

"HEAR YE HIM"

A Devotional Series For Radio

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The Sermon: JESUS AS CREATOR

Scripture: Doctrine and Covenants 90:1

He was in the beginning before the world was; therefore, in the beginning, the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him. And I, John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

Worlds without number have I created .. and By the word of my
power have I created them, which is mine Only Begotten Son.

Who made the world and the universe in which we dwell? Genesis says, "In the beginning God created the heaven and the earth." The Christian philosophy amplifies and explains that simple statement by saying that Christ, the Word of God, or to use the Greek word, the LOGOS of God, the same who was later incarnate in human flesh as the Son of God -- was the instrument or agent of creation. Representative of several such scriptures is Colossians 1:16, 17, which says: "For by him were all things created that are in heaven and that are in the earth all things were created by him, and for him. And he is before all things, and by him all things consist."

John also expresses the Christian theory of creation in the opening verses of his Gospel: "In the beginning was the Word (Logos), 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 anything made that was made. In him was life, and the life was the light of men."

In these verses several things are stated which we wish to re-state for emphasis.

1. That Christ, the Word, or the Logos of God, "was in the beginning with God." He was not a derived or a created being. He was not an afterthought. He was and is a self-existent being, eternal and infinite as God himself.

2. The Word was God. He was not a lesser being, or a deity inferior to God, the Father; but he shared the nature of God in a unique and special way. He was God.

3. The word, or Logos, was and is the Creator of all things. "All things were made by him, and without him was not anything made that was made."

4. He was the source of all life. "In him was life, and the life was the light of men."

The entire structure, order, and life of the universe is mediated from God through Christ, the Word, or the Logos or God. He is in all things, through all things, above all things, beneath all things, and round about all things. The world is so made and constituted that without the Creator, the Word, the Logos, the Christ of God, it would fall apart and disintegrate. Therefore the whole course of Nature and the history of mankind need Jesus as an Interpreter. Men need to learn and know his purposes, his mind, his will, his Spirit, if they would live in peace and happiness in the world he has created; for all the world, together with its scientific, moral, and spiritual laws, is but an outward expression of God's hidden nature.

The Christian teaching further says that evil came into a perfect world through the exercise of man's free moral

will or agency -- through his deliberate rebellion against God. Men need to be turned from this rebellion (which is sin) to obedience, which is cooperation with God, with Christ, and with the inviolable and inescapable laws of the universe. But more than this, they need to be redeemed from the consequences of their rebellion, which are sin, suffering, and death. Such a redemption could come only in and through the power which had mediated the Creation of man and of the world in the beginning. The same world and the same man which needed Christ as Creator need him as Savior and Redeemer, because he is the only one who can save and redeem.

Why is this concept of Christ as Creator important? Because there are other theories of creation which seek to divorce God completely from any creative processes having to do with matter, and which deny Christ as the Logos or Word of God. There are theories which go on to deny man's rebellion and fall, the reality of sin, and the need for redemption.

Gnosticism, one of the earliest heresies to enter the Christian church, taught that evil is inherent in matter, or in other words, that all matter is evil. Since a perfect God could have nothing to do with matter; therefore God could not be the creator of the material universe, said the Gnostics. Then how were the world and the universe made? One explanation was that they were not made-- that they are only figments of human imagination. Another explanation was that innumerable emanations or aeons of lesser deities and angels came forth from the omnipotent, perfect, unknowable God who was too pure to associate with evil matter; but that as these emanations got farther and farther from God they descended lower and lower in the scale, until they became the source of matter. It is obvious, of course, that if this idea be true, then evil can still be traced right back through the emanations to a pure and perfect God.

According to the Gnostic theory, Christ was one of these emanations or aeons which came out of God. He was usually regarded as the highest of such emanations. The Gnostics worshipped him as one of a whole pantheon of deities and angels; but they did not believe he was God. They believed that there was a time when he was not; that he was a created or derived being, and not a self-existent,

eternal one. They did not believe that he was a person. They did not believe that the Word was made flesh to dwell among men, for matter is inherently evil, and God cannot be contaminated by contact with matter. Therefore Christ was not God, but a lesser deity; he never was incarnate; he never died; he never rose from the dead. According to the Gnostic theory, man did not need to be turned from his rebellion, and rescued from the consequences of his sin, because sin is only a physical fact or quality inherent in the body and in matter everywhere. Redemption is emancipation from the flesh, not a restoring of body to spirit, and spirit to body.

God is not unconcerned about or aloof from matter. If you have followed the preceding sermons in this series, you have heard us say that matter is the result of energy, or electricity, or mind, or thought. It is a manifestation of God, whose life and power form and hold together every atom. Matter is the implementation by which and through which God's Spirit, light, power, glory, order, and intelligence may be manifested unto men. It is the implementation through which the human mind and will and spirit make themselves known and carry out their wishes and desires.

Christ is the Word, the Logos of God. He was in the beginning with God. He is God's creative, intelligent life and power. He is the source of all the material universe. All things are by him, and of him. In him we live and move and have our being. He is the light and the life of men -- the source from which all life flows.

Jesus Christ is not only the Creator, but the Redeemer of man. Through his incarnation, his life, his death, his resurrection, he made atonement for the sin of the world. By this atonement, he made it possible for every man who chooses life to have a resurrected body, in which the mind or will or spirit shall have complete and perfect dominion over the material substance of the flesh, and over the material world which has likewise been redeemed to God's purposes. The world, which was created by Christ, for his glory and for the good of man, will likewise be redeemed, at his coming in glory, and will find its true and complete fulfillment when it becomes in deed and in truth his kingdom.