

"ALL THINGS WERE MADE BY HIM"

Jn 1:2-4; Col 1:15-19; Ro 1:19-23; Heb 11:3

- I. GOD ("HE WHO IS") CREATES (EN-ACTS; IN-FORMS) "heaven and earth, all things . . ."**
- A. In the beginning God created" (Gn 1:1)—supernatural Cause of natural entities
 - B. "In him [God] we live and move and have our being" (Acts 17:28) and "in him [the Son] all things were created . . . He is before all things, and in him all things hold together" (Col 1:15-16)
- II. IN CREATION, MIND (i.e. LOGOS) PRIMARY (as evident in architect drafting blueprint)**
- A. "And God **said**, 'Let there be light . . . a firmament . . . dry land . . . vegetation . . . lights in the firmament . . . living creatures . . . man, in our image, after our likeness" (Gn 1:3-28)
 - B. By speaking—i.e. **words**—divine design informs (gives form to creation); "For he spoke, and they were created" (Ps 148:5); "In Him [Christ, the **WORD**] all things were created" (Col 1:16); "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb 11:3)
 - C. "It is the Father to whom all existence owes its origin. In Christ and through Christ he is the source of all. In contrast to all else he is self-existent" (Hillary of Poitiers); "In this Beginning, O God, hast thou made heaven and earth—in thy Word, in thy Son, in thy Power, in thy Wisdom, in thy Truth, wondrously speaking and wondrously making" (Augustine); "God makes nothing except through the conception of his intellect, which is an eternally conceived wisdom, that is, the Word of God, and the Son of God" (Aquinas); "Origen uses an apt example to show . . . that as a human vocal sound is to the human word conceived in the mind, so is the creature to the divine Word; for as our vocal sound is the effect of the word conceived in our mind, so the creature is the effect of the Word conceived in the divine mind" (Aquinas)
 - D. Illustrating Mind's Priority: before anything comes into being there is design (e.g. DNA)
 - 1. Construction: houses, highways, quilts, geodesic domes, holograms, etc. flesh-out mental constructs; so too there is an immanent *Logos* in flowers & frogs, flora & fauna
 - 2. Art: Logos primary, inspiring artists; N.B.: in all creative activity "Mind of Creator" reflected
 - a. Poetry: Dante's *Divine Comedy*
 - b. Music: whether Classical (Bach) or Country (Willie Nelson)
 - c. Sculpture: Michelangelo's *Pieta*, David
 - d. Painting: Leonardo's *Mona Lisa*
 - 3. Education: "leading out" from ignorance to Light (cf. Plato's dialogues)
 - a. Parents inform children—words, actions
 - b. Teachers inform pupils—following syllabus, lesson plans, dialectical strategies
 - E. Current cosmologists' postulates
 - 1. ". . . the universe begins to look more like a great thought than a great machine." --James Jeans
 - 2. Lee Strobel: *Case for Creator*
 - 3. Werner Gitt: *In the Beginning Was Information; Without Excuse*
 - 4. Marcos Eberlin: *Foresight*; N.B.: "providence"==looking forward, overseeing
- III. CREATIO EX NIHILO (creation out of nothing) COROLLARY**
- A. Ancient, consistent biblical/theological position (countering ancient & current dominant, materialistic "scientific" {in fact, naturalistic philosophical} worldview)
 - B. Current physicists' consensus re "Big Bang" (there was a time when matter was not)
- IV. PRIMORDIAL WORD CREATING—"in him was life, and the life was the light of men" (v. 4)**
- A. Life: "God said, "Let there be living creatures" (Gen 1:20); Jesus said "I am the life" (Jn 14:6); John said: "in Him was life" (1:3) and "the life was made manifest, and we saw it" (I Jn 1:2)
 - 1. Granting, energizing, sustaining in being all that exists
 - 2. Non-material information (Word) is prior to and enacts life in material beings—Werner Gitt, John Lennox, Stephen Meyer—and also brings into being spiritual beings
 - B. Light: "God said, 'Let there be light'" (Gen 1:4); Jesus said: "I am the light of the world" (Jn 8:12); John said: "God is light and in him is no darkness" I Jn 1:5) and "in his Son Jesus Christ" there "was life, and the life was the light of men" (Jn 1:4)
 - 1. Physical: energizing cosmos
 - 2. Intellectual: enlightening "every man"—"no man is in such darkness as to be completely devoid of divine light" (Aquinas); "written on the heart" (Paul); "prevenient grace" (Wesley)

“. . . what may be known of God is manifest . . .” (Ro 1:20)

1. Where did we come from? Why are we here? Why do we ask such questions? How have they been answered by various peoples throughout history? How can modern mechanistic materialists embrace the notion that atoms randomly moving through space explain all we need to know? Contrariwise, how clearly, cogently, defensibly, does the Bible uniquely afford good answers to such questions and resist, as Derek Kidner says, “every tendency to empty human history of meaning”?

2. In *The Kingdom of Speech*, Thomas Wolfe says that while styling himself an empirical scientist, Darwin subtly propounded a cosmogony that closely resembles the creation stories of many American Indians. In fact, Darwin’s story, with its “four or five cells floating in a warm pool somewhere” developing into a world teeming with remarkable creatures is, rightly understood, a “dead ringer” for that of the Navajos! “All cosmologies, whether the Apaches’ or Charles Darwin’s faced the same problem. They were histories, or, better said, stories of things that had occurred in a primordial past, long before there existed anyone capable of recording them. The Apaches’ scorpion and Darwin’s cells in that warm pool were somewhere were by definition educated guesses.” They were all “sincere, but sheer, literature.” In what ways is the Biblical story of creation manifestly (cf. Ro 1:20) more credible than various others?

3. In light of much mounting evidence (such as Marcos Eberlin’s *Foresight: How the Chemistry of Life Reveals Planning and Purpose* and the recent Seventh Origins of Life Conference in Mainz, Germany) illustrating the intricate designs in all that exists (particularly in living organisms), how have atheistic naturalists effectively excluded the biblical view of creation from the public square?

4. Inasmuch as naturalism (most frequently expressed as evolutionary matter-in-motion) perfectly fits the classic definition of philosophy or religion, why is it not more openly expressed (or attacked) as such?

5. Inasmuch as many surveys show young people leaving Christian churches because they think science and religion cannot be synthesized, how do Christians more effectively win the battle for young folks’ minds?

6. Why has natural science only flourished within Western Christian Culture? Why would Einstein declare: “the most incomprehensible thing about the universe is that it is comprehensible”? Might it be because only Christian theology insists there is a *Logos*—an immanent Reason—giving form to all that is? Is it thus understandable that Francis Schaeffer would entitle one of his books *No Final Conflict*?

7. Why does the Christian doctrine of creation (*ex nihilo*) not contradict the logical precept (*ex nihilo nihil*)?

8. What is life?

9. What is light?