

Creation and Origins. The Bible's Hebrew word for "creation" (*bara*) and its Greek counterpart (*ktisis*) are usually reserved for the origin or beginning of things. However, even though God has completed his work *of* creation ([Gen. 2:2](#); [Exod. 20:11](#)), he is not finished with his work *in* creation ([John 5:17](#)). Belief in a theistic creation and continued preservation of the world are often dismissed today as unscientific (see [ANTHROPIC PRINCIPLE](#); [BIG BANG](#); [ORIGINS, SCIENCE OF](#)). This view is built partly on a misunderstanding of the biblical teaching on God's creation and providence and partly on a naturalistic bias. It is notable that most founders of modern science, who were assuredly scientific in outlook, believed that evidence from the scientific world pointed to a Creator.

This is a study of importance, both in the scientific search for truth, and in Christian faith. God's literal creation of the universe is vital to Christianity (see [CREATION, VIEWS OF](#); [EVOLUTION](#); [EVOLUTION, BIOLOGICAL](#)). In addition to its implications for [theism](#) generally, Christians find in the New Testament a direct relationship between the literal creation of Adam (see [ADAM, HISTORICITY OF](#)) and the most basic Christian teachings.

God's Work of Origin. There is a difference between God's work in the *origin* of the world and his work in the *operation* of it. In most biblical references, there is no doubt that the word *creation* refers to the origination of the universe. Where a process may be implied, it is not the creation of the physical universe in view but the propagation of animal or human life.

The Hebrew word *Bara* is used of God's operation of the world only rarely, as in [Psalm 104:30](#) and [Amos 4:13](#). It is used of the origin of the world or universe in [Genesis 1:1, 21, 27](#); [2:3, 4](#); [5:1, 2](#); [6:7](#); [Deuteronomy 4:32](#); [Psalm 89:11, 12](#);

148:5; Isaiah 40:26; 42:5; 43:1, 7; 45:8, 12; and Malachi 2:10. The Greek *Ktisis* refers to creation in Mark 10:6; 13:19; Romans 1:20; 1 Corinthians 11:9; Ephesians 3:9; Colossians 1:16; 1 Timothy 4:3, and Revelation 3:14; 4:11, and 10:6.

The Old Testament Word Bara. Genesis 1:1 (cf. 1:21, 27). “In the beginning God created the heavens and the earth.” This obviously refers, not to the functioning of the universe, but to its genesis.

Genesis 2:3. “God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.” The fact that God *rested* (ceased the act of creating) and is still in that rest (*Heb. 4:4–5*) proves that the word *creation* is used here of the past, singular, unrepeated events of origin.

Genesis 2:4. “This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens.” This places the creation event in the past.

Genesis 5:1–2. The creation of Adam and Eve is also said to be past: “When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them ‘man.’”

Genesis 6:7. God cries out to Noah, “I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them.” Though this seems to refer to the humans alive in Noah’s time, nonetheless, their *creation as a race* in Adam (*Rom. 5:12*) was a past event of origin. Of course, God continues with the propagation of the race (*Gen. 1:28; 4:1, 25*). But the creation of Adam was an event of beginning that was not repeated.

Deuteronomy 4:32. Moses said, “Ask now about the former days, long before your time, from the day God created man on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of?”

Job 38:4, 7. Psalm 148:5. Of the angels the psalmist says, “he commanded and they were created.” Job tells us the angels were already there when God “laid the earth’s foundation.” So the reference to creation in this psalm returns to the very beginning.

Psalm 89:11–12. Creation is used of all things God made, which are now his and give him glory: “The heavens are yours, and yours also the earth; you founded the world and all that is in it. You created the north and the south; Tabor and Hermon sing for joy at your name.”

Isaiah 40:26; 42:5; 43:1, 7. God created the stars, numbered, and named them, relates *Isaiah 40:26*. In *42:5* he declares that God “created the heavens ... [and] the earth and all that comes out of it” (see also *Isa. 45:8, 12*). God created Jacob and “everyone who is called by my [God’s] name” (*Isa. 43:1, 7*).

Malachi 2:10. Referring to creation of the human race, Malachi says, “Have we not all one Father? Did not one God create us?” While the race has been propagated since Adam, the Bible makes it clear that it was created in Adam (*Gen. 1:27*; cf. *Rom. 5:12*). So the creation of mankind is viewed as an event of origin. Even Jesus referred to it as an event which occurred at “the beginning the Creator ‘made them male and female’” (*Matt. 19:4*).

The New Testament Word Ktisis. Like the Old Testament, the New Testament consistently uses the word creation (*ktisis*) only to refer to a past event of origin.

Mark 10:6. When Jesus says that “at the beginning of

creation God ‘made them male and female,’” he no doubt means creation as a past singularity, not a regular, observable process.

Mark 13:19. “Those will be days of distress unequaled from the beginning, when God created the world, until now—and never to be equaled again.” This is an unmistakable reference to creation as the point of beginning, not a process of continuing.

Romans 1:20. Paul declared that “since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made.” Paul refers both to the original work of making the world and the evidence remaining from that creation event.

1 Corinthians 11:9. Original creation of a literal Adam and Eve are in view in the acts by which God made “woman from man” and “for man.”

Ephesians 3:9; Colossians 1:16. Ephesians speaks of creation as a past completed action, referring to the “God, who created all things.” Paul adds in Colossians that “all things *were created* through him and for him” [Christ].

1 Timothy 4:3. First Timothy 4:3 declares that “God created [all foods] to be received with thanksgiving by those who believe and who know the truth.” Now while foods are being produced in the present, the reference here is to the *original* creation of food. This is evident from the use of the aorist tense, indicating completed action. Also, the phrase “to be received” points to the original purpose of the creation of food.

Revelation 3:14. The book of Revelation refers to creation as the past work of God by which things began. John noted Christ’s preeminence from the very “beginning of God’s creation” (*Rev. 3:14; cf. Col. 1:15, 18*). The heavenly host

around God's throne praise God because by him all things "were created" (4:11). And the angel swore by him "who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it" (10:6; cf. 14:7).

God's Ongoing Creation. Some uses of *bara* and *ktisis* do refer to God's continuing work or providence. God did not cease to relate to the world he had created. He continually operates in it. He sustains its very existence.

Psalms 104:30. "When you send your Spirit, they are created, and you renew the face of the earth." Here *create* (*bara*) is used, not of the initial *generation* of life, but of its continual *regeneration*. The context speaks of God causing "the grass [to] grow for the cattle, and plants for man to cultivate" (vs. 14). It is "He [who] makes springs pour water into the ravines; it flows between the mountains" (Ps. 104:10) and who "bring[s] darkness, [and] it becomes night" (vs. 20). It is a God who continually provides food for all living things (vs. 28). The repeated emphasis is on God's preservation of his world.

Amos 4:13. "He [God] who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth—the LORD God Almighty is his name." *Bara* here seems to be used of God's work in his creation, not simply of his original work of creation. The word *made* which is often used interchangeably with the word *create* (cf. Gen. 1:26, 27; 2:18) is used in other texts to describe God's continual providence (cf. Ps. 104:3, 4, 10).

Other Descriptions. In numerous ways, the Bible presents God at work. In addition to creating and making, he is "doing" and "causing" the operations of nature. He *sustains* it (Heb. 1:3), *holds it together* (Col. 1:17), causes it to *have being* (Rev. 4:11), *produces* life in it (Ps. 104:14). He is the continual

cause of its existence. There would be no reality of creation, past or present, were it not for God.

Comparing Creation and Providence. God's dual work of creating and preserving the world are often presented in the same passage, even the same verse. Notice these revealing contrasts.

God produced and yet produces. [Genesis 1:1](#) says "God *created* the heavens and the earth" and later he is at work through the land "*producing* vegetation" (vs. [11](#)). The first was an act of origin; the second was one of operation. Both are the work of God.

God rested and yet is at work. [Genesis 2:3](#) declares that "God *rested*" from his original "work of creating." But [Jesus](#) affirmed that God "*is always at his work*" ([John 5:17](#)). The former describes the commencement of his work of creation; the latter depicts the *continuance* of his work in creation.

God laid foundations of earth and yet is making it productive. [Psalm 104:5](#) declares that God "*set* the earth on its foundations." A few verses later God is "*bringing forth* food from the earth" (vs. [14](#)). The first is a work of originating, the second of operating. God does both.

God brought the world into being and yet keeps it in being. In [Acts 17:24](#) the Scriptures teach that God "*made* the world." A couple of verses later it says "in him we live and move and *have our being*" (vs. [28](#)). God is both the past cause of its *becoming* and also the present cause of its *being*.

God created the world and yet holds it together. [Colossians 1:16](#) expresses God's past work as one by which "all things *were created*." The very next verse explains "in him all things *hold together*." The former is an act of causing to come to be. The latter is God's act of causing to continue to be.

God made the universe and yet he still sustains it. [Hebrews 1:2](#) declares that “through him [Christ] he [God the Father] made the universe.” Verse [3](#) reveals that Christ is also “sustaining all things by his powerful word.”

The cosmos was created by God and yet has its being through him. In [Revelation 4:11](#), the apostle John contrasts God’s works of creation and preservation. He wrote, “by your will they *were created*” and also “*have their being.*” All things *got* being from God and also still *have* being from him.

The reality of creation deals with origins and present operation. The Creator is necessary, not only to make it, but also to sustain it. No picture of creation is complete that neglects either work.

Explaining God’s Work. As we have seen, God’s work in relation to the world’s existence falls into two broad categories: creating and preserving (providential care). In each of these categories there are three areas of contrast: the actor (God), his acts, and the result of his actions. The acts of God in creation and preservation can be contrasted.

God’s Acts of Creating and Preserving. Scriptures already shown declare that God’s acts are necessary both for the world *coming to be* as well as for it *continuing to be*. There are several ways this may be stated that highlight nuances of the distinction:

- God brought the universe from nothing, and he keeps it from returning to nothing.
- God is the beginning cause and the conserving cause of all that exists.
- God was active in life’s production, and he is active in its reproduction.
- God was operative in the generating of the world,

and he actively governs it. Providence refers most specifically to God’s governance of all that exists and occurs.

- God was involved in making the universe, and he is involved in caring for it.
- God is responsible for originating and operating the cosmos.

These can be summarized as a chart:

| Acts of Creation | Acts of Preservation/Providence |
|-------------------------|--|
| Creating the world | Preserving the world |
| Coming to be | Continuing to be |
| Bringing from nothing | Keeping from nothing |
| Beginning | Conserving |
| Producing | Reproducing |
| Generating | Governing |
| Making | Caring for |
| Originating | Operating |

God as Actor: Primary and Secondary Causality. By focusing on God as both *Originator* and chief *Operator* of creation, one can see God as both directly and indirectly involved in his world from beginning to end. While he is the *Primary Cause* of all things, God works through *secondary causes*. What we commonly refer to as the processes of nature are, in reality, God’s indirect acts through secondary (or natural) causes. In this capacity, God is the *Remote Cause*, while natural forces are *proximate* causes of events. Another way to state this is that God is the *Ultimate Cause*, while nature is the *immediate* cause of most happenings.

The relation between God’s two roles of *Originator* and *Operator* can be summarized:

| Directly, in Creation God is: | Directly, in Providence God Is: |
|----------------------------------|------------------------------------|
| Originator | Operator |
| Source | Sustainer |
| Creator | Conserver |
| Producer | Provider |
| Indirectly, God Is: | As He Works Through: |
| Primary Cause | Secondary causes |
| Remote Cause | Proximate causes |
| Ultimate Cause | Immediate causes |
| Original Commander | Subauthorities in chain of command |

The Results. God acts in his world in two ways: by *direct intervention* (as in creation) and by *indirect action* (as in preservation). The first is an *immediate* act of God and the other is a *mediate* action. The direct acts of God are *instantaneous*; the indirect ones involve *a process*. Also, God’s acts of creation are *discontinuous* with what has gone before. They are *ex nihilo* (“out of nothing”) (see [CREATION, VIEWS OF](#)), or *de nova* (brand new). For example, he produced something from nothing, life from nonlife, and the rational from the nonrational. These are discontinuities spanned by a direct act of God (see [EVOLUTION, BIOLOGICAL](#)).

Further, God’s acts of creation brought about *unique* events of origin, whereas his acts of preservation involve a *repetition* of events. The one produced *singularities* and the other *regularities*. The original creation events are *unobserved* today, but God’s operation of the world can be

observed in the present. The result of God's actions can be contrasted like this:

Result of God's Action(s)

| Result of Direct Intervention | Result of Indirect Action |
|-------------------------------|---------------------------|
| Immediate | Mediate |
| Instantaneous | A process |
| Discontinuous with past | Continuous with past |
| Unique event | Repetition of events |
| Singularity | Regularities |
| Unobserved | Observed |

This distinction between past singularities and present regularities, both of which are acts of God, is the basis for two kinds of science: origin science and operation science.

Scientific Importance. Until after the lifetime of Darwin, the developers of modern science were creationists, in that they believed in the supernatural origin of the universe and of life. Their number includes:

- Johann Kepler († 1571–1630), celestial mechanics, physical astronomy
- Blaise Pascal († 1623–1662), hydrostatics
- Robert Boyle († 1627–1691), chemistry, gas dynamics
- Nicholas Steno († 1638–1687), stratigraphy
- Isaac Newton († 1642–1727), calculus, dynamics
- Michael Faraday († 1791–1867), field theory
- Charles Babbage († 1792–1871), computer science
- Louis Agassiz († 1807–1873), glacial geology, ichthyology
- James Simpson († 1811–1870), gynecology
- Gregor Mendel († 1822–1884), genetics
- Louis Pasteur († 1822–1895), bacteriology

William Kelvin († 1824–1907), energetics, thermodynamics

Joseph Lister († 1827–1912), antiseptic surgery

James Clerk Maxwell († 1831–1879), electrodynamics, statistical thermodynamics

William Ramsay († 1852–1916), isotopic chemistry

In addition to these founders of scientific and mathematical fields were their forerunners, who also held to supernatural creation. Their number included Roger Bacon, † 1220–1292), Nicolaus Copernicus († 1473–1543), and [Galileo Galilei](#) († 1564–1642). With few exceptions, scientists † before 1860 were Christians. Newton's statement is typical of what scientists believed during the first two and one-half centuries of [the Enlightenment](#):

This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centres of other like systems, these, being formed by the like wise counsel, must be all subject to the dominion of One. [Newton, 369]

Kepler clarified his motives for doing science when he wrote:

May God make it come to pass that my delightful speculation [*The Mysterium Cosmographicum*] have everywhere among reasonable men fully the effect which I strove to obtain in the publication; namely, that the belief in the creation of the world be fortified through this external support, that thought of the Creator be recognized in nature, and that his inexhaustible wisdom shine forth daily more brightly. [cited in Holton, 84]

Not only were founders of modern science creationists, but the very concept of creation was a significant factor in the impetus for science. M. B. Foster, writing in the prestigious English journal, *Mind*, in 1934 observed that:

The general question arises: What is the source of the un-Greek elements which were imported into philosophy by the post-reformation philosophers, and which constitute the modernity of modern philosophy? And ... what is the source of those un-Greek elements in the modern theory of nature by which the peculiar character of the modern science of nature was to be determined? The answer to the first question is: The Christian revelation, and the answer to the second: The Christian doctrine of creation. [Foster, 448]

The Turn to Naturalism. After Charles Darwin (1809–1882) published *On The Origin of Species* in 1859, the scene changed radically. At first a naturalistic explanation of species became dominant (see NATURALISM). However, added to the last paragraph of the second edition of his bombshell book, Darwin made the disclaimer that he was not insisting on a naturalistic explanation of the origin of the first living thing(s). He wrote, “There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one.” Although Darwin believed life arose in a “warm little pond,” he did not attempt a totally naturalistic explanation of the universe (see EVOLUTION, COSMIC), though his view naturally pointed in that direction. Ultimately, such naturalistic explanations gained dominance.

Fallacies of Antisupernaturalism. The naturalistic bias in science is due to the rise of antisupernaturalism following the work of Benedict Spinoza, who argued that miracles

are impossible, and [David Hume](#), who insisted that the miraculous is incredible. Both of these arguments have flaws, as shown in the article [MIRACLES, ARGUMENTS AGAINST](#).

Indeed, much has happened in late-twentieth-century science to turn attention back to a supernatural Creator, especially by way of the big bang view, the anthropic principle, and developments in molecular biology.

Origin Science and Operation Science. Connected with an antiscientific presupposition, the current scientific rejection of creationist views is based on a failure to distinguish between *operation science*, which deals with observed present regularities, and *origin science*, the speculative reconstruction of unobserved past singularities. The former is an empirical science; the latter operates more like a forensic science. Neither macro-evolution nor creation is an operational science. Both operate on the principles of origin science (see [ORIGINS, SCIENCE OF](#)). Creation is just as much a science—an origin science—as is macro-evolution.

Theological Importance. It is the created world that manifests God's glory. "The heavens declare the glory of God; and the firmament shows his handiwork" ([Ps. 19:1 KJV](#)). The psalmist declared: "O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens" ([Ps. 8:1](#)). From this statement flows the basis for theistic worship.

That creatures are to worship is evident throughout Scripture. John wrote that in heaven the glory of creation will be a theme for praise. The righteous will sing: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being" ([Rev. 4:11](#)).

Paul affirmed that this worship mandate extends to all

humanity and that no one is truly ignorant of the need to worship the Creator: “Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen.” However, “they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened” ([Rom. 1:19–20](#)).

Because the universe is created, and is not God, it is idolatry to worship it or any part of it. The cosmos is not made of God-stuff; it is made by God from nothing. See the section on creation *ex nihilo* in [CREATION, VIEWS OF](#). It is a grievous sin to worship and serve the “created things rather than the Creator” ([Rom. 1:25](#)). For this reason the Bible strongly condemns idolatry. God commanded: “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below” ([Exod. 20:4](#)). God is as different from the world as a potter is different from the clay pot ([Rom. 9:20–21](#)). Admiration and worship should go to the Craftsman, not the thing made.

Social/Ethical Importance. Creation Sanctifies Marriage. [Jesus](#) rooted the moral basis for marriage in the literal creation of Adam and Eve. Responding to the question, “Is it lawful for a man to [divorce](#) his wife for any and every reason?” ([Matt. 19:3](#)), [Jesus](#) said, “Haven’t you read ... that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one. Therefore what God has joined together, let man not separate” (vss. [4–6](#)).

Creation Endows Humans with Dignity. Moses said that *killing* humans was wrong because “in the image of God has

God made man” ([Gen. 9:6](#)). James added that *cursing* other humans is wrong for the same reason: “With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God’s likeness” ([James 3:9](#)).

Creation Gives Meaning to Morality. All moral principles (see [MORALITY, ABSOLUTE NATURE OF](#)). are rooted in the absolute perfection and unchangeable nature of God (see [GOD, NATURE OF](#)). Creation most particularly speaks to moral principles related to relationships among human beings as fellow image-bearers of God. For example, the prohibition against killing another human being is because only God gives and has the right to take away human life ([Gen. 9:6](#); [Job 1:21](#)). We dare not do the same without authorization, because we did not create human life and do not own it. Our moral responsibility to protect and preserve human life springs from the fact that it is created by God.

Creation Unifies Humanity. God created Adam and Eve ([Gen. 1:27](#)), and commanded them to bear children ([1:28](#)), which they did ([5:1](#)). All human beings are their descendants ([1 Chron. 1:1](#); [Luke 3:38](#)). On the basis of this doctrine of human unity in the first parents, Paul declares to the Greek philosophers that, from one, God made every nation ([Acts 17:26–29](#)). Malachi asked, “Have we not all one father? Did not one God create us?” ([2:10](#)). One implication of this created unity is that racism is both morally wrong before the Creator and it is incorrect. There is one race only, the Adamic race, which is divided into ethnic groups. Intermarriage among these groups is permitted. Ethnic hatred is a direct attack on God’s design.

Creation Defines Sexual Equality. The [doctrine of creation](#) opposes attempts by either men or women to assert preeminence over the other. Despite charges leveled against conservative Christians to the contrary, abusive and demean-

ing behavior violates the teaching of Scripture. God declares that both sexes are equal in his sight: “God created them, male and female ... in his image” ([Gen. 1:27](#)). This is equality in essence. Jesus repeated this truth in [Matthew 19:4](#). Likewise the apostle Paul noted the interdependence of man and woman: “Neither was man created for woman, but woman for man.... However, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God” ([1 Cor. 11:9–12](#)).

Creation Legitimizes Government Authority. The Bible declares that “there is no authority except that which God has established. The authorities that exist have been established by God” ([Rom. 13:1](#)). In [Genesis 9:6](#), stated above, the image of God in created humanity is so important that murderers are to be executed. Protection of human life and punishment of those who violate it became a function of government. According to the apostle Paul, the one who governs “is God’s servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God’s servant, an agent of wrath to bring punishment on the wrongdoer” ([Rom. 13:4b](#)).

Creation Grounds Roles and Authority. Male leadership or headship is a contentious issue in churches where members hold to the biblical view of creation. It is not that conservative Christians (men and women) are misogynists, as feminist-rights advocates frequently charge. Equal value and respect of men and women and an order that stresses male headship are taught in Genesis and applied to the church in the New Testament.

Paul states the principles strongly in [1 Timothy 2:11–14](#): “A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a

man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.” In regard to the family authority structure, Paul wrote: “Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.... For man did not come from woman, but woman from man; neither was man created for woman, but woman for man” (1 Cor. 11:3, 8–9). It is evident here that the order of creation is given as one basis for the authority structure within a family.

Both by order of creation and Adam’s role as head of the covenant between God and humanity, the authority structure in home and church was established through the male. Adam’s was the ultimate responsibility to keep the provisions of the covenant. It was his sin that brought death to the human race (see, for example, Rom. 5:12–14).

In a brief mention of a complex issue, it must be stressed that this mandate must not be considered grounds for denying the essential equality of male and female (see above). God’s plan for separate roles does not speak to relative importance or value in the spiritual body of Christ where “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Gal. 3:28).

Creation and Fall Are Related to Salvation. Romans 5 expressly connects redemption with the literal creation of Adam: “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.... For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ” (Rom. 5:12, 17). In this

text, the fact of literal death, which all humans experience, is directly connected with a literal Adam and his fall. Likewise, by direct comparison, the literal death of Christ and deliverance from sin is related to this literal Adam.

Creation Is Related to the Resurrection. Citing [Genesis 2:24](#), Paul wrote in [1 Corinthians 15:45–49](#):

“The first man Adam became a living being”; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

Paul compares a literal Adam and a literal Christ in teaching the meaning of the literal resurrection of Christ. Since Christ is the firstfruit ([1 Cor. 15:20](#)) of the believer’s physical resurrection, the doctrine of Adam’s creation connects with that of Christ’s resurrection and believers.

Creation Is Related to the [Second Coming](#). The apostle Peter exhorted:

First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, “Where is this ‘coming’ he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.” But they deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present

heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men. But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. [2 Peter 3:1–13]

Peter vividly compares the literal creation of the world and its eventual literal destruction and eventual salvation. The truth of one is interdependent with the other. That is, the believer's confidence in the ultimate purging and restoring of creation is based on the evidence for the creation of the universe.

Conclusion. The God of the Bible is active both in the *origination* and in the *conservation* of the universe. He is the cause of it *coming to be* as well as the cause of it *continuing to be*. The kalam cosmological argument is evidence of the first kind of God's causal relation to the universe (a *horizontal causality*). And the traditional cosmological argument is evidence of God's *vertical causality* in sustaining the universe's existence right now. This last kind of causality stands in contrariety to deism. Both kinds of causality support *ex nihilo* creation. Each corresponds to a kind of science: God's originating causality is the object of *origin science* (see [ORIGINS, SCIENCE OF](#)), and his conserving causality is the object of *operation science*.

Science would have developed far differently had its founders from Roger Bacon on had the atheistic outlook of much of the late-twentieth-century scientific community.

Most strongly believed in a planned theistic creation, with knowable, discoverable laws set in place by a Designer. Post-Darwin prejudice against any supernatural explanation for creation is actually based on a confusion between origin and operation sciences.

Indeed, even redemption is described as a new *creation* (2 Cor. 5:17), which implies connection with the “old” one. Even the doctrine of the inspiration of Scripture (see BIBLE, EVIDENCE FOR), flows from the fact that there is a God who can speak the universe into existence (for example, Gen. 1:3, 6). The apostle Paul declared that the “God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (2 Cor. 4:6). Like his creation, the Word of God comes “from the mouth of God” (Matt. 4:4).