



# **An Introduction to the Theology of Creation**

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# Purpose

- ***Generally***, to briefly define the nature of the Creator as *the* Tri-Unity (hence Trinity)
- ***Specifically***, to briefly identify the Person and role of the Logos in Creation
- The relationship of Ex Deo and Ex Nihilo Creation
- Pantheism, a pagan corruption of Biblical truth

# Acknowledgements

- **Much of this presentation has been adapted for Power Point from two studies by Stephen Rodabaugh on the Trinity (1996) and the Proverbs 8 (n.d.)**

# Definition of Terms

- **“Theology” - a compound word**
  - **Theos - Greek word meaning God**
  - **Logos - Greek word meaning “personal word”, “dynamic”, by implication “study”**
  - **Thus, Theology means the “Study of God”**



# The Triune Nature of the Godhead

- The nature of the Godhead is absolutely fundamental to understanding Creation - for Creation *reflects* the nature of its Creator
- Of special importance is the *TRIUNE* nature of the Godhead

# Statement of the Trinity

- **Given that the Scriptures are to be understood using the same rules of grammar and syntax (normative hermeneutic) as did the original audience, the following is a summary definition of the Trinity**
- ***The Trinity - Three Distinct Persons in One Unified Essence***
  - *NOT “three gods in one”*
- **The Fundamental Distinction within the Fundamental Unity**

# Biblical Summary of the Trinity

- Old Testament Term is “Lord Gods” translated from the Hebrew term “Yahweh Elohim”
  - Yahweh is singular
  - Elohim is plural
- “The Lord {singular} our God {plural} is one {composite unity} Lord” - Deut 6:4

# Distinctive Old Testament Terms

- **Master/Head of Yahweh**
  - Isa 48:16
- **Word/Mouth of Yahweh**
  - Gen 3:8,9; 1Sam 3:1,4-8,10; Psm 2:7; Is 40:5; 48:12-16
- **Spirit/Breath of Yahweh**
  - Gen 1:2; Jud 3:10; 1Sam 16:13; 2Sam 23:2; Isa 48:16



# Pre-New Testament Rabbinical Terms

- Father
- Son - Word (Logos)
- Spirit the Holy

**See Etheridge, *The Targums of Rabbis ben Jonathan and Onkelos*, KTAV Press, 1968**

***By inspiration*, John incorporated Philo's usage of "Word" (Logos) for the 2nd Member of the Trinity**

# Distinctive New Testament Terms

- **Father**
- **Word/Sayer**
- **Holy Spirit**
- **John 1:1,14; 10:35; Tit 1:3,9; Heb 4:12; 1Jn 1:1; Rev 19:13, etc.)**



# **The Role of Each Person of the Trinity**

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# The Role of the Father

- **Father - as the *Source* of Deity, is the ultimate source of Creation.**
  - This is expressed in the Greek NT text by “apo” translated “from”.
  - Rom 13:1; 1Cor 1:3; 2Cor 1:2; Gal 1:3; Eph 1:2; 6:23; Col 1:2; 1Thes 1:1; 2Thes 1:2; etc

# The Role of the Son

- **Son - as the *Expressor* or *Logos* of Deity, is the articulator or mediator of Creation.**
  - This is expressed in the Greek NT text by “dia” translated “through”.
  - John 1:3,10; Rom 5:1,2; Eph 1:5; 3:9; Col 1:16; Heb 1:2; etc.
  - This is consistent with the Logos in travail, i.e., give birth - Pro 8:24,25

# The Role of the Spirit

- The Holy Spirit - as the *Worker/Power* of Deity, is the agent or implementer of Creation.
  - This is expressed in the Greek NT text with “en” translated “by”.
  - Mat 3:11; 12:28; 22:34; Mk 1:2; Luke 3:16; Jn 1:33; Acts 1:5; 1Cor 12:13; Eph 3:5; 4:3; 5:18; 1Thes 1:5, etc

# Ex-Deo -vs- Ex Nihilo Creation

- To emphasize that Creation was not made from previously existing material, creationists use the term “Ex Nihilo” or “out of nothing”.
- The Biblical doctrine is Ex Deo, as seen in 1Cor 8:6. Greek text uses “ek” for “out of” the Father.
- Ex Nihilo is a *corollary* doctrine to that of Ex Deo
- *Pan-theism* is the pagan corruption of the Biblical Doctrine of “Creation Ex-Deo”



# **The Logos, Ancient of Days, the Second Person of the Trinity, and Christ the Creator**

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# **The Identity and Role of the Logos - the Ancient of Days**

**The Person called the Ancient of Days is crucial to understanding the relationship between the Creator and Creation, the role of the Second Person in Creation, the creation of man, and implicitly the creation of terrestrial vertebrates**

# The Person of the Ancient of Days

- **The Ancient of Days is that Person of Deity visibly seated on the Throne of God in the Third Heaven; indeed it appears that the Ancient of Days is the Third Heaven.**
- **Fundamental Text - Dan 7:9-22**
- **Corollary texts (with differing labeling) - Ex 24:1-2, 9-12; Is 6:1-8; Ez 1; 2; 10; Zech 3:1-10,etc.**

# The Term - Ancient of Days

- **“Ancient”** from Hebrew/Chaldee ghatiq / ghatq / ghathiq / ghathohq -- carries with the idea of
  - copied/copier, weaned, splendid, beautiful
  - Ancient seems a bit simplistic here
- **“of Days”** - Note that days were created at the very beginning of Creation and are part of the very beginning of Creation (Gen 1:1-5).
  - Time is part of the very fabric of our matter-space-time kosmos
- **“Ancient of Days”** - Ancient One / Splendid-One of Created Time
  - “Beginning of Creation” is the equivalent term
  - “First-begotten of Creation”



# Attributes of the Ancient of Days

- He has visible form of man
- He visibly speaks for the Godhead in judgment
- He visibly and personally speaks the decrees of God

# Related Names

- **By the *Beginning One*** - Gen 1:1, if viewed in the Instrumental Case
- ***Voice of Yahweh Elohim*** - Gen 1:3 - 8:9 (as having human form)
- **The *Sitting One*** - Ex 24:1,2,9-12; Isa 6:1-8; Ez 1;10
- ***Word of Yahweh*** - 1Sam 3:1,4,6-8,10; Hag 2:4,5[Hebrew text]
- ***Declarer of Decrees*** - Psm 2:7
- ***Wisdom of Yahweh*** - Pro 8:1-36
- ***Speaker of Yahweh*** - Isa 48:12-16
- ***Angel Yahweh*** - Zech 3:1-10

# The Son is the Ancient of Days

- The Ancient of Days is uniquely identified as the Son with phrases
  - *Beginning and Ending*
  - *Beginning of Creation*
  - *Firstborn of Creation*
  - *Alpha and Omega*
- Rom 8:29; Col 1:15,18; Heb 1:6; 1Jn 2:13,14; Rev 1:8, 13-18; 3:14; 21:6; 22:13



# **Proverbs 8**

## **(A diamond in the rough)**

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# Proverbs 8 and the Ancient of Days

- **The Son manifesting Himself in this form initiated the very Creation itself; for if the Son ever apart from Creation, then He had it apart from time, and hence He always had it; but this form is geometric, requiring space and time, i.e., Creation, making the Creation eternal, which is a contradiction - only God is eternal. Hence the Son taking the visible form of a man forced or caused the start of Creation.**
- **Was this visible form itself a creation? NO! Because the subsequent creation could not come through a creature.**



# Proverbs 8 and the Ancient of Days, cont'd

- The Son taking this uncreated, creaturely form was the Father's way of initiating Creation.
- The Ancient of Days was not created, He was manifested.
- The Manifestation of the Logos is linked to the beginning of Time and is called the *Birth of the Wisdom of Jehovah*
- The Father's possession of the Son as the manifested Wisdom of Jehovah in 8:22 is the *Beginning of His Way* - context implies that "His Way" has to do with "Creation"

# Proverbs 8 and the Ancient of Days

- ***The Son is poured out from everlasting (8:23) - The Son's relationship with the Father from eternity past***
- ***When there were no depths, I was birthed, when there were no springs heavy with water (8:24) - the verb means to "twist" or "turn" for which we derive travail, give birth.***
  - The visible manifestation of the Son as the Logos from His private relationship with the Father - within the *Bosom of the Father* (Jn 1:18) - is called a *Birth!*
- **Before the mountains were settled, before the hills, I was birthed (8:25) - see note above**

# Proverbs 8 and the Ancient of Days

- ***In His preparing of the Heavens, I was there (8:27)***
  - The first creative act in Gen 1:1 is the creation of the “heavens”
  - At this point, the Ancient of Days (the Logos) is in place playing His role as Creator (And God SAID! - Gen 1:3)
- **The Father prepared the heavens through the Son’s manifestation as the visible Logos.**
- ***...then I was at his side as a master workman (27b-30)***
  - The Father creates all these things *through* the Son as manifested in this creaturely way

# Proverbs 8 and the Ancient of Days - Corollary Points

- Thus, we can explain how Creation began and how the Father created through the Son
  - The Spirit was sent out through the creaturely form of the Ancient of Days to bring the material creation into form
- Creation was not from a “Big-Bang” from a “singularity”. But from the manly form of the Son as the Ancient of Days
  - *In the beginning was the Word (Logos) - John 1:1*
  - All of this begins to solve the old paradox of the philosophers of how an infinite God could touch and create finite matter

# Man created in the Image of the Icon of Elohim

- **Man is created after God's Own Image, namely the Ancient of Days, the Logos (Gen 1:26,27)**
- **The Ancient of Days is man-like in His creaturely manifestation (Dan 7:9-22)**
- **Christ is the incarnation of the Ancient of Days (Rev 1:13-18)**
- **Christ, both pre-Incarnate and Incarnate, is the Icon of the Invisible God and the Firstborn of all Creation (=Ancient of Days) (2Cor 4:4; Col 1:15)**
- **The Ancient of Days delights in those made in His Image (Pro 8:31)**

# Terrestrial Vertebrates in the Image of the Cherubim

- There are three ranks of Angels making up the angelic rank called the Cherubim
- *Seraphim* - forming the canopy of the Throne of the Ancient of Days - correlate (Isa 6:1-8; Ez 28:14; Gen 3:1-4; Ps 44:25; 72:9; Num 21:6,8,9; Rev 4:3; 12:3,4)
  - reptiles and amphibians were made in the image of the “Order of the Dragons”
- Zoa - forming the sides of the Throne of the Ancient of Days (Rev 4:6-8)
- Ophanim (Ez 1; 10) - forming base or “wheels” of the throne of the Ancient of Days

# Terrestrial Vertebrates cont'd

- **The Zoa and Wheel are the anti-types for:**
  - Lions (pre-Fall predators)
  - Apes (primates)
  - Bulls (cattle and other ungulates)
  - Eagles (birds generally)
- **The Cherubim, made up of the Seraphim, Zoa, and Ophanim where the first ranks of angels to be created (Job 38:4-7)**
- **Man is made in the Image of the Icon of God, after the Ancient of Days Himself. This in itself secures man's place over the natural order, even as the Ancient of Days is over the angelic order (Col 2:10; Heb 1:4-13)**