

THE GOD OF CREATION

Genesis 1:1

Intro: This first verse of the Bible has to be treated as foundational for all of the Word of God. That is, it is basic to an understanding of all of the Word of God. To get started right at this point, is to get started right for all of Scripture. On the other hand, to be wrong on this point not only closes one's mind to the Word of God, but throws all of life into hopeless confusion. It is very evident that the Bible, our revelation from God, begins with God, and that emphasis is never abandoned throughout the whole of the Scriptures. John Calvin made this very important observation at the beginning of his commentary on the book of Genesis:

To be so occupied in the investigation of the secrets of nature, as never to turn the eyes to its Author, is a most perverted study; and to enjoy everything in nature without acknowledging the Author of the benefit, is the basest ingratitude (p. 60).

Perhaps this is what the Apostle Paul had in mind when he penned the words that we find in Rom. 1:20-23:

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

There is no rational way to explain the existence of the heaven and the earth apart from the existence, the Deity, the wisdom, and the power of God. King David has given us that majestic statement regarding creation which we find at the beginning of Psalm 19:

The heavens declare the glory of God; and the firmament sheweth his handywork (Psa. 19:1).

It is my purpose in this series to examine many of the passages which have to do with creation, but more so, with God as the Creator. Even in Scripture we can become so interested in creation that we forget the Creator. But I don't want to do that. All Scripture leads us to God, and that is especially true of what the Bible has to say about creation. That is why I

have entitled this series, and this particular message, *The God of Creation*, and not *The Creation of God*. And there is no better place to start with that emphasis than in Genesis 1, verse 1. (Repeat.) But I would like to encourage all of you, wherever you may be in your Bible reading, to begin to make note of the verses which speak of creation. They are found all through the Bible, and it is in these verses, as well as in creation itself, that we see the unsurpassed glory of our God, the Creator.

The first thing that our text tells us is that:

I. THERE WAS A BEGINNING.

As Moses, who wrote this book, spoke by revelation from God (because he was not there at the time, nor was anyone else), he tells us that *there was a beginning to everything in heaven and in earth*. Of all that is mentioned in Genesis chapter 1, with one great exception, it all had a beginning. Everything in this universe of ours had a beginning. It all falls into the limits of time. And we are going to learn from Scripture that the time is not as extensive as many would like for us to believe. And the reason for that is that they do not take into consideration the nature of the Creator. But the point that needs to be established from this verse is that everything in creation had a beginning. Nothing has always existed – with one exception. And that brings me to my second point.

II. GOD WAS IN THE BEGINNING.

God is distinct from creation. Creation falls within the limits of time, but God does not. God is eternal. The Bible never tells us about the beginning of the existence of God because He had no beginning.

Now the word that is translated God here in Genesis 1:1 and hundreds of times after this, is the Hebrew word *Elohim*. And while it is used of a single Person Who is God, it also indicates by the *-im* ending that there was more than One Person Who was involved in this work of creation. And the rest of Scripture supports this.

We only have to go on reading in this chapter to read that “the Spirit of God moved upon the face of the waters.” And, although we have no more information than this at this point, yet the Bible confirms that “the Spirit of God” is a Person separate from God, and yet identical to Him in nature.

But this is not all that we need to recognize in the use of *Elohim*.

Please turn with me to the Gospel of John in the NT, chapter 1, verses 1 through 3. (Read.)

As we go on reading through chapter 1 we come to verse 14, and it is there that we learn, if we did not realize it before, that the Apostle John was speaking of our Lord Jesus Christ. (Read John 1:14.) And what did the Apostle John tell us about our Lord? He said,

All things were made by Him; and without Him was not any thing made that was made (John 1:3).

And in the middle of verse 10 we read, "And the world was made by Him."

When the Apostle Paul wrote to the Corinthians and was telling them that there is only one God, he added this in 1 Cor. 8:6:

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Then in Ephesians 3:9 we read about "the mystery which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ."

And then one more verse in Col. 1:16 where the Apostle Paul was speaking of our Lord, and he said this:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

So there is much evidence in Scripture that our Lord played a major role in creation. Nothing was made but what He had a part, a big part.

So, going back to our text we see that Moses was actually telling us that "in the beginning God the Father, and God the Son, and God the Holy Spirit created the heaven and the earth." And in the book of Hebrews we read concerning Melchizedek that he appeared in the Old Testament

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually (Heb. 7:3).

This, of course, is one text to show that the Lord Jesus Christ was the eternal Son of God. He was not born. He will never cease to exist. He, like God the Father and God the Holy Spirit, is eternal!

The eternity of God is a truth full of comfort and encouragement for each one of us who knows the Lord. Moses expressed it in these words:

26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms ... (Deut. 33:26-27a).

We have an unchanging God revealed to us in an unchanging Word.

So we are introduced immediately to a God in Three Persons, all of Whom are eternal. Creation had its beginning, but the Creator is without any beginning.

This is a truth that is difficult for us to comprehend, but it is plainly taught in Scripture, and so we accept it by faith. This does not mean that there is any doubt about it, but just that God has been pleased to reveal this about Himself and about creation which we could learn in no other way if He had not told us. And so with everything else that we learn in the Bible, we learn how uniquely wonderful the Bible is because it is the Word of God.

But now a third point which we have already seen emphasized over and over in the verses I have been using. It is this:

III. GOD WAS THE CREATOR OF THE HEAVEN AND THE EARTH.

One of the biggest lies that has ever been told is that this world just evolved. The Bible, God's Word, tells us where what we call "the heavens" came from. They are the handiwork of God. He made all of creation. And, as far as having materials to work with, He started with absolutely nothing, and made this marvelous world in which we live. As you read down through Genesis 1, verse by verse, you see what God did. And let me add that it didn't take Him billions of years to do it. *It didn't take Him even one year. It didn't even take Him a month. He did it all in six days!* But you say, "How do you know?"

I will answer that question by referring to what God Himself said when He gave the Law to Moses. If you want to see these verses, please turn in your Bible to Ex. 20.

The Jews were told to "remember the Sabbath Day to keep it holy." And then in Ex. 20:11 the Lord gave this explanation:

For in six days the LORD made heaven and earth, the sea, and all

that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Now let me ask you. Is the Sabbath Day a twenty-four hour period? Of course it is. It is the seventh day of the week, Saturday. Then the days of creation must have been twenty-four hour days because the Lord in this passage brought the days all together.

But how did He do it?

If you read Genesis 1 you will see that the description of the what happened on each day of creation began with, “And God said.” That is all that it took – the spoken word of God!

So we learn from Genesis 1 how powerful the Word of God is! And this is where the timing of modern science is all out of kilter. If you are waiting for things to evolve, you will wait forever because that simply is not taking place, and never has. And let us not make any concessions to the evolutionists by saying that God created the world, but He did it by a process of evolution. *A person who says that doesn't really believe the Bible. The Triune God brought the heaven and the earth into existence by merely speaking the word on each day of creation.*

Concl: Now I want to make these messages on creation as practical as I possibly can, and so with what we have seen I want to ask you to turn to Psalm 33 as we close.

I may come back to this Psalm again. Those of you who did the memory work this past winter know that this was a part of what we memorized. It can truly be called *a Psalm of creation*, not exalting creation by itself, but exalting the One Who created all that is in the heaven, and all that is in the earth. I am going to read the first nine verses of the chapter, but as you go on to the remainder of the chapter you will see what some of the blessed results are waiting for those who recognize the God of creation.

“AND GOD SAID”

Genesis 1:1-2:3; 2 Peter 3:10-18

— **Intro:** In Genesis 1 we find the phrase, “And God said,” eight times.

Look for it in the following verses: 3, 6, 9, 11, 14, 20, 24, 26. But we must also include 22, 28, 29 to have the picture complete. So unless I have missed any, we have this expression, with its variation in v. 22, *a total of eleven times*. Quite obviously the Holy Spirit, and Moses, intended this to be an emphasis in the chapter which we were not to miss.

With only two exceptions, this statement is followed by a command from God. Those two exceptions are verses 26 and 29. But both of these verses refer to what God either planned to do, and then did, or to what He had already done. And with respect to the commands, every one was carried out just as God said. This is why the Psalmist, in Psalm 33 said,

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth (Psa. 33:6).

And then three verses later he said,

For he spake, and it was done; he commanded, and it stood fast (Psa. 33:9).

— In Psa. 148:1-6 we have the same truth declared:

1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Psa. 89:11 is another verse we should notice:

The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

Here we are told not only that the Lord “founded” the earth and the heavens, but that they still belong to Him.

— Even a verse like verse like Psa. 19:1 needs to be brought in here for evidence. While it does not emphasize how the universe was created, it

states that “the firmament sheweth His handywork.

However, it is this statement, “And God said,” to which I want to draw your attention tonight.

Now along with this expression there is another that we find throughout the first chapter of Genesis. And this is the expression, “and it was so.” You will see it in verses 7, 9, 11, 15, 24, and 30. (Read.) These means that what God called into existence by simply speaking the word, truly came into being. This statement is not made concerning God’s creative work on the first day, but we have the same emphasis if we read all of verse 3: “And God said, Let there be light: and there was light.” That is just another way of saying, “and it was so.”

You and I could have said those creative words throughout all of the years of time, and on into eternity, but nothing would have happened. But not so with God. “He spake, and it was done.” The very thing that He said was brought into existence.

But there is still another expression that I want you to be sure to notice in connection with God’s creative work. And this is the expression, “and God saw that it was good.” See this in verses 4, 10, 12, 18, 21, 25. (Read.) And then add to these the statement in verse 31, “And God saw every thing that he had made, and, behold, it was very good.”

This means that all of creation was perfect. There was nothing in it nor about it that was displeasing to God. This means also that it was a fully operating universe. It did not take so many millions of light years for the light to reach the earth. All of creation was complete. The seas were full of living creatures. Trees were growing. Grass was growing. Fruit trees were growing and producing. Even Adam and Eve were fully grown adults capable immediately of having children. It was a complete creation. The sun was shining during the days, and the moon and stars were shining at night. The earth was full of animals capable to reproducing. I repeat that it was a complete creation, in full operation. And for God to say that it was “very good” means that nothing was lacking.

We need to dwell on these truths until the glory and wonder of it all is deeply impressed upon our hearts. Throughout history different nations have had different ideas about how this world in which we live came into existence, and Charles Darwin in 1858 devised his God-less theory of evolution which has done irreparable damage to countless numbers of

people who in turning to evolution have failed to see that such a world as we live in could only be the work of a sovereign, almighty, infinitely wise God. And those who hold to theistic evolution, saying that God created the universe, but did it by a process of evolution, are only compromising the truth in behalf of a God to Whom such a compromise is sheer blasphemy. Let us not hesitate to take our stand on the first verse of the Bible, and then maintain our stand against all who disagree with that majestic statement: "In the beginning God created the heaven and the earth."

But now let us consider for the remainder of our time some of the lessons that we are to learn from these statements we have noticed in Genesis 1, especially the statement, "And God said."

We see in this statement proof of:

I. THE POWER OF THE WORD OF GOD.

This statement comes at the beginning of a Book which we have been taught to believe is the very Word of God. To be sure it was written by various people, but "all scripture is given by inspiration of God." Or to quote the Apostle Peter, "holy men of God spoke as they were moved by the Holy Spirit." The Bible has One Author: God, the Holy Spirit. It has many writers, but the one Author led every single one of the writers in the very words they used. And so we speak of verbal inspiration, plenary verbal inspiration. By plenary we mean that this divine inspiration applies equally to all parts of the Bible.

Now, in view of the nature of this Book which begins by giving us the account of creation, what better beginning could we have than all of this evidence that God has spoken, and that what God said really did come to pass. And this expression is followed throughout Scripture by other similar expressions, such as, "Thus saith the LORD." Or, "And the LORD God said." Or simply (as in Gen. 1), "And God said." I am sure that there are other expressions, but this gives you a good example.

Now the expression in Gen. 1 as it is used over and over gives us assurance that wherever the Word of God is written, we can place our full confidence in what the Lord has said. God's Word is always powerful, always truthful, and He is always faithful to His Word.

When we get into the NT and read about the ministry of our Lord Jesus Christ, what did He so often say? He said either "verily, verily, I say unto

you, or simply, “verily I say unto you.” Or He may have said, “It is written,” as He did when He was tempted by Satan. But you and I are placing all of our hopes for heaven on the fact that the Bible is really the Word of God, and that what God says is true, and what God has declared shall come to pass, either has come to pass, or it will without any doubt yet be fulfilled.

So do you see what people are doing when they deny the teaching of Genesis 1? Thank God, they can’t change the truth, but nevertheless many have lost their confidence in the Bible because they have been led to believe that Genesis 1 is not true. If we deny the truth of Genesis 1, it is bound to affect our confidence in the rest of the Bible.

Do you see how important this first chapter of the Bible is? If it is not true, then what about Genesis 3, and Genesis 6, and all of the promises having to do with salvation, as well as all of the warning of the judgment of God against sin. *Genesis 1 begins by positively declaring that we have in our hands to infallible, unchanging, pure Word of God.*

But let me mention another fact which grows out of Genesis 1 and this statement, “And God said.” It is:

II. THE GLORY OF THE GOD OF CREATION.

Who else can do what God has done? Darwin couldn’t, so he devised another plan that is completely ridiculous. You and I can’t. Nobody was there at the time so it is impossible for any man or woman to tell us about the origin of the heavens and the earth. Who wrote Genesis? Moses did. How did he know what happened? The answer to that question is very simple: *God revealed it to him.* And then as we go on reading through the Scriptures we find that this same truth was confirmed again and again to the other writers of Scripture who had the need to speak of creation.

Oh, what a great God we have Who can just speak the word, and have the heavens and the earth brought into existence in just six twenty-four hour days. He doesn’t need millions of years to do what He does. And I told you last Sunday night that God told Moses that the days of creation were twenty-four hour days. Cf. Ex. 20:8 and 11:

8 Remember the sabbath day, to keep it holy.

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

I repeat: God does not need a lot of time to do what He does. Our Lord healed people instantaneously. God manifested His glorious power by bringing this universe into existence in six regular days! How amazing! Is it any wonder that the question can be asked, "Is anything too hard for the Lord?" (Gen. 18:14). And Eph. 3:20-21 should not surprise us in the least.

But let me point out another fact about creation that contributes to our understanding of the glory of God, the Creator.

It is this: God brought the universe into existence when He did not have anything to work with. As Wayne Grudem pointed out in his *Theology*, we mean by this "that God did not use any previously existing materials when He created the universe (p. 262). "... before God began to create the universe, nothing else existed except God Himself" (*Ibid.*). Heb 11:3 tells us this:

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Concl: What an amazing God we have! And what an amazing universe He has created! But also we have to say, how blind man is not to see that such a universe had to have a Creator. And how grateful we should be that the Lord has given us the understanding to know this basis truth of Scripture.

But what are we going to do about what we know? What kind of a response should we have. Again we must turn to the Word of God for the truth that we need. And so again I take you to Psalm 33. Many of you have memorized these verses that I am going to give to you, but it will be good for all of us to hear them again. Listen to Psalm 33, verses 6 through 9, and then verse 12:

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

Now it is easy to read those verses, and yet not really do from the heart what we are told to do. Has the truth that God is our Creator been so impressed upon our hearts that we really “fear the Lord,” and “stand in awe of Him”? If not, then let us continue to dwell upon what it means that — God is our Creator, and the Creator of this universe in which we live, until we see our own insignificance and the glory, the greatness, the power and wisdom of our great Creator, God.

And those of us who know the Lord have an added reason for fearing the Lord and standing in awe of Him because He has chosen us for His own inheritance. What love and what grace our great God has shown toward us in saving us from our sins, and giving us the hope of a new heaven and a new earth wherein there will be no sin, but total righteousness.

If you do not know this God, you can know Him this very night. And to know Him is to have eternal life. But this life is only ours through faith in the Lord Jesus Christ Who came into this world ruined by man’s sin, to die for sinners. Come to Christ tonight. Believe on Him, and you will be saved.

CHRIST, THE MASTER WORKMAN

John 3:1-3; Proverbs 8:22-31

Intro: We have clear indications, as I have mentioned before, that more than One Member of the Godhead was involved in creation. We get this even from the Hebrew word for God, Elohim – the -im ending being like our -s, or -es ending in English. It stands as a Name of God, but it makes room also for other Persons who are Deity.

We find a Second Person of the Godhead in Gen. 1:2 where the Holy Spirit is mentioned.

But it is when we get to the Gospel of John that it becomes very clear that our Lord Jesus Christ was also involved in creation. I think most of you know the verses which I have in mind.

I. CHRIST, THE CREATOR (John 1:1-3).

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made (John 1:1-3).

That our Lord Jesus Christ was “the Word,” is, of course, confirmed by what we read in John 1:14:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

This confirmed by the Apostle Paul in his letter to the Colossian church when speaking of our Lord, said,

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist (Col. 1:16-17).

So the Lord Jesus was not only active in all of the work of creation, but all of creation is “for Him,” and He is the One Who sustains it from moment to moment.

In Eph. 3:9 we read that “God...created all things by Jesus Christ.”

And backing up still more in the NT, we have Paul's statement in 1 Cor. 8:6 which teaches this same wonderful truth:

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

So there is no doubt but that to our Lord's many other titles we can add that He is our Creator, the Creator of the heaven and the earth, not to the exclusion of the Father, and not to the exclusion of the Holy Spirit, but joining with them in all of creation!

II. CHRIST, THE POWER OF GOD, AND THE WISDOM OF GOD.

Now the Scriptures indicate that in creating the heaven and the earth, that is, the whole universe, there were two attributes, or characteristics of God that were prominent. One was His wisdom; the other was His power. The more we understand of this universe in which we live, the more we should marvel at the wisdom of God, and the power of God. He determined what it should be, and then He created it out of nothing, out of materials which had not existed previously. Let me give you some verses on God's wisdom in creation, and then some verses about His power in creation. He designed it all, and then He brought it all into being.

On the wisdom of God in creation, listen first to Psa. 104:24:

O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

See Psa. 136:1, 5:

1 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

And then we have Prov. 3:19:

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

But there have been plenty of men who have made great plans, but have not had the power, or the wisdom, to carry them out. And so it is declared in the Word that God had both!

Jeremiah 10:10-12 combines both of these attributes of God, His power and His wisdom:

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

And to show how important this statement is, Jeremiah repeated himself in Jer 51:15:

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

One of the verses we have been memorizing in our catechism, and also in our Bible Memory work this year, has been Rom. 1:20:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

And then let me remind you of what we are told in Isa. 40:25-26:

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Now in the light of these passages which speak of God's wisdom and God's power, neither should we be surprised that the Apostle Paul called our Lord, "Christ the power of God, and the wisdom of God" (1 Cor. 1:24b). And now, with the background of verses I have given you, I want to take you to Proverbs chapter 8 where we see Christ revealed as "wisdom," true wisdom, infinite wisdom, divine wisdom.

Please turn to Prov. 8, beginning with verse 22.

III. CHRIST IN PROVERBS 8:22-31.

Before we consider it, let me read to you what Charles Bridges in his great work on the book of Proverbs, had to say about this passage:

So glorious are the rays of eternal supreme Deity, distinct personality, and essential unity, that the mysterious, ever-blessed Being—"the Word, who was in the beginning with God, and was God" (John i. 1,2) now undoubtedly stands before us... To receive his own revelation of Himself is our reverential privilege (*A Commentary on Proverbs*, p. 79).

Derek Kidner in his commentary on Proverbs in the *Tyndale Old Testament Commentaries*, had this to say on page 79 about the passage we are about to consider:

The New Testament shows by its allusions to this passage (Col. 1:15-17; 2:3; Rev. 3:14) that the personifying of wisdom, far from overshooting the literal truth, was a preparation for its full statement, since the agent of creation was no mere activity of God, but the Son, His eternal Word, Wisdom and Power (see also John 1:1-14; 1 Cor. 1:24, 30; Heb. 1:1-4).

I like to give you what others have had to say about a passage like this so you will see that faithful expositors of the past and the present agree that Solomon here was enabled to speak of our Lord Jesus Christ and His work in creation. So let me give you what Matthew Henry had to say:

That it is an intelligent and divine person that here speaks seems very plain, and that it is not meant of a mere essential property of the divine nature, for Wisdom here has personal properties and actions; and that intelligent divine person can be no other than the Son of God himself to whom the principal things here spoken of wisdom are attributed in other scriptures, and we must explain scripture by itself. If Solomon himself designed only the praise of wisdom as it is an attribute of God, by which he made the world and governs it, so to recommend to men the study of that wisdom which belongs to them, yet the Spirit of God, who indited what he wrote carried him, as David often, to such expressions as could agree to no other than the Son of God, and would lead us into the knowledge of great things concerning him. All divine revelation is *the revelation of Jesus Christ which God gave unto him*, and here we are told who and what he is, as God, designed in the eternal counsels to be the Mediator between God and man (Vol. III, p. 835).

As most of you know, I have just completed a two-year study of various passages in the Old Testament which speak of Christ. And, like others before me, I have taken the Lord as my authority for that study. Nowhere

is it any clearer that the OT spoke, and continues to speak of Christ, than in what the Lord did with those two disciples on the road to Emmaus, following His resurrection. This is what Luke said that our Lord did with those two disciples:

— And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:27).

And then shortly after this the Lord met with the eleven, and did the same thing. This is what we find in Luke 24:44:

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Both of these expressions, “Moses and all the prophets,” and “the law of Moses, and ... the prophets, and ... the psalms” were two ways that the Jews had of referring to all of the OT. So, since the book of Proverbs would have been included in both descriptions, we have no reason to think that the Lord omitted what we have in the book of Proverbs, as referring to Himself.

— Before I read this passage, let me point out that there is strong evidence for the translation of the last part of verse 30 which you will find in the LXX, the NASB, the NIV, and others. In the NASB verse 30 reads like this:

Then I was beside Him, {as} a master workman; and I was daily {His} delight, rejoicing always before Him (Prov. 8:30).

This is where I got my subject, “Christ, the Master Workman.” There could hardly be a better description of our Lord Jesus Christ, the Creator.

This passage can be divided into two parts:

- 1) The eternal nature of Christ, as the Wisdom of God (Prov. 8:22-26).
- 2) The presence and activity of Christ at creation (Prov. 8:27-31).

I don’t have time for a detailed exposition of this passage, but I want to point out the main features of these verses.

A. The eternal nature of Christ, the wisdom of God (Prov. 8: 22-26).

— Verse 22 speaks not only of the existence of Christ before creation, but His essential unity with the Father.

In verse 23 “set up” has to do with the Son’s appointment to the task of creation, and possibly also to the work of redemption, before there was any creation. He was ordained by the Father to do what He did.

— In verse 24 “brought forth” does not mean *born*, but is similar to the fact that He was God’s only begotten Son. And this thought is continued in verse 25. We must realize that there are expressions in Scripture which we may not be able to explain to our complete satisfaction, but we compare Scripture with Scripture to find the true meaning of the Word. And so we know that there never was a time when the Lord began to exist. So the idea of coming forth in His glory as the Son of God must be present in these expressions.

Note in verse 26 our Lord spoke of the earth, divided into fields, and made up in all of its parts from dust created by the Godhead.

It goes beyond our ability to comprehend the eternity of the Godhead, that They existed before the world and the universe existed.

And then in verse 27 we come to creation.

— **B. The work of creation (Prov. 8:27-31).**

Here the work of creation is described. Note the word in verse 27, “I was there.” And then in verse 30, “I was by Him.” And what precious fellowship was theirs. “I was daily His delight.” The Lord saw that each step in the creation was “good,” but nothing delighted the Father more than the Son.

Do we have in verse 31 the anticipation of salvation itself? Even before there was sin, our Lord is pictured here as delighting in the sons of men. Those who have been loved with an everlasting love, are not just the masses of the people of the earth, but the elect, those ordained to spent eternity with the Lord, and most amazing of all, to be made like the Lord.

Charles Bridges said of this last verse:

— But the wonder of wonders yet remains – that He, Who was His Father’s infinite delight, and infinitely delighting in Him, should find His delights from all eternity in the sons of men; that He should, as it were, long to be with us; that He should solace His heart with the prospect; that He should anticipate the moment with joyous readiness; that He should pass by the far nobler nature of

angels “to take hold of man,” to embrace man as one with His all-perfect self! But though He foresaw how they would despise, reject, and put Him to shame; yet they were the objects of His everlasting love, the purchase and satisfaction of the “travail of His soul,” the eternal monuments to His praise. Yet for their sakes did He make humanity a temple of the Deity, for them did He exchange the throne of glory for the accursed cross – the worship of the Seraphim for the scorn and buffeting of men – inexpressible joy for unknown sorrow. Yes – Thou adorable Redeemer, nothing but the strength of Thine own love could have brought Thee out from the bosom of ineffable delight to suffer such things for such sinners! But this was “the joy set before Thee, for” which – unfathomable love! – Thou wast content “to endure the cross, despising the shame.” For this love dost Thou inherit Thy Father’s justly proportioned reward. On this foundation is Thy people’s confidence – rest – security (*Op. cit.*, pp. 81, 82).

Concl: So, in a sense we can say that this passage in Proverbs spans all of time. And with this God-given glimpse into eternity past, we can see that even then, the Lord was delighting in us, His people, even though He fully understood the awful price He would have to pay as the Wisdom and Power of God, for our redemption. How our hearts should marvel at the nature of God’s wisdom and the limitless nature of His power! Truly He was not only “the Master Workman” of creation, but also of our salvation.