

Describe the Judeo-Christian understanding of God as the Creator (33)

Jews and Christians both believe that God is the creator of the world and both believe in the god described in the old testament of the bible. In the bible, God is shown as the creator, the source of goodness, but not as a sterile concept on a separate plane, this concept of a separate God was suggested by Plato and Aristotle. Christians and Jews believe that God does things on purpose, he interacts with people and he cares about what they do. God is believed to be omnipresent, omnibenevolent and omnipotent. But before we can discuss the idea of God as the creator we must describe what a creator is, to a person who believes in a theistic god, this is the god of the Jewish/Christian tradition, who is the designer, the maker and the cause of something. This contrasts to Plato and Aristotle's god, a deistic god who is only the planner.

The idea of a theistic God is shown in the new testament of the bible, and particularly in Genesis chapter one to three. It has been agreed that there are two creation stories in Genesis, one which begins at the start of chapter one and the other beginning in the early parts of chapter two. We can see this difference by the change in God's name, in chapter one he is called God but in chapter two he is called the lord God. In genesis chapter one to three we have two different creation stories, one explaining how the world came about and the second explaining how humans were created and their purpose.

In Chapter one of Genesis the belief that the world was created by God is assumed. There is no explanation of this belief or an attempt to justify it. "The beginning God created the world..." Instead of explaining why God is the creator they explain the purpose of God's creation. They believe that God pre-existed the universe, genesis states that before creation there was,

"The earth was without form and void, and darkness covered the face of the deep, while the Spirit of God was hovering over the face of the waters."

Most believe this to mean that prior to the act of creation there was only God, and that the heavens and the earth were created, "Ex nihilo."

The Judeo-Christian idea of God as the creator is that he is all -powerful, this is emphasised by the fact that God created ex nihilo, out of nothing. He is believed to be the only god, not one of many gods and not one of the forces of nature or Nature itself but is separate. He is also outside time as "The universe was created by God at the beginning of time..." Instead they believe that whatever God commands happens,

"And God said, 'Let there be light,' and there was light."

This verse of genesis is liturgical and we see that each of the six days God commanded and there was. This emphasises God's power as an all -powerful god. The wind from God has become identified with the Wisdom or word of God. This idea shows that God creates all the different components of the universe, and that

However Genesis does attempt to explain this idea with the story of Adam and Eve. Adam and Eve ignore God's warning and destroy the perfection that he has given them, by disobeying him through their own free will and falling to the temptation presented to them by the snake.

However this still leads to question did God deliberately, purposefully create the snake and give it its trickery. Did god intend that the world should be perfect containing only goodness or was the existence of the possibility of evil part of the plan?

"And how we were ~~more~~ ~~much~~ ~~the~~ ~~ings~~, they were ~~the~~ ~~like~~ ~~&~~ ~~ch~~ ~~eset~~ ~~me~~ ~~&~~.
 They were ~~more~~ ~~love~~ ~~love~~ ~~the~~ ~~ings~~, the ~~ings~~, the ~~ings~~ comes ~~the~~
 we ~~we~~"

God is also shown to be the designer and builder of the universe in other parts of the Old Testament. The fact the universe exists and there is evidence of design is regarded by many theists as proof of the evidence of God. This idea is shown in the book of Job.

"Who says the secret's in the cools when it's out of the woods?"

[illegible]

~~"Are you ever given notices to the planning
or town and crown as well,"~~

This idea of God contradicts greatly with Aristotle's idea of the unmoved mover which he uses as an explanation of movement and change. In the Judaeo-Christian concept, God is not all unmoved but takes interest and pride in the things that he has made. "And it was good." The unmoved mover is independent and once it creates it he leaves the creation alone. For Aristotle, the unmoved mover creates motion by attracting everything towards itself; it is the objects in motion that are attracted while the unmoved mover remains immutable. However in the Judaeo-Christian tradition God cares for his creation, he does not simply care for himself but his creation and takes an interest in it while giving it purpose.

In conclusion, God's creation is described as deliberate ; he gave it purpose and meaning. He is all-powerful, omnipotent, which is shown by the fact he created out of nothing, ex nihilo, matter comes into existence where there was no matter before. Jews and Christians believe that God is the creator of everything, however this idea raises problems because if this is true he created evil, and if he did this, he is not all-loving otherwise he would not wish to inflict evil upon us. Finally it is believed that God's creation is continual, he did not just create the world and leave but he is interested in it and cares for his creation. He gave it purpose and one of those purposes was to create a relationship between himself and his creation.