

The Creation Account in Genesis 1:1-3

Part V: The Theology of Genesis 1--Continued

Bruce K. Waltke

The preceding article in this series discussed some of the activities of God revealed in the creation account in Genesis 1.¹ This present article continues the discussion of the theology of Genesis 1 and then considers the relationship of other Old Testament creation passages to the interpretation of Genesis 1 suggested in this series.

GOD'S DIVINE ATTRIBUTES SEEN IN GENESIS 1

Genesis 1 revealed to Israel the activities of God as Creator, Savior, and Ruler. But it also revealed something of His attributes, including His greatness, wisdom, and goodness.

HIS GREATNESS

What splendid power and greatness God displayed by His creation. The Creator is a fortiori greater than His creation. Isaiah declared that Israel's God holds in the hollow of one hand all the water of the sea, and with the outstretched fingers of His other hand measures the expanse of the sky. Isaiah then added that God could take all the dust of the earth and pour it into His little basket and weigh all the mountains of the earth on His scales (Isa. 40:12).

¹ Bruce K. Waltke, "The Creation Account in Genesis 1: 1-3; Part IV: The Theology of Genesis 1," *Bibliotheca Sacra* 132 (October-December 1975): 327-42.

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If God was great to Israel which had a limited view of the universe, how much greater He ought to be to modern man. Today we know that our galaxy is spinning like a gigantic pinwheel extending for 104,000 light-years from one end to the other. Our sun is 25,000 light-years from the center of this gigantic spiral and rotates around its center once every one million years. Above and below the spiral of our galaxy are about one hundred clusters of stars with one million stars in each cluster, and some of them have a diameter of 16 million miles. And to think we are but part of one of thousands of galaxies! Certainly God's vast creation reveals something of His own greatness.

HIS WISDOM

In the creation God's wisdom is displayed. He achieved the cosmos by first establishing the separation of the supportive systems necessary for life and man's existence, and by then filling these with moving and living creatures. On the first three days He overcame the lack of form, the **אֵת**, and on the next three days, and parallel to them, He overcame the emptiness of space, perhaps the **בְּהוּ**. The following well-known model of creation illustrates this creative work.²

אֵת - Unformed		בְּהוּ - Unfilled	
	Day	Day	
1	Light	4	Luminaries
2	Water	5	Fish
	Sky		Birds
3	Land	6	Beasts
	Vegetation		Man

Instead of having been produced by gods locked in deadly conflict, the universe is the beautiful and orderly product of the one wise, creative Mind. On the first day temporal separation was achieved by the separation of light from darkness. On the second and third days spatial separation was achieved. The sky was separated from the water on the second day, but no pronouncement of good was given because spatial separation was not yet complete. Only with the separation of land, the third life supportive system, did God pronounce the spatial separation as good or complete. The parallelism of the last three days with the first three is

² Ronald Youngblood, "Moses and the King of Siam," *Journal of the Evangelical Theological Society* 16 (Fall 1973): 219.

apparent. Whereas on the first day there was light, on the fourth day the light was localized into luminaries; whereas on the second day the water and sky were separated, on the fifth day the fish were created to fill the seas and the birds to fill the skies; whereas land and vegetation were created on the third day, on the sixth day the land animals and man were formed to live on the land and to be sustained by its vegetation.

Unlike Marduk who needed the wisdom of his father Ea in order to effect the creation, Yahweh acted alone in His sublime intelligence. Isaiah inferred this contrast when he asked:

Who has directed the Spirit of the LORD,
Or as His counselor has informed Him?
With whom did He consult and who gave
Him understanding?
And who taught Him in the path of justice
and taught Him knowledge,
And informed Him of the way of understanding?
(Isa. 40:13-14).

Isaiah's point, however, is not clear in this translation found in the New American Standard Version. The following translation by R. N. Whybray more accurately captures Isaiah's thought:

Who has understood the mind of Yahweh,
or who was his counselor, who instructed him?
Whom did he consult for his guidance,
and who taught him the way to achieve order,
And showed him how to exercise creative skill?³

Four crucial differences separate the two translations:

Comparison of Whybray and NASB

Hebrew	NASB	Why bray
תָּכַן	directed	understood
רוּחַ	Spirit	mind
מִשְׁפָּט	justice	to achieve order
תְּבוּנָה	understanding	creative skill

The verb תָּכַן can be translated "directed" or "understood" (Ezek. 19:25, 29; 33:17-20; Prov. 16:2; 21:2; 24:12; 1 Sam. 2:3). The translation "understood" is preferred here to "directed" because

³ R. N. Whybray, *The Heavenly Counsellor in Isaiah xl 13-14* (Cambridge: At the University Press, 1971), p. 18.

in verse 12 the same verb undoubtedly means "to measure." In fact, in verse 12 the NASB translated **הִכִּן** "to measure." One would normally assume that the word would have the same meaning in the next verse. Moreover, the notion of "measure" fits this passage better. Isaiah is asking, "Who has measured the mind of Yahweh?" i.e., "Who has comprehended it?" or as the Septuagint correctly interpreted it, **τίς ἔγνω νοῦν κυρίου**: "Who has known the mind of the Lord?" In another connection Paul asked that same question: "Who has known the mind of the Lord?" (1 Cor. 2:16).

As to the second difference, Whybray follows the Septuagint translation of "mind" rather than the more normal rendering "spirit" for the word **רוּחַ**. In deciding this issue it should be noted first that **רוּחַ** can mean "mind." In Ezekiel 20:32 it is in the **רוּחַ** that a thought or plan is formed. Similarly 1 Chronicles 28:12 refers to the plan which David "had in mind" to build the temple of Yahweh. Second, it should be noted that the principal verbs in these verses are **יָדַע** ("to know") (40:13, 14b), **בֵּין** ("to understand") (40:14a), **לָמַד** ("to train"). The emphasis in these verbs is on "knowing," "understanding," "thinking." Therefore, the Septuagint once again, followed by Paul, has probably given us the true sense by opting for "mind" rather than "spirit."

A third difference between Whybray and the NASB is in the rendering of **מִשְׁפָּט**. The basic meaning of this word is "to establish the heavenly norm or pattern on earth." Normally this concept is applied to society, i.e., the bringing of society into the right order or arrangement. In this sense it is translated "justice." But in three passages its meaning is applied to a building. In Exodus 26:30; 1 Kings 6:38; and Ezekiel 42:11 this word is used in reference to the design of the tabernacle, the temple of Solomon, and the future temple prophesied by Ezekiel, respectively. Significantly, in all these passages it refers to the design or arrangement of God's dwelling place. Once again, Whybray has opted for the better sense, though unquestionably it is the more unusual one, for in this passage Isaiah is speaking of God as the Creator, the Designer of the world. For example, in verse 12 he speaks of God holding the whole creation in His hands; in verse 22 he says that God has stretched out the heavens like a curtain; and in verse 26 he says that Yahweh created the stars. The notion of social justice does not fit the context, but the unusual notion of constructing a building according to a design fits easily. Isaiah is asking in effect, "under whom did God serve as an apprentice to learn how to fashion this building, this temple, if you please,

namely the cosmos?" In effect, the earth is God's temple where He can fellowship with man.

Regarding the fourth difference, **תבונה** can be used of those who have technical skill in constructing God's buildings. It is used of Bezaleel who had responsibility for the artistic designs of the implements of the tabernacle (Exod. 31:3; 35:1); it is used of Oholiab and every skillful person engaged in the tabernacle (Exod. 36:1); and it is used of Hiram who built Solomon's temple. This sense parallels precisely the suggested sense for **משפט**. Isaiah spoke of God's skill in building His temple, the cosmos.

It is concluded, therefore, that the intent of Isaiah's questions is to show that God acted alone in the designing and fashioning of this cosmos, His temple.

Whybray has pointed out that in this passage we have another polemic against the Babylonian creation myth. According to the *Enuma elish*, Marduk, the storm god who was credited with the creation, was counseled by his father Ea, the god of wisdom.

Whybray noted:

One of the most striking features of this poem is the role of Ea, the father of Marduk. In several respects his influence outweighs that of Marduk, in spite of the latter's frequently proclaimed kingship. It is Ea "the all wise" (1:60) who devises and executes the scheme for slaying Apsu, "the begetter of the gods," and who renders powerless his adviser and vizier, Mummu; and it is he who begets Marduk. When Anshar, the president of the assembly, proposes that Marduk, as a young and vigorous god, should be chosen to avenge the gods against Tiamat, it is again Ea who gives advice to Marduk before the interview (II: 96ff.).⁴

But in Yahweh's court there is none who can measure the extent of His mind and serve as His counselor. By Himself and in His supreme intelligence God fashioned the harmonious symbiotic cosmos. In the light of this expression we can better understand what we are in Christ: "We have the mind of Christ" (1 Cor. 2:16).

HIS GOODNESS

The narrative recorded in Genesis 1 also taught God's people the Creator's goodness. All that He made He called good; but more than that, He gave it all to man as a gift. All was under the dominion of Yahweh and He in turn had committed the dominion of the earth to man. Here indeed was a benevolent Despot.

⁴ Ibid., p. 76.

The separation of the elements into their life supportive systems enabled man to live. The heavenly bodies not only served as an example of rulership but also served to enable man to observe the seasons and times as he took part in the historical process, in which sphere the Creator was pleased to display His other sublime moral attributes of justice, righteousness, grace, and truth. The animals were under man's sway, and the herbs, vegetation, and fruit provided for his physical needs. It was not good that man should be alone, and so God made him a counterpart equal with himself.

Moreover, whereas everything else was created remotely from God, man came directly from the heart, hand, and nostrils of God. The vegetation sprang from the earth, the sea creatures originated out of the sea, and the beasts likewise trace their origin back to the earth. All these were created through the mediacy of other agents. But not man. At the chronological pyramid of creation stands man, and nothing stands between him and God. He originated from the hand and breath of God. The Creator resolved in His heart to make him: "Let us make man in our own image and our likeness" (Gen. 1:26). Here then is God's counterpart; not His equal, but one sharing His nature and dominion. Man too is crowned with glory and honor, as the psalmist stated (Ps. 8). As God is a plurality so also is man a plurality. "Let us," said the Creator and He made "them." Both are a plural unity. On him the Creator pronounced His effective word of blessing. The same word that brought the heavens and the earth into existence placed His word of blessing on the head of man: "Be fruitful and multiply." Surely Israel must have had a good self-image that psychological necessity for mental health. Then the Creator gave man, His image, the Sabbath rest.

How different all this was from the Israelites' pagan neighbors. The scriptural story is a breath of fresh air in a stagnant room; it is light in the midst of darkness. According to Tablet VI of *Enuma elish*, man was created from the blood of Kingu, a rebel deity, and for the purpose of doing the work of the gods. The text reads:

They bound him Kingu] holding him before Ea,
They imposed on him guilt and severed his blood (vessels).
Out of his blood they fashioned mankind:
He [Ea] imposed the service and let free the gods.
After Ea, the wise, had created mankind,
Had imposed upon it the service of the gods
That work was beyond comprehension⁵

⁵ James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, NJ: Princeton University Press, 1955), p. 68.

The creation myth, then, underscored in the minds of its celebrants that they were slaves. Sarna observed, "The position and function of man in the scheme of creation paralleled precisely the status of the slaves in Mesopotamia."⁶

Moreover, one should note the contrast in viewpoints toward the seventh day. In contrast to the blessed nature and refreshment of Israel's Sabbath, the seventh day in Mesopotamia was a day of bad luck. Those pagans feared that their work would not prosper on the seventh, fourteenth, twenty-first, and twenty-eighth days of the month, days which were connected with the four phases of the moon. Concerning these days Cassuto wrote: "These days, to which must be added the nineteenth of the month, which occurs seven weeks after the beginning of the preceding month, were regarded as unlucky days on which a man should afflict himself, eschew pleasures, and refrain from performing important work, for they would not prosper."⁷

It is against this environment and background that one can appreciate the Bible and the God of grace who revealed His benevolent virtues to man.

OTHER CREATION PASSAGES

Having considered the basic text bearing on creation and chaos and its theological implications, the writer now turns to other texts of the Old Testament to test and to clarify his conclusions about creation and chaos. Most writers regard the divergent texts about creation as contradictory and make no attempt to harmonize them. But this skepticism is unworthy of a book that bears the earmarks of an Author in whom there is no confusion.

PSALM 104

An analysis of Psalm 104 reveals that the author celebrates the works of God essentially according to the six creative days of Genesis.

Psalm 104 and Genesis 1			
Day	Text	Ps. 104	Gen. 1
1	"covering yourself with light"	2a	3-5
2	"stretching out the heaven"	2b-4	6-8

⁶ Nahum M. Sarna, *Understanding Genesis* (New York: Schocken Books, 1972), p. 7.

⁷ Umberto Cassuto, *A Commentary on the Book of Genesis*, trans. Israel Abrahams, 2 vols. (Jerusalem: Magnes Press, 1961 and 1964), 1:66.

3	He established the earth/set a boundary for [the deep] (Description of rain and springs)	5-9 10-11	9-10
	He causes the grass to grow	14-18	11-13
4	He made the moon . . . sun	19-20	14-19
6	the young lions roar/man goes forth to his work	21-23	24-31
5	"There is the sea/and leviathan, which you formed to sport in it."	24-26	20-23

It is apparent that the poet-psalmist has signaled out the sea and its creature, leviathan, for special emphasis by placing the creation of the fifth day after the sixth. In the light of the pagan myths it is quite clear that his intentions are polemical. Whereas in the pagan creation myths the sea and its monster were dreaded manifestations of the hostile cosmic forces, the inspired poet climactically declared that these, too, are the work of God.

But the crucial verse in this discussion is verse 6. Here it is stated that in the creation God covered the earth with the **תְּהוֹם** ("the deep") as with a garment. At first glance this seems to contradict this writer's analysis of Genesis 1:2, for it seems to say that God created the deep referred to there. Psalm 104:6 reads: "Thou didst cover it with the deep as with a garment; the waters were standing above the mountains." The waters referred to here, however, are not the flood mentioned in Genesis 1:2, but the flood mentioned in connection with Noah, recorded in Genesis 6:9. Several reasons are suggested in support of this view:⁸

First, though the psalm is structured after Genesis 1, it is not a cosmogony. It is a description of the earth as it is now. The perspective is not that of the origin of creation, but of a man living after the events of the early chapters of Genesis. For example, the psalmist speaks of the cultivated grains: "He causes the grass to grow for the (domesticated cattle, and vegetation for the labor of man, so that he might bring forth bread from the earth" (v. 14). According to Genesis 2:6 and 3:17-18, however, cultivated grains and the bread from them did not originate until after the Fall of man. Moreover, the psalmist speaks in verse 13 of God watering

⁸ For a contrary analysis see Arch Rutherford, "The Relationship of Psalm 104 to the Doctrine of Creation" (Th.M. thesis, Dallas Theological Seminary, 1971), pp. 27/ff.

the mountains from His upper chambers--again a situation that did not prevail until after the Fall of man, according to Genesis 2:5-6. Then, too, he speaks of God's creatures dying and returning to the dust: "You hide your face and they are dismayed; You take away your spirit and they expire and return to the dust" (v. 29). On the other hand, he insists that creation continues now. Verse 30 reads: "You send forth Your spirit and they are created; and You renew the face of the ground." The psalmist, then, is not giving a cosmogony, but a description of creation as it is now.

Second, the psalmist states that this flood will never again cover the earth. "You set a boundary that they [the flood waters of v. 6] may not pass over; that they may never again cover the earth" (v. 9). How could he have the flood of Genesis 1:2 in mind when later in the time of Noah, God once again unleashed the destructive sea and once again covered the earth? Surely, the psalmist must have had in mind the deluge at the time of Noah, for it was only after this flood that God promised never again to destroy the earth with a flood (Gen. 9:11).

Third, the terminology of Psalm 104:6 is precisely the same as that used in connection with the flood in Genesis 7:19: "And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered." This view agrees with Morris and Whitcomb, who interpret verse 6 in connection with the Noahic flood.⁹

Fourth, it is significant to note that the psalmist begins creation with light, not with an earth devoid of form and covered with darkness. This psalm, then, does not differ from the proposed exegesis of Genesis 1.

But the point of the psalm should not be missed. The purpose of creation is doxological: "Bless the LORD, oh my soul! Oh LORD my God, Thou art very great" (v. 1).

JOB 38:4-11

This passage may be divided into two equal parts, with four lines in each stanza: the creation of the earth (vv. 4-7), and the creation of the sea (vv. 8-11).

The issue here is whether this poem can be harmonized better with the state described in Genesis 1:2 or with the creation of the dry land and sea on the third day as described in Genesis 1:9-10.

⁹ John C. Whitcomb, Jr., and Henry M. Morris, *The Genesis Flood* (Philadelphia: Presbyterian and Reformed Publishing Co., 1964), p. 77.

To put it another way, is the earth referred to in Job 38:4 the unformed earth or the dry land separated from the sea?

The key to the correct harmonization of Job 38:4-7 with Genesis I is found in the metaphorical word **יָסַד** "to found," "to establish" (v. 4). In this highly evocative poem God is likened to a builder, an architect, constructing His magnum opus. He begins by preparing its footings and finally finishes the foundation by laying the chief cornerstone. It seems impossible to harmonize this imagery with the **יָבֵשׁ וְיָבֵשׁ** of Genesis 1:2, which means precisely the opposite. In Isaiah 34:11 the metaphor of building was used but with the opposite intent. Instead of using the line and plummet for erecting the house, God was there using them to dismantle the house. After He had dismantled it He ended with **יָבֵשׁ וְיָבֵשׁ**, which means "not built." How, then, could Job's imagery of building refer to the unformed state of Genesis 1:2? The notions are contradictory. On the other hand, there is nothing inconsistent here with applying the metaphor to the triumphant command, "Then God said, Let the waters below the heavens be gathered into one place, and let the dry land appear" (Gen. 1 :9).

This harmonization is further confirmed by the description of the seas. The poet does not have in mind the formation of a deep which covered the unformed earth as depicted in Genesis 1:2. He means precisely the opposite. He has in view a sea under very restricted limits. Using the figure known as hypocaustasis, God asks, "Who enclosed the sea with doors?" (v. 8), and then He continued, "I placed boundaries on it, and I set a bolt and doors, and I said, 'Thus far you shall come, but no farther; and here shall your proud ways stop' " (vv. 10-11). This imagery can only be harmonized with the command in Genesis 1:9, "Let the waters below the heavens be gathered into one place." The mention of darkness with the sea (which might cause one at first to think of the unformed state in Genesis 1:2) must be associated from the context with the darkness under God's creative design after the first day.

As the Creator calmed the turbulent sea, so this revelation from God quieted the temptuous spirit of Job.

PROVERBS 8:22-31

By means of soliloquy the wisdom poet seeks to show the primacy of wisdom. In the poem, wisdom claims to have existed prior to and at the time of God's first created acts. The issue is, What does wisdom include among God's creative acts? By implication the

"depths and springs" mentioned in verse 24 are included among God's creative acts.

Many commentators assume that the "depths" spoken of in verse 24 refer to the **אֵי** mentioned in Genesis 1:2. If this is so, then wisdom is including the state mentioned in Genesis 1:2 as among God's creative acts, and the present writer's analysis of Genesis 1:1-3 must be wrong. On the other hand, it should be noted that **אֵי** is used over thirty times in the Old Testament to designate the oceans which came into existence on the second and third days as part of God's creative process in separating out the spatial elements of the cosmos. Indeed, the mention of "depths" as plural in the passages favors this latter interpretation, for the "oceans" formed on these days are mentioned frequently in the plural.

An analysis of the structure of the Proverbs passage will confirm the thesis that the "depths" should be understood as those formed on the second and third days, and not the depths covering the unformed earth mentioned in Genesis 1:2.

Gemser noted the formal resemblance of verses 22 to 31 with the Egyptian and Babylonian hymns of creation.¹⁰ That is helpful, but even more helpful is the realization that the structure is precisely like that of Genesis 1:1-3,¹¹ as seen in the following analysis:

- I. Summary statement 8:22-23 (2 vv.)
 The LORD possessed me at the beginning of His way,
 before His works of old.
 From everlasting I was established
 from the beginning, from the earliest times of the earth.
- II. Circumstantial clauses 8:24-29 (6 vv.)
 - A. Negative situation: "when-not-yet" sea or land. 8:24-26 (3 vv.)
 1. When there were no depths I was brought forth,
 when there were no springs abounding with water.
 2. Before the mountains were settled,
 before the hills I was brought forth;
 3. While He had not yet made the earth and the fields,
 for the first dust of the world.

¹⁰ Cited by William McKane, *Proverbs: A New Approach* (Philadelphia: Westminster Press, 1970), p. 352.

¹¹ Cf. Bruce K. Waltke, "The Creation Account in Genesis 1:1-3; Part III: The Initial Chaos Theory and the Precreation Chaos Theory," *Bibliotheca Sacra* 132 (July-September 1975): 226-28.

B. Positive situation: "When He made" heaven, sea, land.

8:27-29 (3 vv.)

1. When He established the heavens, I was there,
when He inscribed a circle on the face of the deep,
2. When He made firm the skies above,
when the springs of the deep became fixed,
3. When He set for the sea its boundary,
so that the water should not transgress His command,
when he marked out the foundations of the earth.

III. Main clause: waw consecutive with prefixed conjugation form.

8:30-31 (2 vv.)

Then I was beside Him, as a master workman;
and I was daily His delight,
rejoicing always before Him,
Rejoicing in the world, His earth,
and having my delight in the sons of men.

It is clear that in five of the six lines of the circumstantial clauses, wisdom has in mind the creative acts of the second and third days when God achieved the spatial separation of the universe. The positive circumstantial clauses (vv. 27-29) speak of the separation of the heavens from the springs of the deep and of the separation of the earth from the sea. Here too is further confirmation that the analysis of Job 38:4 is correct because the same imagery of a builder laying a foundation is used, and here it is clearly in connection with the separation of the waters from the dry land.

Moreover, it is also certain that in the negative circumstantial clauses of verses 25 and 26 the poet, characterizing the earth by mountains and hills, fields and dust, obviously does not have in mind an earth unformed and unfilled. So then the earth in view is the earth that appeared on the third day of creation. If five of the six lines clearly speak of the creation that occurred on the second and third days, and the one remaining line (v. 24) can refer to that time, is it not probable that this is actually the case? Should not an ambiguous line be interpreted by the unambiguous ones? In a word, nothing in the context suggests that the poet has in mind the state described in Genesis 1:2. It is therefore concluded that Proverbs 8:24 is best harmonized with the creation of the sea on the second and third days.

Once again the text can be harmonized, and it need not be concluded that the scriptural accounts of creation are incompatible with one another.

ISAIAH 45:7

This is the only verse in Scripture which states that God created darkness. He is said to be "the One forming light and creating darkness, causing well-being and creating calamity." How can this statement be harmonized with the view that in Genesis 1 God did not create the darkness? Two answers may be given in response to this question. Since God incorporated the darkness as part of His creation (in order to provide temporary separation), He may well have had in view this act of the first day. In this sense one can say that God formed the light and even created the darkness. This writer, however, prefers a different solution--an answer that views this verse in its larger context as part of the conclusion to the Cyrus oracle in Isaiah 44:24-45:4. In 44:24-28 God calls Cyrus His shepherd who would release His people from the restraint of the Babylonian captivity and in 45:1-4, He calls Cyrus His Messiah ("anointed") who would smash Israel's oppressors. On the one hand, then, Yahweh's servant brings peace for God's people; and on the other hand, Cyrus brings destruction on Israel's enemies. Cyrus is the author of both peace and calamity; or to use metaphorical terms, he is the author of both light and darkness. But the one who called Cyrus to his twofold task is none other than Yahweh, the Author of both.

CONCLUSION

The creation account of the Old Testament finds its full explanation in Jesus of Nazareth, the God-man. As God, He is the Creator, the One full of light, life, wisdom, and goodness. As man, He is the One who is bringing the earth under His dominion. The earth that the first Adam lost to Satan through his disobedience to the command of God is being reclaimed by the Second Adam through His obedience to the Cross. He is presently winning it back by His spiritual victories in the lives of men and He will finally put all things under His feet at the Second Advent.

John wrote about Him as the Creator: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him; and apart from Him nothing came into being that

has come into being. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness did not comprehend it" (John 1:1-5).

Paul also wrote about Christ as the Creator: "For Him all things were created, both in the heavens, and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things have been created through Him and for Him. And He is before all things, and in Him all things hold together" (Col. 1:16-17) . And the writer of the Book of Hebrews spoke of Him as the man who will bring all things under His dominion: "He did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere, saying, 'What is man, that Thou rememberest him? Or the son of man, that Thou art concerned about him? Thou hast made him for a little while lower than the angels; Thou hast crowned him with glory and honor, and hast appointed him over the works of Thy hands; Thou hast put all things in subjection under his feet.' For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him" (Heb. 2:5-8).

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