

The Reason for the Creation

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Introduction

In this writing I will attempt to demonstrate that the purpose for God's Creation of all things was and is entirely earth-centric; and more specifically—that it is centered on the saving of His church. As such, we will demonstrate that the purpose of His acts of creating in the beginning was to carry out His divine plan—His *logos*—in the saving and glorification of His church and His fellowship with that blood-bought people throughout eternity. Any concept of His Creation¹ that moves away from that biblically-framed focus, would be, in this author's opinion, outside of the realm of exegetically-derived fact.

Our English Bible's begin with the words, *"In the beginning God created the heaven and the earth."* John directs our attention back to that beginning in his gospel: *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made"* (John 1:1-3). Within the context of the truths relayed in these passages, we will find our answer regarding the "reason" for the Creation.

The Logos

Sometime before man was formed from the dust of the ground, I believe that there is ample scripture to indicate that the LORD created angelic beings. Nonetheless we need to look at angelic beings as being *part* of that which God created, and understand that He created all things (including angelic beings) with a PLAN in mind. John was clear, *"In the beginning was the Word (ho logos), and the Word (ho logos) was with God, and the Word (ho logos) was God"* (John 1:1).

En archê ên ho logos kai ho logos ên pros ton theon kai theos ên ho logos.

This verse was my first Greek primer for pronunciation of biblical Greek—and while it may be fun to speak it a little, understanding it (not speaking it) is what is important for the Apostolic; and one does not need to "know Greek" to understand it (I don't "know" Greek). Much has been written about John's use of the word "logos" in his writing, and much of it from a liberal theological perspective. Most liberal theologians (who don't believe the Word to be divinely inspired in the way that we Apostolics do) think that John was influenced heavily by Platonist ideas where the use of that word was in vogue in Greek philosophy, and was later transmuted in the writings of Plotinus (c. AD 250) and his "shadowy form of the trinity." Nothing could be further from the truth. John wrote under the inspiration of the Holy Ghost; and his use of the word *logos* is due solely to that inspiration! The Lord inspired the writing of John. The word *logos* was certainly in use in other writings in the 1st century, and the Hellenized Jews wrote of the *logos* as being synonymous with the "wisdom" ("*sophia*" mentioned in Proverbs 8 in the Greek Septuagint (LXX)). It is clear that the Jews' concept of "wisdom" personified in Proverbs 8 was understood as *the logos*, and that the New Testament writers were very familiar with the LXX, and quoted from and referred to it often. To elaborate on this, we will consider the following:

Logos is defined as: “something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation; specifically (with the article in John) the Divine Expression” (Strong). Thayer indicates its use “in respect to the mind alone” as “the mental faculty of thinking, meditating, reasoning, calculating;” and as the “reason” someone would do something, “reason, cause, ground.” Vincent says of it, “a word as embodying a conception or idea” in its use in John 1:1. Robertson says that *logos* “is common for reason as well as speech.” For these reasons and others we see the *logos* as the reason that He did what He did. It was His thought, His plan His computation of His will. The *logos* was the plan/ thought/ concept of God—quite inseparable from Himself.

The Targums directly relate the personification of “wisdom” (*sophia* in the LXX) in Proverbs 8:23 with the concept of *logos* as described above. We can see Proverbs 8 as primarily a personification of wisdom that God had with Him in the Creation:

Proverbs 8:1-4; 15-20

- (1) Doth not wisdom cry? and understanding put forth her voice?
- (2) She standeth in the top of high places, by the way in the places of the paths.
- (3) She crieth at the gates, at the entry of the city, at the coming in at the doors.
- (4) Unto you, O men, I call; and my voice is to the sons of man.

- (15) By me [wisdom] kings reign, and princes decree justice.
- (16) By me princes rule, and nobles, even all the judges of the earth.
- (17) I love them that love me; and those that seek me early shall find me.
- (18) Riches and honour are with me; yea, durable riches and righteousness.
- (19) My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.
- (20) I lead in the way of righteousness, in the midst of the paths of judgment:

Note especially the following verses:

Proverbs 8:22-31

- (22) The LORD possessed me [wisdom] in the beginning of his way, before his works of old.
- (23) I was set up from everlasting, from the beginning, or ever the earth was.
- (24) When there were no depths, I was brought forth; when there were no fountains abounding with water.
- (25) Before the mountains were settled, before the hills was I brought forth:
- (26) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
- (27) When he prepared the heavens, I was there: when he set a compass upon the face of the depth:
- (28) When he established the clouds above: when he strengthened the fountains of the deep:
- (29) When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
- (30) Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;
- (31) Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

In verse 23 the Targums indicate that this *setting up* from the beginning was, in a sense, a casting of God’s will and plan, as a form into which metal is cast. The term “set up” is described thusly by K&D: “the mediating idea appears to be that of the pouring forth of the metal.” Strong has one of the meanings as “to cast (metal).”

As such, the concept of the word *logos* of contemporary use of Greek-speaking Jews such as John and virtually all of the early church and the concept of the personification of *sophia* in Proverbs 8 in the LXX were identical. **So when John wrote, “in the beginning was the *logos*” he was directly referencing **Proverbs 8!** The Jewish understanding of wisdom being *present, possessed* and *utilized* by God in the Creation as a form into which He would pour His creation (thereby being His plan, His concept, His thought)—is the SAME as their concept of the *logos* (His plan, His concept, His thought)—as the means and reason of the Creation (See John 1:3; 1:10b; and Hebrews 1:2 – look up the verses).**

Therefore we can see that the PLAN of God was the driving force and reason behind His Creation. We can see from other passages, that the Creation of God—including the stars—was centered around what He was doing here on Earth. And what He was doing here on Earth was centered on His special creation called “man”—that *one* creation made in His image.

More from the Creation Chronology

Going back to Genesis 1 we see earth-centered/man-centered *purpose* in the creation:

Genesis 1:14-15

(14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

(15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Here we see that the sun, moon and stars were given for purposes centered here on earth: signs (which He even used to announce the birth of the Savior!), seasons, days, years and light upon the earth. In fact, the purpose can be clearly seen even further when we consider that the light from these stars, including our own sun were shining upon the planet from the beginning, not waiting for the light to travel to the earth. The light in-transit was created at the same time the celestial bodies were created. It is evident that the totality of creation was earth-centric. All creatures, fowl, etc. were given for man and given to man to have dominion over them. We see only creatures of the earth, its atmosphere and sea included, and they are here on earth for man to subdue them (vss. 20-28). In verses 29 and 30 the LORD states that the plant life was created for food to mankind and the animals.

In short, the Genesis record has the *purpose* of the Creation, including the stars (apparently, together with their planetary systems) centered upon what God was doing here on earth. I should mention here that the Scripture also contains passages that give us an understanding of the purpose of angelic creatures. Part of that purpose is clearly worship (Neh. 9:6; Isa. 6:3; Php. 2:9-11; Heb. 1:6, Rev. 4:8, et al.), but the vast majority of biblical passages regarding angels demonstrate their interaction with mankind, and in particular, their ministrations to the righteous (See Gen. 16:7; Gen. 24:7; Gen. 24:40; Exo. 32:34; Exo. 23:20; Exo. 23:23; Exo. 33:2; Num. 20:16; 1Ki. 19:5-8; 2Ch. 18:18; Psa. 34:7; Psa. 68:17; 2Ki. 6:17; Psa. 91:11-12; Mat. 4:6; Luk. 4:10-11; Psa. 104:4; Ecc. 5:6; Isa. 63:9; Dan. 6:22; Dan. 7:10; Luk. 16:22; Joh. 1:51; Joh. 5:4; Act. 5:19-20; Act. 10:3-6; Act. 12:7-10; Heb. 1:7; Heb. 1:14; and Heb. 13:2). It is clear that the ministrations of angels, part of His creation, is earth-centric. All of His Creation, appears to

be not just earth-centric, but centered on the purpose and plan of God for the redemption of mankind through the means of the gospel, and the calling out of this world—His glorious church.

The Beginning of the Creation of God

In Revelation 3:14 Jesus is called "*the beginning of the creation of God.*" This is saying literally, that He is "the first cause" of the Creation of God. The Pulpit Commentary states this as the only viable meaning of the wording: "the active sense, by which Christ is described as the Beginner, the Author, Moving Principle or Source of all the things which God created."² Marvin Treece renders it, "*the origin of the creation of God.*"³ Albert Barnes puts this forth as the first of what he would consider the viable interpretations of the words: "*That he was the beginning of the creation in the sense that he caused the universe to begin to exist - that is, that he was the author of all things.*"⁴ The ISV says, "*the originator of God's creation.*" The idea of there being the *First Cause* or the *Prime Mover* of setting creation in motion was well known in John's first-century Hellenized world. It was Aristotelian wording, and the Holy Ghost inspired John to say that Jesus Christ was that "first cause." He was the REASON that the Creation came about! Simply stated, the world was created to put a Savior into it to redeem a people for His name's sake! The church was not an afterthought of God—rather, the church was the supreme thought of God, and it was to put a Savior into the world that He created all that there is, according to Scripture. This is consistent with the whole body of Scripture.

Closing

We are generally familiar with the passage that says that Jesus was *“the Lamb slain from the foundation of the world”* (Rev. 13:8). In the English Standard Version, the verse is rendered differently: *“everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.”* Regardless of the rendering, names were written in the *“the book of life of the Lamb who was slain”* – and that Lamb was clearly *“the man, Christ Jesus.”* This was all known and done in the *logos* – before the foundation of the world. How was Jesus the Lamb slain “from the foundation of the world?” How were names written in His book “before the foundation of the world?” It is obvious that this occurred in the mind/plan/concept of God—the logos. Yet He was not merely the “Lamb slain” before the foundation of the world. In the *logos* He was born, lived, slain, resurrected and glorified before the foundation of the world. In Jesus’ “high-priestly prayer” of John 17, Jesus prayed, *“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was”* (John 17:5). So, how was Jesus glorified *“before the world was”* if He was born in Bethlehem in approximately 4 BC? He was glorified in the same way that He was *slain* before the foundation of the world—in the *logos*; in the *mind* and *plan* of God. All of this resonates with PURPOSE. The reason that He created the world and everything in it, the sun, the moon, the stars and all that pertain to them, and the angels was for Him to put a Savior into that world to redeem a fallen humanity.

It was as relayed in that beautiful, old Murrell Ewing song, “He Saw Me.”⁵

He Saw Me

On a balcony of space stepped a pure and holy God
And in awesome solitude He stood alone
Not one faint star to give Him light; just endless rolling black as night
But somehow in that darkness He could see

He saw mountains high and lofty; He saw valleys lush and green
He saw babbling brooks, wildflowers grow; even heard a robin sing
Then He felt a strange compassion, as close to love as pain can be
Standing out there in His tomorrow, He saw me!

He saw me, in His likeness, He saw me, just like Him
Pure, clean and holy; spotless, white within!
And He saw me bound in heavy chains, and longed to set me free;
But He knew if I became like Him, He must become like me.

Jesus paid it all, all to Him I owe
Sin had left a crimson stain, He washed it white as snow.

¹ The term “Creation” shall be capitalized throughout this paper when referencing the initial Creation of all things as recorded in the Genesis record, and expounded upon in other biblical passages.

² A. Plummer, T. Randell, A.T. Bott, C. Clemance, *The Pulpit Commentary*, Volume 22, Revelation, (McLean, VA: MacDonald, 1980), p. 115.

³ M.D. Treece, *The Literal Word*; Revelation, (Shippensburg, PA: Treasure House, 1997), p. 106.

⁴ Barnes Notes on the Bible, Rev. 3:14.

⁵ Words and music by Joan Ewing.