
- 5.) All life disappearing (fleeing of the birds of the heaven.")

THOHU - occurs by itself 20 times in the Old Testament, variously translated, emptiness, naught, vain, and vanity, as meaning empty, useless, of what before had been order, good arrangement. In Deuteronomy 32:10 it is translated, "Waste, howling wilderness;" in Job 4:18, the streams in the summer go into Thohu, perish, into nothingness; in Is. 24:10, It is ruined of a city, "city of confusion;" in Isaiah 40:17; 40:23; 41:29; 49:4; 50:4, and I Samuel 12:21, it is used of it that is utterly vain, formless, worthless, of no account, vanity. Every time it pictures the very reverse of the process of creation, formation, bringing order out of chaos, but the bringing of chaos out of creation and/or judgment as the cause. In fact, the word set in opposition to the double description in the first part of the verse in Genesis 1:2, "Without form and void", is the "deep" in the last part, "Tehom", in the Hebrew, "Abussos" in the Septuagint, "bottomless pit" is the translation in the New Testament for the Greek "Abussos." Did God create the earth a tehom and abussos, a bottomless pit, "wild and waste", in vain as it came from His creative fingers? (That is not the way God creates anything.)

Let us consider one more conclusive text. I note that Morris in his book *Biblical Cosmology*, and Witcomb and Morris in *The Genesis Flood*, while trying to prove a young 6,000 year old earth, use much science and a few misinterpreted texts, but omit this one completely. Isaiah 45:18: It is unequivocally plain, cannot be misunderstood or explained away. It is a flat statement by God that He didn't create it in a chaotic state. Common sense must so accept it. This verse has the same three words found in Genesis 1 and also in Isaiah 43:7. Bara - never used with man as the subject, since he, cannot create. It means to truly create, make out of nothing, as all through Isaiah, 18 times in the last chapters of Isaiah 40- 66, and especially in 41:45. Just by way of example, 40:28, "The everlasting God the creator of the ends of the earth" 42:5, "Thus saith God Jehovah, He that created (Bara) the heavens, and stretched them out; He that spreadeth forth the earth and giveth breath to the people; then, in the chapter we are using, vs. 12, "I have made the earth, and created man upon it; I, even my hands, have stretched out

the heavens, and all their hosts have I commanded," vs. 18, in a minute. Made - "Asah" "To make, form, fashion, assemble, allow, out of existing material." The common word here in Genesis 1:2, "To fashion out of the material at hand;" "Yatzar" - to squeeze into shape, used of the casting of molten metal, as 2:7, "And the Lord God formed man out of the dust of the ground;" not the idea of creating the material, but the fashioning of it to a pattern, and for a definite purpose. Isaiah 43:7 states, "I have created man for my Glory, I have formed him, Yea, I have made him," Barah, Yatzar, asah, "formed for my glory." We shall see all three in Genesis 1-2.

Look at all three in Isaiah 45:18 - And no way can any be "Without form and void," or a chaos, when God created it, but it became so because of judgment. "For thus saith Jehovah that created (bara) the heavens; (all three), God Himself that formed the earth (Yatzar- fashioned it), and made it (asha - made it to a pattern, an orderly arrangement.) He hath established it (perfected, and secured it); He created it not in vain, (a waste, Tohuw, To'hoo), the very same word as in Genesis 1:2, an accident, unintentional, meaningless, Thohu - A waste, a chaos? Note well there is no misunderstanding here. The language is clear and emphatic, God said He didn't create it, at the time of creation a Thohu, a chaos, so, it must have become one since He created it. And further, "I formed it (fashioned it, Yatzar,) to be inhabited." Three things - God created it ex-nihilo; he formed it after a pattern or design or orderly arrangement; and He fashioned it according to a purpose. Whatever theory of origins of the material creation, you have to fit your theory into God's explicit statement even if it disagrees with your "science." Science has been wrong on origins and creation all along. God never has, since He is the One Who created it all. If men would build their cosmogonies on the Word of God and not the guesses of man, they wouldn't have to change it so often.

b. The most plausible and certainly the theory that fits all the Scriptures is the one that states that the geological ages came in between Genesis 1:1, and Genesis 1:2, it is called "The Gap Theory." In the first verse of Genesis we read "In the beginning God created the heavens and the earth." As creation sprang from the creative hand of God, it is inconceivable that it was a chaos, a void, but it must have been a perfect creation. Such is the statement of Ecclesiastes 3:11 "He hath made everything beautiful in his time," time of its making. "Beautiful" is the same Hebrew word for "Good" (Trans. AV "very good") in Genesis one. (Strong) Such is the distinct statement of Isaiah 45:18 "He created it not in vain, (void) he formed it (fashioned it) to be inhabited. The Hebrew is "tohu" meaning waste, empty, void, so chaos. Job 38 also proves it - Job 38:4-7. When God made it, it was beautiful, perfect the original Eden or paradise in which Lucifer, son of the morning, walked and over which he was appointed ruler, Ezekiel 28:12-18. How long this earthly Paradise existed is not stated. Here are the pre-historic geological ages, maybe millions of years; then came the second verse of Genesis 1, which the Rotherham translation renders, "Now the earth had become waste and wild (tohu and bohu) which Isaiah said it was not so created in the beginning, and darkness was upon the face of the roaring deep." The verb translated 'was' here is translated in 68 different portions of the Old Testament "to become." Therefore, to reconcile this portion with Isaiah 45:18, where Isaiah said God didn't create it wild and waste, we must read Genesis 1:1 and 1:2 this way: "In the beginning God created the heavens and the earth, and the earth became without form and void (wild and waste)".

Moses, by inspiration, passed over the geological ages without noticing them except to indicate that a cataclysm had taken place that transformed this world from an Eden to waste and roaring deep. Geology bears abundant testimony to some pre-historic awful cataclysm which changed the whole topography of the earth, forming mountains, burying the great vast vegetation of the earth's surface thousands of feet under the earth, forming the great coal deposits and oil beds, putting fossil remains far under the earth, separating continents, raising high plateaus. The Bible also mentions this great cataclysm in Jeremiah 4:23-26 and Isaiah 24:1.

This much is Scriptural and indisputable, but there can be a certain amount of speculation as to the events around this cataclysm. I personally believe it took place when Satan fell and involved the whole realm of personal agents, angels and maybe demons, in his ruin. Remember he is the god of this present world. Christ three times calls him the Prince (ruler) of this World. God put him over this part of His creation. In Job we find him having to appear before God to give an account of his rulership. The inference is this: If, when Adam fell, he involved the world in his ruin and it was cursed for his sake, then it is very reasonable to suppose that when Satan fell he involved the original creation over which he was placed as overlord in his own ruin.

5. "The Canopied Earth." In two of our studies we consider this subject of the canopied earth, as it effects both. In Prophecy One, "outline studies in prophecy from now to eternity," we consider the prophesied canopy, and the effects that necessitate it. Here in cosmology it is the Historic canopy that the Genesis record demands to get the universal paradise at Creation and at the restoration. Consider the chart again of Creation, four canopies and six great topographical changes in earth's career, from creation to the New Creation. We have to mention many things from the creative as well as the prophetic Scriptures, comparing them, to deduce the fact of the canopy. I'm glad to see that Whitcomb and Morris in, *The Genesis Flood*, and many more are now teaching the Canopy Theory. It was pretty lonely back forty years ago. There were a few references then, but very sketchy.

Each time either the canopy was instituted or destroyed, there would have been great earthly catastrophes, upheavals, (as Velikovsky calls them in his two works, *Earth's in Upheaval* (Best), and, *World's in Collision*), both are way out of context and wrong as an unbelieving scholar, but, as the last indicates, the cause is what he seems to part paths from the Bible. He makes it all due to great planetary collisions, as does many others. He holds that the flood was tidal, caused by celestial of planets coming too close, and their gravitational pulls bringing the waters over the earth universally. Others attribute the universal floods and ice ages to shifting of the earth's axis, some as much as 80 degrees, but for such universal effects, there had to be a universal cataclysm, that changed the whole topography of the earth, such as the prophesied shaking of the heavens and the earth in the greatest earthquake the world has ever had so far, (Revelation 16:17-20) taking place at the Revelation of Jesus to earth at the close of the Great Tribulation.

First Note: Without some kind of a canopy, the earth is not the perfectly ideal environment for man's habitation. Man finds a very small variation of only 30 or 40 degrees in temperature very uncomfortable, and only a little more impossible without artificial heating or cooling. Man has a constant struggle to live upon the earth since the fall, with its extremes of variation in temperature in the seasons. He is subject to premature

aging, disease, wearing out of his body; from birth to death the body is continually fighting the forces of death. Every cell in him dies every week in thirty days and must be replaced. For only a period of about 30 years, does he live more than he dies, from there on out it is all downhill; he dies more than he lives, besides man's difficulty in providing enough food to live, fighting every hazard of drought and heat and freeze, and blight, insects, infertility, and even spoilage when he does get a good crop, blasting and mildew, man finds it a very hostile environment. Yet, in Eden this wasn't so - man needed no clothes against heat or cold, or to earn his living by the sweat of his brow, to wrest a bare subsistence from starvation from the earth.

Prophecy promises it won't be so in the millennium. "The reaper shall catch up with the sower." Only now after Adam's fall and the curse put upon the ground, "Cursed is the ground for thy sake, (Genesis 3:17) was "the creation was made subject to vanity" (emptiness, nonattainment) and the creation itself also shall be delivered from the bondage of corruption (decay) into the glorious liberty of the Sons of God, at the redemption of our bodies," (Romans 8:19-21) and shows that it is in a groaning state of non-fulfillment, not as it came from the hand of its creator, "For we know that the whole creation," (Here is why the starry heavens are included and the planets) "The whole groaneth and travaileth in pain together, as we do waiting our adoption and the redemption of our bodies." Man is face to face with a very hostile world, unfriendly in climate and provision. With his life held in precarious balance, between heat and cold, sickness and health, feast and famine, accident and prosperity, life and death; until instead of the longevity, as before the flood, of almost 1,000 years, Moses places man's life expectancy at a mere threescore and ten (70), and warns, even if that be increased, "by reason of strength by a mere ten years, to 80, "yet is their strength labor and sorrow." (Psalm 90:10) This indicates its very brevity is a blessing, since this environment is so hostile.

All nature bears witness to a change from the Scriptural picture of Eden as a God-planted Garden made for man. All nature bears abundant testimony that this present groaning creation is not the best God could provide for His creatures in His image, nor has provided, nor shall provide in the future, because it has been "made subject to vanity," "groaning in pain," (Romans 8:20-23) when it came from the creative fingers of God, it was "perfect in its time." Prophecy also tells us when Jesus shall reign visibly, personally upon the regenerated earth in the "restitution of all things," "the desert shall blossom as the rose;" in eternity, after the millennium, in "the new heavens and the new earth," when He shall have "made all things new." "There shall be no more curse, and no more night there, and all former things are done away" (Revelation 21-22). Nothing shall hurt or destroy in all God's Holy Mountain. Now, however, instead of man being nature's lord, he is its slave, subject to all its fluctuations, diseases, accidents, and vanities, feeling its unfulfillment.

What we wish to discern is what makes the difference, even before the flood and after the flood, between the "very good" of God's verdict in the pre-Noahic creations, and the post-flood earth. Even over and beyond the curse of Genesis 3, there is a vast physical difference in the earth itself from before the flood and after, making great portions of it unfit for human habitation, and almost all of it uncomfortable for human life. We shall see following the prophesied canopy in Christ's millennial earth, and postulating that same canopy back upon the recreated earth of Adam's day, we get a good idea of how the canopy gave the earth just the right hot-house environment to make the climate, fertility, and environment just right, "very good," extending to the Flood. Five of our planets of the nine

in our solar system already have canopies, and now they say the Venus probe is proving that at least two or more also have some kind of canopies, as Venus enshrouded in a misty fiery cloud. The most illustrious is Saturn and its famous rings.

Even the earth right now has several canopies:

a. Starting with the immediate atmosphere, and its various gases stretching out for a distance of 1,500 miles, and it is in various layers of canopies according to the specific elementary weights or gravities.

b. In the stratosphere starting some 15 miles from the earth, are some lighter gases, in various layers. The most interesting, and the absolutely necessary one to sustain life on the earth, is the ozone layer. If it were a little thicker, we would all die of rickets; if a little lighter, all would die of radiation poison. Ozone is lighter oxygen than on earth, having three atoms instead of the two of our atmosphere. It starts, now they know, about 15 miles out and extends 60 to 100,000 feet out, with the maximum at 78,000 feet. (Remember they are now worried that two of our modern inventions may be thinning it out and endangering life on the earth. All the rockets and missiles, and space craft rocketing through it, disrupting it with turbulence and mixing gasses, and the freon of all the cans, from refrigeration, neon light bulbs breaking, all the freon being of the same lightness as the Ozone, rises into that layer and thins it).

c. Van Allen belt, called so because of the discovery by Van Allen, a belt of very high radioactive particles forming a canopy around the earth, 600 to 700 miles out, with radio particles 1,000 times more active than any here on earth, extending outward 8,000 miles, no doubt intercepting many harmful radioactive rays bombarding the earth.

d. There is another canopy protecting the earth. It is the earth's great magnetic field, surrounding the earth and shielding it, shooting out very powerful mysterious gravitational radiation as a great magnetic canopy. They will probably discover more.

e. The Bible teaches that there has been another, and shall yet have it again. An ice crystal canopy at no doubt a high altitude of maybe a thousand miles or more above the earth, and completely surrounding it enveloping it in its hot-house envelope; above the earth's atmosphere, held there like the present envelopes, by centripetal and centrifugal forces (as our stationary satellites). Genesis 1:6-7, "And God said, let there be a firmament, ("clear expanse", Rotherham) and let it be a means of dividing, between waters and waters. And God made the expanse, and it divided between the waters that were under the expanse and the waters that were above the expanse. And God called the expanse "heavens." Cf. vs. 20 "And fowl that may fly in the open firmament of heaven." They couldn't fly in a crystal dome. This is the clear crystal canopy up above the stratosphere, and just the right height and thickness to give the hothouse effectiveness universally upon the earth that the Genesis record shows and all responsible geology affirms. This canopy was not broken up until the flood (Later). Now look at a number of statements here in Genesis that proves it.

1.) No rain until the flood, Genesis 2:5-6, "And these are the generations of the heavens and of the earth" (ten times in Genesis. Ten records called "Book of the Generations," as 5:1) "when they were created, in the day that the Lord God made the earth and the heavens." "And every plant of the field before it was in

the earth, and every herb of the field before it grew (Before it sprung up, it was written in God's Book of its Generation) For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."

2.) This is why there was no rainbow until after the flood, for there was no rain.

3.) There would be no wind, no thermal drafts, no storms, no hurricanes, no conflicting fronts of weather, high and low pressure causing conflict and cyclones.

4.) No seasons, and no wind (8:1, 22). "God made a wind to pass over the earth" (After the flood) and, in vs. 22, something new, "While the earth remaineth seed-time and harvest, and cold and heat, summer and winter, and day and night shall not cease," (For 6,000 years) but, God is going to change the order one of these days, in the millennial reign of Jesus Christ.

5.) None were carnivorous, both man and beast, until after the flood. We shall see why under longevity. 1:29, "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth (I doubt if there were any poison herbs at all before the flood) and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat," (Food, (R) As in the millennium, when "The lion shall eat straw like the ox"). The amino acids to rebuild the wasted cells needed now were not needed under the canopy.

6.) Longevity, almost one of God's days. "One day is with the Lord as a 1,000 years, and 1,000 years as one day." (II Peter 3:8) Most lived to be almost 1,000 years of age, Methuselah, the longest recorded, 969 years. The canopy filtered out the actinic rays of the sun that prematurely ages the body cells, as the direct rays of the sun ages the skin. Without a good supply of these amino acids, death comes earlier in life.

7.) These actinic rays also ferment at a very much greater rate, as can be seen in Noah's grape juice. God didn't condemn Noah for making intoxicating wine. He had done this all his life and never gotten drunk until after the flood, but now, when he made it as usual, it fermented and got him drunk. (Genesis 9:20-21)

8.) Universal climate from pole to pole. All geology recognizes this fact, but rejecting the Bible's explanation, they come up with as many theories as Scientists, and change them as often as the weather. For instance:

- a.) Meteorite or planet collision, as Velikovsky and many more
- b.) Either that or some other interference shifting the earth on its axis, to put the arctic on the equator
- c.) Rising and falling of seacoasts
- d.) Shifting of Gulf Stream
- e.) Drifting of the continents
- f.) Hot earth cooling
- g.) Increase of carbonic acid
- h.) Heating up of sun
- i.) Changing of earth's orbit around the sun, etc., but, that the earth once enjoyed an Edenic climate over all its surface, is abundantly testified to by all the facts of geology.

Geology abundantly testifies to the fact of a universal climate and Edenic-like condition on the earth at some remote time in the past. Prof. J. D. Dana, a leading American Geologist of the last century, says in his book *Manual of Geology*, p 136, "Nothing at the present day can convey to us the idea of the prodigious and immense extent of the never changing verdure which clothed the earth from pole to pole." p. 150, "This terrestrial period is characterized in a remarkable manner by the abundance and strangeness of the vegetation which then covered the islands and continents of the whole globe. Upon all points of this earth this flora presented a striking uniformity."

Dr. Louis Figuier, in his book *The World before the Deluge*, a member of the Royal Society of Geologists of Great Britain, p. 133, states, "What we now call climate was unknown in these geological times. There seems to have been only one climate over the whole globe," and, "It is a remarkable circumstance that conditions of equable and warm climate, combined with humidity, do not seem to have been limited to any one part of the globe, but the temperature of the whole globe seems to have been nearly the same in every different latitude. From the equatorial regions to the Arctic Ocean, where in our day eternal frost prevails, from Spitsbergen to the center of Africa, the carboniferous flora is identically the same. When nearly the same plants are found in Greenland or Guinea, when the same species are met with equal development at the equator as at the pole, we cannot but admit that at this epoch, the temperature of the globe was nearly alike everywhere. What we call climate was unknown in the geological times." On p. 417 he states, "It is probable that from pole to pole, from the equator to the extremities of its axis, the earth must have formed a vast and boundless prairie and such an abundant pasturage was absolutely necessary to sustain such prodigious numbers of herbivorous animals of such great size."

Dr. George McReady Price, Professor of Geology at Union College in Nebraska (Seventh Day Adventist) in his *The New Geology*, p. 652, states, "There is but one climate known to the ancient fossil world, as revealed by the plants and animals entombed in the rocks, and that climate was a mantle of spring-like loveliness which seemed to have prevailed continuously over the whole of the globe. Just how the world could have been thus warmed all over may be a matter of conjecture; that it was so warmed effectively and continuously is a matter of fact." He adds some facts, p. 657, "The great general fact is that we have a whole fossil world on our hands, buried by moving water and this is the one prime and essential fact with which we have to deal in interpreting the long past history of our globe." Dr. Luis Figuier again on p. 435 says, "The northern and central parts of Europe, the vast countries which extend from Scandinavia to the Mediterranean and the Danube, were visited by a period of sudden and severe cold, the temperature of the Polar Regions seized them. The plains of Europe were ornamented by the luxurious vegetation developed by the heat of a burning climate, the boundless pastures on which great herds of great elephants, the active horse, the robust hippopotamus, and the great carnivorous animals, grazed and roamed. All became covered with a mantle of ice and snow. To what cause are we to attribute a phenomenon so unforeseen and exercising itself with such intensity? In the present state of our knowledge, no certain explanation of the event can be given." Then he gives the planetary explanation.

Dr. George Cuvier, in his book, *Fossil Bones* states, "The fossils tell us with certainty that the globe has not always had the same envelope." This is interesting as it is but another word for "canopy."

A prominent evolutionist, Ray Ethan Torrey, in his book *Botany*, p. 61, states, "We know that in the crustaceous period eternal summer reigned over the whole earth. In Greenland and Alaska and even within a few degrees of the North Pole itself, a rich forest flora covered the lands and spread southward to Graham Land near the South Pole, and more remarkable still, palms, breadfruits, figs and other tropical trees grew intermingled with pines, oaks, beech & willows. There was no winter and no real seasons, and what brought on the Ice Age, we do not know." I do - he would too, if he started with the Bible. In the "National Geographic Magazine" for October, 1969, for the International Geophysical year of 1969, the magazine gave the article by Rear Admiral George J. Dufek, on the exploration of Antarctica. (South Polar Region) Very interesting reading, but our interest now is on what they found; coal, within 200 miles of the South Pole, and within 300 miles, petrified wood and fossilized leaves of tropical vegetation. Coral, (that can only grow in real tropical waters) Palms, huge ferns, araucaria, a tall majestic evergreen that now grows only in tropical Brazil, Chile, and the South Sea Islands, all bearing witness to a tropical verdant coverage sometime in the past, p. 540.

The very same story is true of the North Polar regions. Unlike the South Pole, the North Pole is in the Arctic Ocean, all covered with water, as our nuclear submarine, Nautilus, proved by cruising under the Ice Pack at the pole (also in "National Geographic"). The South Pole is a landmass, and covered with an icecap up to three miles thick. The vast coal deposits of the earth, however, are not where you would expect them to be, in the temperate and tropical regions of the earth, but in the Northern Antarctic and Arctic zones of the earth; some of the best are in the Arctic Circle, as are the latest oil finds; north slope of Alaska, in Canada, Spitzbergen and northern Great Britain, all show vast forests covering the Arctic Circle.

The whole science of paleontology, the study of remains of past living organisms, plant and animals, gives witness to a universal climate from pole to pole. The presence of tropical and even giant fossils from the South Pole to the North Pole gives witness to a universal climate. Figuier, on p. 133, states, "From Spitzbergen in the Arctic Circle to the center of Africa, the carboniferous flora is identically the same." The finding of vast remains of tropical animals, preserved in fossil forms within the Arctic Circle and all over the earth, testifies to one climate. Parts of Siberia are one vast graveyard of the ancient elephant, the mammoth. There were four families of elephants - mastodon, mammoth, dinotherium, one of the largest of the land mammals, and the modern elephant. The mastodon and mammoth both lived before the flood in the time of man. North American Indians painted their figures in caves, and the bones of the mammoth and humans and implements are buried together in central Europe, (but never of the dinotherium) or of any of the real dinosaur (terrible lizard) growing up to 100 feet long.) The first record of the finding of mastodon bones, in 1705 in Albany, New York weighed 16 lbs. The animals were 18 to 20 feet tall, the greatest find was in Siberia, in fact, found almost everywhere except in Africa where elephants live, and where we would expect to find them. Most of the ivory used in China for carvings, (I have seen some of the most beautiful, most intricate, and done for centuries) came from Siberia, and the islands off Siberia, most of them were from mammoth tusks.

Within the Arctic Circle lie a number of islands Laikar, Stolborai, Neikor, etc., called "The Ivory Islands," for they are made up almost entirely of ice, sand and skeletons of mammoth's bones, of the horse, great lions and rhinoceros. One of the most famous was the

mammoth found in 1901, in a kneeling position when they dug it out. The top of the head was gnawed out and sticking out of the ice and the wolves had eaten the top off. It was in the bank of the Bevesorka River, in North Siberia; two foot long hair, meat perfectly preserved and marbled with fat, on the tongue and between the teeth and in the stomach, perfectly preserved portions of last meal before freezing, not even time to swallow, delicate sedges, grasses, even buttercups.

Professor D. Gath Witby says of the Ivory Island, "Such was the enormous quantity of mammoth remains that it seemed the whole island was actually composed of the bones and tusks of elephants, cemented by icy sand. The soil of these desolate islands is absolutely packed full of the bones of elephants and rhinoceros in astonishing numbers." Again, Professor Daha stated, "The incasing in ice of huge elephants and the perfect preservation of their flesh shows the cold finally became suddenly extreme as of a single winter's night, and knew no relenting afterwards;" suddenly, for no predator nor decay marred them. The great family of the dinosaurian must have lived on the earth before Adam and the recreation of the earth for man. There is never the finding of their bones with human artifacts or remains. They range in size from a few inches to over 100 feet. in length, and over 100 tons. The vegetarian would eat up to 3,000 lbs. of vegetation a day, signifying, when they are found abundantly in remains in Canada; it must have been there a tropical paradise of abundant vegetation. The biggest find yet, and the largest sizes, just in these last years, starting in 1971, in Dry Nesa, dubbed Super Saurus, one was a fifth larger than the largest yet discovered, standing 50 feet high, and 100 tons, herbivorous.

Man has wondered where and how they could find enough to eat. They would starve to death in modern swamps. The greatest find has been in the Red Deer River valley in Alberta, Canada, near the city of Drumhiller (300 to 400 feet below ground, with fossilized flora of abundant growth). Dr. W. C. Mathew, in *The New Geology*, p. 533, states, "The cutting off of this giant dinosaur dynasty was nearly, if not quite simultaneous, the world over." "They didn't die naturally as now on earth, and the flesh consumed, and the bones dissolved into nothingness." Bones on the surface do not fossilize, but ossify. A commentary on the flood found in Genesis 6:13, "I will destroy them with the earth" speaks of great cataclysmic changes in the earth. The universality of the flood is certainly well attested in geology, human tradition, as well as in Scripture. Genesis 6:17, "And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life (not fish) from under heaven, and everything that is in the earth shall die" as in verse 4, "(R)" "I am sending rain on the earth..., so will I wipe out all the living things (Breath of life of 6:17) which I have made from off the face of the ground." If that is not a universal flood over all the earth, language is useless. The prime text - 7:11 from 10, "That the waters of the flood were upon the earth" (This word for flood is only used of the Noahic flood and one time in the Psalm 29:10, "(R)" "Yahweh at the flood was seated (enthroned), and Yahweh hath taken His throne unto times age abiding." This was the institution of human government, and God's mystery of the kingdom. It started at the flood. Vs. 11, "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened up." God records four ways in which He brought the great worldwide flood.

- a. All the fountains of the great deep were broken up, bringing from underneath cataclysmic geological convulsions of water, all worldwide. "Broken up" is a very strong word - the sudden cleaving, used of an earthquake, as it is used in Numbers

16:31 of Korah, Dathan, and Abiram, "And the ground cleaved asunder that was under them, and the earth opened her mouth (further explanation of the "cleaved") and swallowed them up, and their houses and all that appertained unto Korah, and their goods, alive into the pit (Deep, same word as Genesis 1:2;7:11). It shows in the same language, what happened at the flood. The very deepest reservoirs of water under the earth, convulsed onto the surface. Used in Zechariah 14:4 of the greatest earthquake at the close of the Tribulation, to cleave the Mt. of Olives. No doubt of the same cataclysm in Habakkuk 3:9, same word and waters, "Thou didn't cleave the earth with rivers," or better, "Didst cleave the earth with rivers cataclysmically;" as in Genesis 8:2, A.V., "The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained and the waters returned off the earth continually (Hebrew R) "Went on returning" i.e., until the 150 days, continual action of water, going and coming, convulsive action of going and coming is the Hebrew "Going and returning." It indicates the barrier God placed upon the waters dividing land and sea was reversed. Most ignore this aspect of the flood when arguing, "There just isn't enough water to cover the earth." This "faulting" of the great deep, explains the burying under miles of earth, the reversing of great strata, geological convulsions.

b. "The windows of heaven were opened." This was the breaking up of the canopy placed in the highest stratosphere in Genesis 1, "The waters that were above the firmament." Habakkuk 3:10 gives three cataclysmic reasons why the flood could cover the whole earth; downpour, upheaval of depths, and lowering of mountains. (R) "With rivers thou dost cleave open the land, the mountains have seen thee, they tremble. A downpour of waters have passed along, the roaring deep hath given forth his voice." In the context of judgment and wrath, rain, here in Genesis 7, is of "Great rain," downpour, cloudburst, down rushing of water. As Fenton translates it, "On that day the depths of the great ocean were heaved up, and the belts in the heavens were broken, and there was a down rush on the earth for forty days and forty nights." Even the modernistic Jerusalem Bible has to translate it, "That very day all the springs of the great deep broke through, and the sluices of heaven opened." This was neither summer freshet, nor even just great rain for 40 days and nights, but the precipitation of the canopy to the earth; In fact, there is more mystery as to where it all went after the flood than where it came from. The earth is three fourths covered with water anyhow.

c. Along with this, besides the torrents from the sky, that was 150 days of incessant rain, worldwide, like Job 37:6, "The small rain and the great rain" (Elihu's idea.) We confuse the 40 days rain, as all there was, but 8:3 there was no cessation until the 150th day. (R) "The waters decrease at the end of 150 days." It had increased all the time before.

d. The tidal actions of the flooding as in 7:17, "And the flood was forty days upon the earth, (this down pouring) (but) and the waters increased, vs. 19, "Increased greatly and prevailed, to cover all the high mountains, verse 24, "Thus prevailed upon the earth an hundred and fifty days" but forty more days before sent out the raven, didn't return, over eight months before land appeared and the dove could find a resting place. It was exactly a year our time, 365 days before the ark opened. The ocean floor was broken up; all the subterranean water, all the "Fountains of the deepest parts of the earth, spewed forth as the sea floor raised, probably destroying

the earth" (Destroying, not annihilation, but as we use destruction, "ruining it as to its original intention," great geological changes in the flood, the catapulting of the water canopy to the earth, and the squeezing out of the moisture in the atmosphere upon the earth.

One more thought in closing this section, where did all the water go after the flood. (Remember even if we had no natural answer, I still would believe it since God tells us of it)? There are indications the clearing of the oceans depths would be healed to let the water back down, and maybe even lowered more. In fact, the ocean is anywhere from 600 to 1,000 or more feet higher now than it was at one time. This shakes up the geologist also. They all say at least 30% higher, more water now in the ocean. The continental shelf proves it, all kinds of mammal bones and teeth on it to the very edge. The Hudson River at the mouth shows a deep river cut gorge to the very edge of the continental shelf. It had to have been carved out by the running water of the Hudson River, while it, the shelf, was out from under the sea. The river cut canyon extends 120 miles out to the edge of the continental shelf, and then down the side of the gorge another few hundred feet; down almost 2,000 feet. This was all washed out by running water above ground and sea.

On the edge of the Canary Islands, over 1,000 feet down, they have found ruins of a civilization, and sea shores, washed by sea waves. The Great Barrier Reef is another proof of the raising of the ocean's level at some time in the past, by at least 1,000 feet, or 30% more now. It covers some 80,000 square miles, is 1,250 miles long, all along the Australian Queensland coast to New Guinea. It is composed of coral polyps; they form their home, only in salt water to the depth penetrated by sunlight and in warm water; only in shallow water, never over 180 feet. Yet, in many places, the Great Barrier Reef arises from the floor of the sea over 1,000 feet. Since no one else offered an explanation, Charles Darwin tried his hand, using his uninformative voodooism in 1831, "The gradual subsistence of the coastline under water, and as the coast subsided, the coral built a little higher." He called it a freak coincidence. (Darwin has as many of these as he has solutions to his problems of evolution, reconciling them with facts). The coast subsided exactly at the same speed as the coral built up their home for 50 million years, but of course it isn't working now, either the coast falling or the coral rising. All evolutionary forces stopped years and millenniums ago. They only worked in the hazy remote geological ages where no one could see them, with built in shutters and stoppers to fit the evolutionists' guesses, like punctuated equilibrium "undiscovered pockets" of sudden jumps in transmigration of the species.

One more thought, though we could give the evident thought that under the direct rays of the sun, there would be a lot more moisture suspended in the atmosphere than under the canopy. The tremendous amount of water in the ice caps and frozen at the poles, ice at the South Pole, estimated as much as one tenth of the earth is under ice. "National Geographic Magazine," November, 1976, "90% of all the fresh water on earth is in the ice cap at the South Pole, six million cubic miles, most of it 2 to 2 ½ miles thick, miles that is, ten to 12,000 feet. Where did all that fresh water come from? Couldn't be snow or rain; wrong kind of ice. There have been various estimates, if ice melted from the South Pole, oceans would come up from 200 to 500 ft., making a mess of Florida. In prophecy class, as God tells how he will recanopy the earth, you can see much of "the how" here, as in Psalm 104:1-9, in the original creation, so at the flood.

There is one text, which I wish to conclude in our study of God's ways. There is a very precious portion in Job 26. Job recites the wonders of God's creative power, vs. 7 - "He stretcheth out the north over the empty place and hangeth the earth upon nothing." vs. 13, "By His Spirit He hath garnished the heavens, (R) "arched", so canopied) the heavens." Now the precious text, "Lo, these are but the fringes of his ways, and what a whisper of a word hath been heard of him, but the thunder of his might who could understand." All of God's creative power displayed is but a whisper of His Word, but of the thunder of His power, who can understand, but, Hallelujah, He breaks His eternal almighty stride, to walk with me. Grace, infinite Grace, that the almighty creator God chooses to walk, yea, even more mysteriously, to live in me, as His eternal habitation (Ephesians 2).

C. Providence, God's Preservation of creation (God's continuous relation to the world He created)

Introduction:

God did not make all things and then leave them to their individual devices. This universe is no perpetual motion machine without the regulation of God's continuous will. There is a very close relationship between the course of nature and the events of history on the one hand and a definite plan of God on the other.

#### 1. The Fact of the Plan

- a. Proven from the fact of the intuitional knowledge of God. The whole universe in its entirety, every microscopic speck, every passing event of time from the beginning of time, throughout every second of time, was known in perfection by God before there was ever one in fulfillment. With this in mind how can we but believe that He had a wonderful plan and carries the course of events toward the fulfillment of that plan?
- b. Proven from Science and the course of History. Certainly every Science can add its testimony to the fact of order and design in nature. The most minute plant life or animal life lives out a cycle, according to fixed progressive laws, fulfilling its destiny and filling an otherwise gap in nature. History is also a proof, however, from the grand sweep of the history of nations, especially since the advent of Christ into the world and the so-called advancement of civilization in the wake of the Gospel. Any student of History feels that civilization is headed for something, is going somewhere. The sad part is that few know where, or to what. Having left God out of their accounting, they have history without a goal, a broad highway without a destination.
- c. The Scriptures give abundant testimony to God's plan for human redemption; His continuous working with individuals, nations and finally worldwide, ever leading toward a dissemination of the knowledge of the Lord throughout the earth, and the final establishment of His theocratic rule over all men. All prophecy is God's blueprint for all of history.

## 2. Some of the Elements of the Plan

a. The Moral Element of the plan, the crowning characteristic of the plan. If God is Who HE really is, and projects into space and time a world plan, it must be patterned after His own nature. Here is the difference between the rulership of God over His universe and the rulership of man over a kingdom. A man may rule wisely without being a wise ruler. He may administrate moral laws while he is himself immoral in character. He stands apart from his own laws. The laws of God, however, find their character from the very nature of God; and, in fact, all laws of any intrinsic worth morally derive their worth from God's law, and God's own Holy nature.

As we discussed previously, "Right is right, and wrong is wrong because God is what He is." Here is explained the sense of right and shunning the wrong; further, the feeling is there that, if we escape the censorship and punishment of men for wrongdoing, there is still within us the condemnation of a higher tribunal. It is inconceivable that God should make a universe, which did not represent His own nature, as Holy. All sense of obligation testifies to the moral element in God's world plan, not just to make intelligent creatures, powerful creatures, but holy creatures, hence, the first man was "made in the image of God."

b. Another element of the world plan is free will. Some answer the question of free will by denying that there is such a thing as free will. Free will is evidenced from the facts of consciousness and from the many invitations of Scripture to the "whosoever wills" and the warnings of a possible contrary choice. God foresaw with infallibility every choice that free moral agents would choose. Their choices were included in His plan. Many quibble as to how God could be all powerful, etc., if there are other agents who can choose against Him. It does not detract from God's omniscience or omnipotence but is a self-limitation on God's part. He sees that there should be other beings with free choice, and as a self-limitation does not subtract from His own decrees or sovereign will.

c. Another element of the world plan is sin. This does not imply that God either is the author, or originator, of sin because He foreknew and included in His world plan the fact of sin. He certainly foreknew the advent of sin into His universe, and foreknowing it could have prevented it, but must have allowed its entrance; and, in conclusion, must have willed it to be a part of His plan. The mysteries as to why He allowed it in His plan, and included it, belong to another phase of Doctrine and has been a fertile field of argument for contending theologians.

d. That brings us to another element in God's world plan, namely that of redemption. This is natural; if sin is a part of the plan, then redemption follows. Christ is the "Lamb slain from the foundation of the world," a part of "the everlasting covenant". God's allowance as a part of His world plan, the entrance of sin into the world, was for the sake of His saving grace and mercy toward the fallen men. Some day from eternity's viewpoint we shall understand the grand sweep of God's full world plan and know the unsearchable wisdom and grace of God in its execution.

Note: The interest that Cosmology has in the idea of God's world plan is in His continuous relationship to the world of His creation. He had a reason for making the universe. That reason is revealed in His plan.

### 3. Some Theories Opposed to God's Providence

a. Fatalism, fate has no freedom of will, but is blind, possessing neither will nor intelligence. Its dictum is, "What is to be will be." The "determinism" of ultra-Calvinism would make God to decree every minute detail of life, or they could not come to pass. They all make the statement, "God could not know with certainty what will come to pass unless He makes it certain by making it come to pass." (Ties the hands of God to only His decrees and hidebound predestinarianisms and foreordination which is not some steel rail God is forced to travel but His foreplanning based upon foreknowledge so "elect according (kata) to foreknowledge of God," as Peter and Paul say). While others make everything the result only of "Blind Force", they ignore the fact of order, design and purpose in all of nature, and in human affairs. "Accident, capricious chance, without reason or control is the order of all," which would seem to tie the hands of God by His Divine Sovereignty, making necessity God, or make only Nature, without intelligence. They ignore God's love; His care, His provisions, and His absolute freedom of will to control all according to His infinite wisdom and love. They make God as bound as His creatures. An absolute fatalism contradicts the experience and sense of obligation and responsibility which every human feels for their own actions. This is the very cornerstone of all human government, as well as moral action and accountability. Everyone knows they are accountable for their actions as well as their choices. It is why the law recognizes the difference between the insane and the sane. It contradicts every Scripture, which requires from all men an absolute obedience to the revealed will of God, and a final judgment for disobedience. How could God judge all men "according to their works," if their works were fatalistically decreed and predetermined by God, and they were absolutely incapable of changing them? The Law of God said, "Do and live; disobey and die." Punishment could not be according to the exercise of our wills if our wills were not free to choose, but inexorably fixed by Divine Sovereignty.

Ultra Calvinism's Determinism is no better than Mohammedanism's "Kismet" or Hinduism's "Karma." They all make God a tyrant and man a machine of necessity. The word Moslem means "submitted" as "Kismet" means fate, destiny, portion and lot. It is why the Mohammedan is so fatalistic in battle, and won't take medicine to alleviate suffering or disease since it is appointed of God. At least he is more consistent than a lot of theologians, even if he is consistently wrong. Like Freudian psychology and the "Behaviorist's School of Psychology," man as a machine is but the product of the sum total of His physical nature - as purely only a machine. That is only the Eastern completely fatalistic pessimism introduced into many religions and cults today.

b. Chance, very opposite of fatalism. As fatalism would preclude any variety or possibility of change, so chance would preclude any uniformity or plan at all. Given the fact of an omnipotent, all wise God, then He would make "all things work together" for that plan. Chance says "there is no plan at all." Like evolutionists today, who make it all by infinite trial and error, success and failure all the order and design in nature evolved by pure chance, from nothing. Something called "nature," kept the good and threw out the bad. All Atheism is forced to postulate that all is chance, since they deny any all-wise God at all. To them there can be no plan, purpose or

providence at all. There are unnumbered occurrences in life for which we can see no reason, but who can know the designing hand of God in back of the most casual event? To say that we see none is not to say that there can be none. How much of God's dealings in my life do I understand? Psychologists tell us that we are a part of everyone we have ever met, or ever talked to, or passed casually on the street. The chance encounter left a lasting impression, adding to the sum total of our lives. "We are a part of everyone we have encountered." Who can know the mind of God or His everlasting purpose behind the smallest incident of our lives? How often has something "happened to us, vexing us seemingly purposelessly, trivially, and accidentally? We often call it chance, bad luck only sometimes to find out it was an angle of Providence to guard us from, great loss, harm, or even death.

c. General providence. All too many believe that God's providential care runs the stars but forgets us. He runs the affairs of the nations but not the individuals in the nations. He controls the species but not the individual. This is like saying God only controls the individual by His general laws of nature incidentally. This is the idea of the New England Deists of an "absentee Landlordism." Even Jerome, the Vulgate translator said, "It is a shame to believe that God should know just how many gnats and cockroaches there were in the world." Can we conceive of the omniscient God not knowing? Who knows the far-reaching effects stretching to eternity of the smallest choice I make or the most insignificant event in my life? The smallest turning in the road makes a lifetime of divergency. We can never go back and remake the identical turning to correct it.

How can there be a general providence without specific particulars? The smallest incident may change the course of a nation. For illustration, in the First World War a miscalculation of the weather report by the Germans blew the Mustard gas back upon the surprised Germans instead of the unprepared Allies. A spider's web saved the life of Mohammed and made the scourge of Moslem to curse a thousand years of history. Hiding in a cave, spiders wove a web across the mouth of the cave; the pursuers thought he couldn't be in it so did not bother to investigate the cave. Millions of people have cruelly died and Israel suffered ever since, by the "sword of Moslem." It is said, "Large doors swing on little hinges." See the "bow drawn at venture" (I Kings 22:34). Yet it fulfilled the prophecy of the prophet Micaiah, killing Ahab, to fulfill the will of God and dispose of one of Israel's most wicked kings. How can you believe in the general love of God and not to you in particular?

When I think of the far-reaching results often of the smallest of my decisions, of the smallest incidents, yet shaping my whole future, I cannot think of God not caring, nor bringing His gracious influence to bear to influence that decision. "Roll all your care upon Him for He careth for you." "In all thy ways acknowledge Him and He shall direct your paths." "Is His protection only in the great things in life?" The Son of God, while hanging on the cross, accomplishing the ultimate purpose for which He came into the world, bearing the sins of the whole world, yet He cared for the future of His mother, committing her to the care of John, small, seeming insignificant in the sight of His dying for the whole world, but, oh so indicative of His infinite love, which won't forget me. Christ could weep over a rejecting city and nation, yet not forget a dying thief. "A sparrow doesn't fall to the ground without God's taking note

of it," and "The very hairs of-your head are numbered." (Matthew 10:21-31; Luke 12:6-7)

#### 4. Scriptural Proof of Divine Providence

Providence is one side of the two parts to providence or fore providing - preservation is the other. Both are seen in the all wisdom of God. Given the Bible presentation of the omniscience and omnipotence of God, His all knowledge and His all ability, it is inconceivable as well as unscriptural to deny God's wise provisions as well as His wise planning to accomplish His eternal purpose, which He purposed in Christ before the foundation of the world (cf. Ephesians 3:10-11).

God's providence is probably the most all-encompassing term of all of God's eternal purpose in creation, though it isn't a word in our English Bible. There is no doctrine of the Word of God, no revelation of God in the Bible, not built upon and recognizing His providence, His wise provision. What God has ever done in creation, is doing and will ever for all eternity do, is all His own wise loving provision i.e. His Providential planning. Providence shows the triune God as "the Author and the finisher of our faith." There is hardly any passage of neither Scripture nor truth taught in Scripture not associated with, and controlled by, God's providence. God being who He is and who the Bible everywhere states Him to be, it could not be otherwise. "Known unto God are all His works from the beginning of the world (ages" Acts 15:18) i.e. before there were ever any of them. The starting of the whole program of creation is illustrated by the master architect and his planning of a great edifice, this blueprint. The same idea is seen in Isaiah 45:21 "told it from ancient time." Rotherham's translation, "Yea, let them take counsel together, who let this be known a foretime, in time past declared it. Was it not I, Jehovah, and there is none else that is God, besides me."

While creation explains the origin of the universe and preservation explains the continuation of the universe, Providence explains the reason for its existence. It shows that there is a plan or purpose behind all of creation. Creation is not an accident, of chance, a "fortuitous concourse of atoms," but an orderly result of God's creation according to a plan. It also shows that it is under the immediate government of God. Though it may not always be perfectly apparent that there is purpose, or Divine supervision in every effect of nature (since the fall has entered), yet after careful consideration it is the only conclusion from both Scripture and reason. It shows God's attention to the microscopic as well as the macroscopic. The infinitely small as well as the infinitely large are under His care and supervision.

Note some deductions from the Scriptures. They are, of course, innumerable as we have already intimated, it is the whole teaching of Scripture. God could not do anything nonsensically or haphazardly. The whole Bible is the story of God's supervision in the affairs of men - all of its history, biographies, teachings, doctrine, and prophecies, from the "making of man in His own image," to the prophetic destiny of "every man judged according to his works." "As has been said, "History is His-Story."

- a. God's providence is over the whole of physical and brute creation. One of the most classical texts is Psalm 104, as Christ's Sermon on the Mount in Matthew 5-6 is in the New Testament. (Note a few verses, 4-30. Creation, grass, trees, feeding, all made "in wisdom;" Matthew 5:45: "Your Father . . . He maketh His sun to rise upon the evil and the good, and sendeth rain on the just and the unjust;" Matthew 6:26-30: (See the logic, from the lesser to the greater) "If God so clothed the grass of the field," "Feedeth the sparrows" God noting the least of them falling to the ground.
- b. God's providence over rational beings as the nations, their histories and destinies (all of prophecy shows). Job 12:23: "He increaseth the nations, and destroyeth them: He enlargeth the nations and straighteneth them again." Psalm 22:28: "For the kingdom is the Lord's: and He is the governor among the nations" (cf. Psalm 2); Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations;" (cf. Deuteronomy 32:8, "Divided the nations according to the number of the children of Israel."); Daniel 4:17: (Nebuchadnezzar found this out the hard way) "To the intent (purpose) that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."
- c. God's providence over the common destiny of men. Psalm 75:6-7: "Against big talk, and exaltation of self, lift not up your horn (Hebraism, for trying to advance your stock, better your position, seek rulership) on high, speak not with stiff neck (arrogance) for promotion cometh neither from the east, nor the west, nor from the south, but God is the judge: He putteth down one, and setteth up another;" Luke 1:52: (The Magnificat of Mary) "He hath put down the mighty from their thrones, (Thronon); and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent away empty."
- d. Over the most minute, seeming insignificant of things, and seemingly accidental. Matthew 6:8, 32-33: "Your Father knoweth you have need of them before you ask Him;" so do not be anxious over things; and again His taking note of the falling of a sparrow to the ground, and feeding them. (vs. 26-27): "Are ye not much better (excel in greatness, greater value); Luke 12:7: "Ye are of more value than many sparrows;" Matthew 10:30: "The very hairs of your head are all numbered much more the head;" Proverbs 16:33: "The lot is cast into the lap (man trying his luck at chance) but the whole disposing thereof is of the Lord; His is the final say, as in (vs. 1), "The preparations (dispositions, schemes) of the heart in man and the answer of the tongue is from the Lord, (cf. vs.9).
- e. God's providence is much more over the righteous, Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose;" (kata) Psalm 37:23: "The steps of a good man are ordered of the Lord" etc. many more.
- f. God's providence is even over the free acts of men (as in all of prophecy where God foretells what He shall make the nations do.) Ezekiel 29:4: "Putting hooks in Pharaoh's jaws to make him do God's bidding;" Ezekiel 12:36: "Lord giving favor of the Israelites in the eyes of the Egyptians;" Proverbs 19:21: "There

are many devices in man's heart: nevertheless the counsel of the Lord, that shall stand." "Man proposes but God disposes."

g. God's providence is over evil men and nations, (His enemies). He used His very enemies to scourge His enemies; as Hitler; as the Canaanites; Nebuchadnezzar. Exodus 9:16: "And in every deed for this cause have I raised thee up, (Pharaoh) for to show in thee my power, and that my name may be declared throughout the earth." In fact, again, all through the Bible, we see God's controlling hand on His enemies, causing "even the wrath of His enemies to praise Him" (Psalm 76:10). A. H. Strong, *Systematic Theology*, p. 423 - Lists four ways:

1.) Preventive - Genesis 20:6 "I also withheld thee from sinning against me;" case of Abimelech and Isaac.

2.) Permissive - (II Chronicles 32:31) "Who in times past suffered all nations to walk in their own way;" Acts 14:16; Romans 1:24 - three times, "God gave them up."

3.) Directive - i.e. to unforeseen ends. The best illustration is the case of Joseph in Genesis 50:20: But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." See also the providence of God over Joseph, over Israel, over His own covenant to Abraham, etc.

4.) Determinative - limiting (as Psalm 76:10). See the limiting of the devil in the trial of Job, Job 1-2, and in I Corinthians 10:13, "He'll not suffer you to be tempted above that ye are able;" the restraining of the wicked one in II Thessalonians 2:6. The same God, who can make all things work together for good for the God-lovers, can control all of history, and all of nature, and all of ungodly men, toward a desired, foreseen, prophesied end. That is Divine providence.

## b. Preservation (True and False)

### 1. False Theories of Preservation

In its broadest sense the doctrine of God's providence includes both His government and His preservation of all things. There is not only the ruling of God over His creation but, of necessity, there must be His continuous preservation; that is, "Upholding all things by the Word of His power" (Hebrews 1:3). Unlike the machinist who makes a machine pretty much containing in itself the principles of operation, so that all it needs is the energy source; but in all of nature, through secondary laws or forces, there is the control or regulation of the how and why of certain results - still there must be a continuous momentary upholding by God's power. For God to, but for an instant, revoke His preserving power would be the annihilation of all things. Without His momentary preservation no person or thing could exist the next moment. There are innumerable illustrations everywhere of the operation of natural law to prove His preservation. (In fact the very term, "Law" as applied to all of nature proves the point). Seed time and harvests, the germination of the seed, growth, reproduction and fruit, after fixed laws along with the whole process

of reproduction in the animal and human kingdom, all prove an all-wise, all powerful Person controlling the whole.

There are three false theories as to preservation of the universe, i.e.; primary basic types - see Strong, *Systematic Theology*, Vol. 2 under subject "for further treatment."

a. The continuous creation theory. This was taught by a number of New England theologians. In this theory nothing in creation lasts but the second of its creation, and must every second be recreated as distinctly as the first creation. Preservation, to them, is a continuous repetition of the creative act of God, as though there had been no creation before. This theory was supposed to relieve God of having to use secondary causes. Thus, God is supposed to each second repeat the creative act. This is very close to Pantheism, making only one reality, God. Jonathan Edwards said, "God's upholding created substance or causing its existence is, each successive moment, altogether equivalent to an immediate production out of nothing at each moment, that the past existence of a thing cannot be the cause of its present existence." (Vol. 2:486-489). This led him into the error of, in reality, denying freedom of will. If my whole existence this moment is a new creation of God, and no relation to the "I" of a second ago, then I'm not responsible for that fellow's action a few seconds ago.

b. On the opposite pole from this theory is the mechanical theory, of a number of shades. This was held by the deists of England and Europe, and adopted, naturally, by some Americans. It seems to come close to most so called Christian or Theistic Evolutionists. God created everything, but endowed creation with a purely self-propagating, and self-perpetuating, self-sufficient to self-solve everything, and self-evolving to a completion of whatever result God had in mind, all by natural built-in laws. God built into natural law all the providence and preservation necessary, and all God's supervision is preservation from self-destruction. He only keeps it from stopping to self-preserve and self-perpetuate. It still is a fatalism of the grossest kind and untrue to all Scripture.

c. Pantheism. (We have already considered it somewhat) Nature is preserved, because nature is God, and there is nothing else. There is not one Scriptural proof for it. It robs God of His infinitude and His personality. It is not a theory of preservation, since it denies there is anything infinite to preserve.

## 2. True Preservation (There could be no providence at all without Preservation)

The Christian, from the Scriptures, and His own personal relationship to God, has the only cheering belief in God's personal immediate preservation, God's own love and care, as revealed in His word, "Roll all your care upon Him, for He careth for thee." Neither absentee landlord, nor hurricane can do that. The Scriptures testify on every page, of God's creating all things, upholding all things, caring for all things, and preserving all things, all by infinite wisdom, toward a desired end, "according to a plan of the ages which He planned for His son;" Ephesians 3:11 and Matthew 6:26: "The Father feeds the birds;" Luke 12:6: "Not one sparrow forgotten;" Nehemiah 9:6: "Thou, even Thou, art Jehovah alone; Thou hast made heaven, the heaven of heavens (third heaven), therein, the seas and all that is therein, and thou preserveth them all;" Psalm 104:30: "Thou sendest forth Thy

Spirit, they are created: Thou renewest the face of the earth;" Acts 17:28: "For in Him we live (our starting) and move (continuation) and have our being (consummation, end of purpose), preservation;" Colossians 1:17: "By Him (Christ) all things (no exceptions) consist" (Hold together, lest they fall apart (Thayer) why there are Laws of Nature, They are Christ sustaining all by the Word of His power); Hebrews 1:2-3: "By whom also He made the worlds, Upholding all things by the Word of His power." In fact, to deny God's Creation, Providence, and Preservation of all things is to deny the whole Bible.

This is the true doctrine of God's providence, God's government, and God's continuous preservation of all things, by the Word of His power. His omniscience, His omnipotence, His omnipresence is sufficient explanation for all effects, as to creation, providential supervision, and superintendency. This includes, not only the original creation in Genesis 1:1, but the destruction after Lucifer's fall, the reconstruction requiring creative power in Genesis 1:2, plus the creation of the man and woman in restoration of creation in the six day period, made in God's image and likeness, and extends to the reconstructed creation at the beginning of the Millennium, and the creation of a new heaven and a new earth at the end of the 1,000 year reign of Christ and its eternal preservation. That is the omnipotence, omniscience and omnipresence of our Almighty - Loving Heavenly Father, All Praise to Him!