

Dr. Tiberius Rata, Old Testament Theology,

Session 2, God as Creator

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This is Dr. Tiberius Rata in his teaching on Old Testament Theology. This is session 2, God as Creator.

Hello everybody. Today, we're going to talk about God as Creator. As you know, the Bible starts with, In the beginning, God created the heavens and the earth. So, God reveals himself first as the Creator God.

But when Moses writes those words, he does not write in a vacuum. One of the prevailing stories of the day, when Moses was writing Genesis, is the Enuma Elish. And the Enuma Elish just means went on high, because that's how it starts, the most famous pre-Genesis ancient Near Eastern story, which tells the Sumerian-Akkadian story of creation while explaining how Marduk came to be the chief God in Babylon.

In the Enuma Elish, Marduk wants to achieve supremacy among the gods, and he's fighting with Tiamat. He cuts her body in half, and from the upper body, he forms the heavens, and from her lower body, he forms the earth. And that was the prevailing story in the Enuma Elish.

The Enuma Elish also talks about the junior gods. You know, you had the big gods, and then you had the smaller gods. The smaller gods, the junior gods, had the task of digging irrigation channels, and then they didn't like that; they rebelled, and that led to the creation of humanity.

And so, it's very important to understand that the creation story that we have in the Bible is not told in a vacuum. But again, there were ideas out there. The Egyptians had so-called creation stories.

There were many creation stories out there. In one of the creation stories in Egypt, Noom is sitting at his potter's wheel, fashioning a human on it. Once he formed the human, he realized he didn't have the power to give him life.

So he calls his wife and says, Hey honey, come here. So, the wife comes and breeds life into the human. There are stories in the ancient Near East where you had gods having orgies with other gods, and as a result of those unions, you have humanity.

So, there are a lot of chaotic, immoral elements in the so-called creation stories in the ancient Near East. And when we look at the Bible, we don't see anything like that. Everything is very, very orderly.

There's nothing chaotic. Now, of course, Moses is using words that are used during that time and concepts, but it does not mean that Moses is copying from the Enuma Elish or others, for example, from the Gilgamesh epic. No, he's using terms that are used in those times and in those places, but he is not plagiarizing, as some people suggest.

So, Genesis is, in a way, a polemic against the stories of the other nations. But God inspired Moses to write because Moses was obviously not there at creation. But as he inspires Moses to write, Moses writes a very orderly account.

There's nothing chaotic. God is not fighting with anybody. He speaks the world into existence.

So, Genesis teaches us from the beginning, and the Bible teaches us who God is and what he does. And Genesis teaches us not just who created it but how he did it when he did it in the beginning. Then you have the creation of humanity and then the Sabbath day.

So, it's very important to look at it in context. And, of course, you start at the beginning with the introductory summary; in the beginning, God created the heavens and the earth. Again, that's not accidental because it teaches us, first of all, who created, when he created, in the beginning.

In other words, there was nothing before this event, and it teaches us what God created. In the beginning, God created the heavens and the earth. The heavens and the earth are figures of speech, called merism, where two opposites denote the whole.

For example, in Psalm 139, David says, Lord, you know when I sit down when I get up. Two opposites denote the whole. What does God know about me? He knows everything.

So, when Genesis 1 says, in the beginning, God created the heavens and the earth, that means he created everything. So, when the Hubble telescope discovers new galaxies, Genesis 1 tells us God created those. So, it's a very, very important summary statement.

And then in 1:2 you have this first day of creation, the earth was without form and void, and darkness was over the face of the deep, and the Spirit of God was hovering over the face of the waters. From the beginning, again, we see that God, the Spirit, was also present at creation. And then John 1:1 tells us that God the Son was present at creation.

So this is the beginning of the doctrine of the Trinity, but again, you cannot prove it from these verses, but it is the beginning of the doctrine of the Trinity. So, then what follows in these days of creation is what some call framework analysis, where God forms the formless and fills the void. So again, a very orderly creation.

Light on day one, air and sea, land on day three, sun, moon, and the stars only appear on day four. Well, how come you have light the first day, and then you have the sun, the moon, and the stars? Can you have light without the sun, the moon, and the stars? Yeah, if we look in Scripture, you can have light without the sun, the moon and the stars. It appears in Exodus, and obviously, it appears in the book of Revelation.

Then you have the air and sea creatures on day five and the land creatures on day six. Then, the concluding epilogue and the creation of the day of Sabbath are also very, very important because in the Enuma Elish, what people are sanctifying or the gods are sanctifying is space. In the book of Genesis, God sanctifies time, not space, which is very, very important.

And, of course, in the fourth commandment, again, the same thing appears on the day of the day of Sabbath. So again, we see a consistent pattern here in the days of creation. God said, let there be, that's the command and the fulfillment, and it was so.

And the evaluation and God said that it was good. Some people say, well, the Bible only teaches us who created it, not how he did it. Well, the question then is, why do we have the temporal framework? There was an evening, and there was morning.

Well, day one, day two, day three, day four. Well, why? Because God wanted us to know not just who created it but how he did it. This framework hypothesis, again, is based on Genesis one and Two, where it says that the earth was without form and void.

Well, that's what God does in the days of creation. He forms the formless on days one, two, and three, and he fills the void on days four, five, and six. Now, some people have developed this and said, well, see, this proves that it's just a literary device, and it cannot be interpreted literally.

But the question is, why can't we do both? And the answer is you can do both. And I think you can have days one, two and three, four, five, and six as literal days. And they do not they do not contradict.

Not only does God introduce himself as the creator, but in verse twenty-six, we have. God says, let us make men in our image after our likeness and let them have dominion over the fish of the sea and over the birds of the heavens and over the

livestock and over all the earth and over every creeping thing that creeps on the earth. The question is, who is this us? Let us make men.

So, scholars came up with a few hypotheses here. Some people say that God is talking to the other gods of the ancient Near East, you know, the Marduk's of the world and the other gods, you know, the Baals and Asheroth. No, that's not what's happening here.

But some say that's what's happening. God says to the other created things, hey, let us all get together and create this together. Some people say it's an honorific plural, which, by the way, is absent in English.

For example, in other languages, when you say you, you have you for a singular, and you have you for a plural or someone who's older. That's kind of like the honorific plural. Again, English doesn't have it.

It's present in other languages. So, God says to himself, basically, let us make men—same thing with the plural of self-deliberation.

Some say it points to the Trinity. Again, the Trinity is a biblical theological concept that is developed when you look at Genesis to Revelation. You cannot say it's here in Genesis.

Like some people suggest, because you have the spirit. And then, of course, you have John one, one that talks about the sun. Yeah.

So, we know that there is the Trinity, but it's not proven or shown in this text. Actually, I heard on the radio one time someone who I shall remain left nameless. He actually said that because in Hebrew, the plural starts from three and up.

This shows that this is the Trinity. And I'm like, no, a Hebrew one student, telling you that that's not true. Again, the Trinity, while, as we know, looking back by reading the Bible from right to left, we know that the Trinity was involved in creation.

But we cannot prove the Trinity from Genesis 1. And some say it was the heavenly court, as in Job, for example. Again, we cannot know for certain, but these are these are the different hypotheses.

Now, what we do know is that God says, let us make man in our image. So, what does it mean to be in the image of God? The Latin for it would be *Imago Dei*, which appears a lot different, especially in the church and in the church fathers.

First of all, it's a psychosomatic unity, meaning involving both mind and body. So, we know what this doesn't mean. It doesn't mean that God has a body.

God is spirit, infinite and perfect. So, when it says that let us create many in our image, it doesn't mean that God has a body. But it does mean that he says that I want humans to be faithful and adequate representations, meaning rational, moral, and spiritual beings.

In other words, what God says is that I want to make someone different from animals. See, animals are created with instinct. Humans are created in the image of God as rational.

We can reason moral. We know the difference between right and wrong and spiritual beings. We are in a relationship with; we live in a relationship with, God.

So, we are rational beings. We reason; for example, animals are created with instinct, but they don't think about thinking. We have the capacity to reason.

God gave, for example, beavers wisdom to make a dam. But you don't see a beaver on the internet how to build a better dam. I mean, if you do, seek help.

Moral beings, we know the difference between right and wrong. I thought I taught Old Testament and ethics in the prison system. But I never, you know, the prison was full of people.

I never taught at a prison for dogs or cats. Why not? Well, because they don't have the moral capacity. We do not hold them responsible.

And, of course, spiritual beings, God from the beginning, wanted to be in a relationship with Adam and Eve and have communion with them. So, to be created in the image of God means that we are rational, moral, and spiritual beings. He also means that we are actually living beings and that we are representatives of authority.

This means that back then, for example, if a king ruled over a large territory, obviously, he could not be in the same place at the same time. So, he would erect statutes with his image and then place them all over the empire. So, if someone comes and says, hey, who's king over here? They would say, here's the image of the king.

And the same thing, God makes humans to be representatives. We are to be his representatives on earth. And again, this goes very well with what Jesus says in Matthew 28.

So, this is very important. When I start classes, I tell students that they have intrinsic value. Not because of what you can do, how you look, or how many points you score.

You have intrinsic value because you are created in the image of God. The Bible says male and female. He created them. Imagine what we have to argue right now in classes about this very basic thing.

So, when we reject the truth of the Bible, we have to replace it with something else, namely a lie. So, the fight against Satan, because he's the father of lies, goes on. And we need to fight it with the truth of God's word.

So, the fact that God is the creator is very significant because he teaches us who God is. God is a person who possesses a mind and a will, is omnipotent, can do anything, is good, and creates good things. So, when he says this is good, good, good, very good, it's not just a statement. It is a moral statement.

And he speaks about a good God giving good things to his creation. He's transcendent over nature. In the Enuma Elish, the gods are part of creation.

In the creation story in Genesis, God is over creation. He speaks creation into order and into existence. God is transcendent over nature.

He's the creator and sustainer of life and all creation. God doesn't just create and then go away. God is very much involved in his creation, as we can see in his relationship with Adam and Eve.

Humans are created in the image of God, and they are special. Again, Jesus died for the race of Adam. So, that makes it very important that Adam had to be a historical character and not just a make-up person.

Also, you couldn't argue that, like some people say, there's theistic evolution, and Adam's popped up all over the world. That is a problem with the question of when the image of God entered humans if that's the case. And then for which of the Adams did Jesus die? Paul clearly says that Jesus died for the race of Adam. Nature is not filled with God's spirits but is an entity created by God.

It is not to be worshipped. And what did the people do? They did exactly that. They worshipped creation and the creature rather than the creator.

When we look at the New Testament, we see that God the Father, the Son, and the Holy Spirit were involved in creation. Again, John 1 is very clear about that. 1 Corinthians 8:6 and then, of course, the Colossians passage that talks about the deity of Christ.

Very, very important when we talk about creation. Colossians 1, starting in verse 15, says, He, talking about Jesus, is the image of the invisible God, the firstborn of all

creation. For by Him, all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities.

All things were created through Him and for Him. So, you have a lot of creation language here in the New Testament. God reveals Himself through scripture, and God reveals Himself through nature.

As Augustine said, God wrote two books, the Bible and creation. And you can look at both and see God. That's all we have in Romans 1, which is the classic text that talks about what Augustine called general revelation.

The same thing that later Aquinas took and continued his argument for the existence of God. Romans 1:18 says, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. What can be known about God is plain to them because God has shown it to them.

For His invisible attributes, namely His eternal power and divine nature, have been clearly perceived ever since the creation of the world in the things that have been made, so they are without excuse. So, God reveals Himself through His word and through nature. So, as far as practical aspects in our ministry, we need to preach and teach creation because it is foundational to our beliefs and our way of life.

Sometimes, people say to new believers, we've got to start to read the Gospel of John. Well, John depends on Genesis for understanding. So, a better way to do it is to start with Genesis and then eventually go to John.

So, what kind of creation is this? There are a few interpretations when it comes to the Genesis text. One is from the Latin fiat creationism, the literal six-day creation. The word yom in the Old Testament, whenever modified by a numeral adjective, it always means a 24-hour period.

There is no exception to this. So, the expression, there was evening, there was a morning, points to that. The internal evidence from the Pentateuch is probably the best one, which is in the Ten Commandments, where God gives the fourth commandment and says in Exodus 20, starting in verse 8, Remember the Sabbath day to keep it holy.

Six days, you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your maidservant or your female servant or your livestock or the sojourner who is within your gates. Then he says, for in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day.

Therefore, the Lord blessed the Sabbath day and made it holy. So, imagine being part of the group coming out of Egypt. You're hearing this for the first time.

For in six days, the Lord made the heavens and the earth. Would you have understood this any differently than six days ago? If you lived during the time of David, would you have understood that anything else but six days? If you lived during the time of Jesus? So maybe in the 19th century, the German theologians finally saw the light, and they discovered that it actually doesn't mean six days. I don't know.

Those who reject the biblical account and want to marry the Bible with Darwinistic evolutionary theory say, no, the best way to understand is theistic evolution. God actually made the world through the evolutionary process. So, when you look at Genesis, you should only look at who created it, not how he did it.

Theistic evolutionists believe in both organic or microevolution from molecule to human and microevolution from ape to human and interpret Genesis 1 in an allegorical way. Now, we have to admit there is evolution. Now, evolution simply means change over time.

For example, if you look in history, if you look at the history of my ancestors, I am taller than my ancestors 100 years ago. My son is taller than me. So, evolution within the species happens all the time.

But there is no evidence of evolution from ape to human. So again, we have to be consistent if we want to do this. So, the theistic evolutionary model is done, again, in trying to appease the so-called scientific community and say, look, Darwin is right, and the Bible is right.

Let's try to make it fit. But when you do that, really, what you do is you have to do away with the biblical account. The other hypothesis is the day-age theory that kind of also allows for some evolutionary model to work.

And they say that God created the world, but Yom represents an age or an indeterminate period of time. And this is true in the sense that Yom can mean that. So, if you look in scripture, Yom can mean a 24-hour period, but it can also mean an indeterminate period of time.

Actually, it's even used to create accounts like that. If you look in Genesis chapter 2, And the heavens and the earth were finished and all the hosts of them. And on the seventh day, God finished the work that he had done.

And he rested on the seventh day from all the work he had done. So, God blessed the seventh day and made it holy because on it, God rested from all his work. And

then verse 4 says, These are the generations of the heavens and earth where they were created in the day that the Lord God made the earth and the heavens.

So, even in the creation account, the word day means a long period of time. So, we also have that in the prophetic literature. Joel 2.1 talks about the day of the Lord.

Now, again, when we look at the day of the Lord, we know that's not a 24-hour period, but it's a long period of time. So, they say the day-age theory might fit here to allow for long periods of time. The problem is one of the problems is that if you allow for the day age, Since you have an evening and a morning, if you have a day age, you also have to have a night age.

So, how does that fit into the account? Then others in the discussion of Genesis 1 suggest that there is a gap between 1.1 and 1.2 where they think something cataclysmic happened between in the beginning God created the heavens and the earth, and then the earth was without form and void. And that expression, *tohu vavohu*, without form and void, appears one other time in Jeremiah to denote some sort of judgment language. So that's why some say, well, see, something must have happened between 1:1 and 1:2. They call this the gap theory, and also that allows for a long period of time, and it allows for an old earth creation, so to speak.

Again, we have evangelicals on the spectrum here in terms of how they interpret Genesis, and we can allow for some diversity as long as we disagree in a civil, Christ-centered way. But Genesis is only the beginning, and it only tells us about the beginning of how God created. If we look at how the Old Testament progresses, there's more about God the Creator in the rest of the Old Testament than we have in Genesis.

Scholars believe that Job is actually one of the oldest books in the Old Testament as far as the language is concerned. So, in the book of Job, Job presents God as the Creator God. And you have this in chapter 28, which is a wisdom song to basically God the Creator.

I'm just going to read a few verses here, starting in verse 23. God understands the way to it, and He knows its place. For He looks to the ends of the earth and sees everything under the heavens.

When He gave to the wind its weight and apportioned the waters by measure when He made a decree for the rain and a way for the lightning of the thunder, then He saw it and declared it, He established it and searched it out, and He said to man, Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding. You have a lot of language from Genesis here in Job. And of course, when God finally speaks at the end of Job, some people say God gives Job a quiz with about 70 questions, and apparently, Job fails the quiz.

But what's interesting here at the end of Job, God never answers any of Job's questions. What He does is reveal Himself as the Creator God. He says, Look, where were you when I laid the foundations of the earth? Tell me if you have understanding.

Who determined its measurements? You know. Or who stretched the line upon it? He talks about the beauty of the order that He created. He talks about the majesty of these animals that He created on the sixth day.

That's what you have here with the behemoth, the Leviathan. You know, people ask me, When were the dinosaurs made? Well, according to the Bible, they were made on day six of creation. Behold, behemoth, which I made, as I made you, he eats grass like an ox.

Behold, its strength is in its loins, and its power is in the muscles of his belly. He makes his tail stiff like a cedar. The sinews of his thighs are knit together.

His bones are tubes of bronze, his limbs like bars of iron. He is the first of the works of God. Let him, he who made, bring him near his sword.

For the mountains yield food for him, where all the wild beasts play. And the point here in Job is that God again reveals Himself, and He reveals Himself as the Creator God. This could not have been the work of anybody else.

And you have to love the end of Job, because Job comes at the end and says, I know that you can do all things. Finally, he sees God. I heard of you by the hearing of the ear, but now my eye sees you.

Therefore, I despise myself and repent in dust and ashes. When we see God for really who He is, we have to say like Isaiah: Woe is me, woe is me for I am not. That's exactly what Job does.

I despise myself and repent in dust and ashes. In the book of Psalms and in Proverbs, God is described as the Creator God. If you look in Psalm 8, and the parallels that exist with Genesis 1, think about all the language that you have here from Genesis 1. Oh Lord, our Lord, how majestic your name is on all the earth.

You have said the glory above the heavens. So just in the one verse, you have the idea of earth, you have the idea of heavens. You have the word in verse 2, established.

That is a creation verb. When God establishes, that's a creation verb. It's not just bara in verse 1 of chapter 1 of Genesis.

That's to create, which, by the way, only God does, but establishes, that's another creation verb, *kun* or *yatsar*, to form. All those are creation verbs that appear all throughout Scripture. When I look at the work of your heavens, the work of your fingers, the moon, the stars, I see you have all these parallels to Genesis 1. You have the birds and the sheep and the oxen and the beasts.

All of them go back to Genesis 1, and then the psalmist concludes, Oh Lord, our Lord, how majestic is your name in all the earth. How did God create? Psalm 33, 6 tells us, By the word of the Lord the heavens were made, and by the breath of his mouth all their deeds. See, God did not need raw material.

It says here God spoke into existence, and he was. Again, think about the other so-called creation stories from other nations. You know, Marduk needed the body of Tiamat to create.

Noom needed clay to create. You have all these, but in the Genesis account, God speaks the word into existence. And the psalmist recognizes this when he says, By the word of the Lord the heavens were made and by the breath of his mouth all their hosts.

You have the supremacy of Yahweh in Psalm 89. And then, when I was at Trinity studying this with Dr. Dick Averbeck, I studied Psalm 104. Look at Psalm 104.

You have language going back to Genesis. Some of this language goes back to Genesis 1. Some might go back to Genesis 6 through 9 and the flood account. But it's all this creation language and God being the creator.

There were no atheists in his scripture. All these people knew who God was and that he was the creator of God. They never denied the fact that God was the creator.

And so the psalmist says, Bless the Lord, O my soul. O Lord, my God, you are very great. You are clothed in splendor and majesty, covering yourself with light and with a garment, stretching out the heavens like a tent.

Again, creation language. More about what God does in Job, Psalms, and Proverbs, which you have in Genesis. And, of course, in Proverbs, the language of creation.

By the way, Proverbs is full of creation theology. But especially the call of wisdom, of lady wisdom, in chapter 8. The Lord possessed me at the beginning of his work, the first of his acts of old. Ages ago, I was set up at the first before the beginning of the earth.

When there was no depth, I was brought forth. When there were no springs abounding in water, before the mountains had been shaped, before the hills I was brought forth before he had made the earth with its field. When he established the world.

Again, that same creation verb he establishes. And again, you have this creation, creation language all the time. The prophets, the prophets knew that.

So, look at the progression of God as creator. It's in all the genres. When we get to Isaiah, God is described as, now we know Isaiah talks about God, Yahweh, as the Holy One of Israel.

That's his favorite expression. But if you look in chapter 40, he is the boreh, the creator, the one who creates. Barah to create, boreh, the participle of that, the one who creates.

So, he's not just the savior, he's also the creator. And you have this over and over again. In Isaiah 40, for example, verses 25, he's the Holy One in verse 21.

And then he's the one who creates in verse 26. He cares about humanity. Who is this who cares about humanity? It's the Lord who created the heavens and stretched out them.

I am the Lord. It's the same God. The God who saves is the God who creates, and the God who creates is the God who saves.

Again, he uses creation language in 44:24. Thus says the Lord your Redeemer, who formed you in the womb. See, the idea of the sanctity of life comes straight from Scripture.

He's the God who forms—another creation verse. We are not created, we are not made like at, you know, like the fourth plant in Detroit, you know, on the assembly line.

No, we are individually formed by God's hand. And that's why we have intrinsic value. And, of course, he's the only, through God, 48, 18.

For thus says the Lord, boreh, the one who creates. He is God who formed the earth and the heaven. He established it.

He did not create it empty. He formed it to be inhabited. I am the Lord.

And then, again, the creation story in Genesis ends with the Sabbath day. Barth, Karl Barth says that mankind is invited to participate in God's rest, not in God's creative work. Now, God gives us wisdom to create, but he's inviting us into his rest.

The Enuma Elish ends with the building of a holy place. God does not sanctify a place. He sanctifies time.

He makes the Sabbath day and says, keep it holy. The author of Hebrews, in chapter 4, talks about the rest that we can only enter when we have the correct relationship with Jesus Christ. So when we get to the New Testament, do we have a new, different God? No.

The New Testament writers, when they speak about God, they speak about the creator God. He's the same one. When Jesus is asked about divorce and remarriage, Jesus replies, you know, Moses allowed for you to do that because of the hardness of your heart.

But from the beginning of the creation, God made them male and female. So, that's why it's important to go back to the original design. Again, all that happens in society today, you know, what does it mean? Who are we? Are we male and female? Is there a marriage between this and this? We've got to go back to creation.

We've got to go back to Genesis. And Jesus does not present a different God. It is the same God, the creator God, who is the same God that sent his son Jesus Christ to die for our sins.

I quoted earlier from Romans 1. God reveals himself in scripture, and God reveals himself in nature, his eternal power, and his divine nature. It says they knew God. You can know there is a God by looking at his creation.

The problem is that you cannot accept it. So, some people don't accept it because of their lack of faith. *Creatio ex nihilo*, creation out of nothing, was a term coined by Augustine.

And, of course, we talked about Psalm 33: by the power of the Lord, the word of the Lord, the heavens were made. And God did not need raw material, so he created out of nothing. 1 Timothy 2, when he talks about matters within the church, he talks about Adam being formed first, then Eve.

The New Testament writers speak about the creation of Adam and Eve. They don't allow for any evolutionary theory to happen. When we get to Jesus and creation, you know the story in Mark chapter 4, Jesus calming the storm on the Sea of Galilee.

The disciples ask, who is this? Who is this? Even the wind and the sea obey him. Who is this? What should they have concluded? They should have concluded that this is God. This is God, and this is the creator God.

And God reveals himself as that. And Jesus reveals himself as being the creator. 1 Corinthians 8, one God, one Lord.

Again, I read from Colossians 1, the supremacy of Christ. In the beginning was the word, and the word was with God, and the word was God. John writes, again, he goes back to the beginning.

In the beginning was the word. He makes a clear parallel to Genesis 1. And then Jesus gets in trouble in John 8 when he argues with the Pharisees and says, before Abraham was, I am. He makes himself God.

And that's why they wanted to stone him to death. But Jesus is God, and he reveals himself as that. But the Bible speaks not just about a creation, it talks about the promise of a new creation.

Isaiah 65, for behold, I create a new heavens and a new earth. Isaiah speaks about that 750 years before Jesus. And in the book of Revelation, John says, I saw a new heaven and a new earth.

So obviously, the Old Testament, which starts talking about eschatology, is not in the New Testament. The Old Testament speaks about not just Jesus' first coming. The Old Testament talks about Jesus' second coming.

And it's very important to keep those separate. I saw a new heaven and a new earth. The Creator God has been active from the beginning to the end of history.

That's why it's wrong to say, oh, God just created, and then he put everything into motion, and then he left us alone. No, no, no. God is not just the Creator God.

He is a sustainer God who's involved in every aspect of our lives. God is the Creator God.

This is Dr. Tiberius Rata in his teaching on Old Testament Theology. This is session 2, God as Creator.