

Foundations

Series #3

The Doctrine of Creation –

Part 1

April 7th, 2024

Read Genesis 1:1-5

INTRODUCTION

Today, we delve into the depths of the Doctrine of Creation as revealed in the infallible Word of God. In one message we will not be able to do justice to this doctrine.

So we will have a part two to this doctrine tonight, but with two messages we will not be able to do justice to this doctrine, but two messages is what we have for this doctrine this month.

Next month in our Foundations Sunday morning message we will look at part three on this doctrine, and in our evening message in May we will resume our study of the

Attributes of God, but in all honesty, it would take months of preaching on this topic to do it justice.

We are to boldly proclaim the truth that our God, the Almighty Creator, spoke the universe into existence just as it is written in the book of Genesis.

The doctrine of creation states that God alone is uncreated and eternal and has formed and given existence to everything outside of Himself. He did this from nothing by the word of His power, and all of it was very good.

In ***Genesis 1:1***, we read about this, "*In the beginning God created the heaven and the earth.*" This foundational verse sets the stage for our understanding of who created what - it was none other than the sovereign and omnipotent God who brought all things into being.

In ***Genesis 1:2***, we see where God created, "*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*" It was in the midst of this formless void that God began His work of creation, shaping and molding the world according to His divine plan.

In ***Genesis 1:3***, we witness how God created, "*And God said, Let there be light: and there was light.*" Through the power of His spoken word, God brought light into existence, separating it from the darkness and establishing order in His creation.

But why did God create? In ***Genesis 1:4***, we find an answer - "*And God saw the light, that it was good.*" God created

out of His goodness and for His glory, delighting in the beauty and perfection of His handiwork.

- He did not have to create anything.
- He did not need anything He created.
- He chose to create.
- He chose to create us.

He does not need us, but He chose to create us, and we are to bring Him glory with our lives.

Lastly, when did God create? As we see in ***Genesis 1:5***, "*And the evening and the morning were the first day.*" God's creation was not a process that took millions or billions of years, but it was a miraculous event that occurred just as it was written.

Let us stand firm in our faith and boldly proclaim the truth of God's creation. Let us worship Him as the all-powerful Creator who spoke the world into existence and let us give Him the glory and honor He deserves.

We know the early verses of Genesis have become a battleground where worldviews are colliding. The Bible's first words announce how ... God can be known. He reveals Himself in terms of the "when's" and "where's" of human life and history.

I once wrote a book titled The Who, What, When, Where, and How of Wisdom, and following that outline helped me to organize my thoughts on that subject, I then changed the name of that book to Wisdom's Path.

As I was studying this subject matter, I was getting dizzy trying to figure out what to cover and how to organize all of it. But I began to see something in the first five verses of Genesis that reminded me of my original outline and title of my book on Wisdom. The first five verses of Genesis kind of fall in line with those questions:

- (1) Who Created (Genesis 1:1)
- (2) Will You Believe God? (Genesis 1:1)
- (3) What Was Created (Genesis 1:1)
- (4) Where Did God Create? (Genesis 1:2)
- (5) How Did God Create (Genesis 1:3)
- (6) Why Did God Create (Genesis 1:4)
- (7) When Did God Create (Genesis 1:5)

So I ended up with seven questions to answer. These questions will serve as our outline for our messages today. In this morning's message we will answer the first five questions and this evening we will look at the last two.

Now before we dig in, we have to establish something:

- Genesis is God's Word.
- Genesis is not a legend.
- Genesis is not a fairy tale.

Genesis is the factual and 100% accurate account of the beginning of all things, except God Who had no beginning.

The Book of Genesis is included in that clear statement of ***II Timothy 3:16*** “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

All Scripture is literally breathed out by God. Jesus believed in Genesis as the very Word of God and quoted or referred to it. And He said in ***Matthew 5:18*** “*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*”

“*The law*” here specifically refers to the first five books of the Old Testament including Genesis, and Jesus quoted from that law, from Deuteronomy 8:3, when He answered Satan, “*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (***Matthew 4:4***).

The Creation account in Genesis is God’s Word.

- We can trust it.
- We must believe it.
- We sin if we try to explain it away or try to insert billions of years into it.

And this brings us to our first question...

Question #1 WHO CREATED?

Genesis 1:1 “*In the beginning God created the heaven and the earth.*”

The simple answer to “Who created?” is God. The fourth word in our English translation tells us as much. In the Hebrew, the word for God is the second word.

“*In the beginning*” is translated from one Hebrew word *re'shiyth* (ray-sheeth') which has the meaning of the first in place, the first in time, the first in order or rank, the beginning, or the principal thing.

The word translated as God in this verse is the Hebrew word *Elohim*, which is a plural form of God in Hebrew. This points towards the Trinity's involvement in creation, as Elohim signifies a plural unity or a plural oneness.

There are other verses in the Bible that also show the Godhead's involvement in creation. For example, in ***John 1:1-3***, it states, “*In the beginning was the Word, 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 any thing made that was made.*”

This passage refers to Jesus as the Word who was present at the beginning of creation and was involved in the creation of all things.

Similarly, ***Colossians 1:16-17***, states, “*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: And he is before all things, and by him all things consist.*” These verses also highlight Jesus' role in creation and assert that all things were created through Him and for Him.

We must get one thing straight before we go any further - God the Father, God the Son, and God the Holy Spirit were never created, and at the beginning of creation, we see that God was already there.

Overall, the use of the plural form of God in Genesis 1:1 combined with other verses that show the Godhead's involvement in creation, points towards the Trinity's role in the creation of the universe. This showcases the unity and collaboration of the Father, Son, and Holy Spirit in the act of creation.

The significance of the Trinity for us is that before there was a universe, there was a “wholeness” and a “completeness” about God in His “three person-relatedness” which made Him totally self-sufficient.

Any suggestion that God needed the universe to be fulfilled or that He was less than complete without humanity totally misses the point of the Trinity in whom love and communication were perfected.

Implicit in the statement that God created is the fact that the idea to create was God's and His alone. It was God who repeatedly spoke the creative word to bring material things into being and it was He who, communing with Himself (not with the angels as some have suggested), brought forth humanity in His own image.

Isaiah the prophet captured the significance of this when he asked rhetorically: “*Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?*” (***Isaiah 40:13***).

And the answer came loud and clear from John on Patmos, “*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created*” (**Revelation 4:11**).

So we see the Bible tells us that God, the Triune God, created the universe, but...

Question #2 WILL YOU BELIEVE GOD?

Hebrews 11:3 says, “*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.*” So we see it takes faith to believe in the creation account.

This statement of God in this verse is important because a believing heart will believe that God created the heavens and the earth.

But the man who is an alien from God who does not know God, whose heart is not enlightened by the Spirit of God, does not see that God created the heavens and the earth.

The Doctrine of Creation is a spiritual truth that must be received by faith. There are no witnesses to the creation but God Himself and the angels. There is no reliable record except the record that God Himself has given.

So then it is through faith that we understand that the worlds were framed by the Word of God and that *God made the things that are out of things that are not.*

Both the biblical account of creation and scientific theories regarding the origin of the universe require a measure of

faith, though they approach the question from markedly different perspectives.

By examining Hebrews 11:3, I Corinthians 2:14, and Genesis 1:1, we can explore the necessity of faith in understanding creation, whether one looks through the lens of scripture or science.

Hebrews 11:3 again states, "*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.*"

This verse emphasizes that faith is integral to the believer's understanding of how the universe was created. It teaches us that the material universe was brought into existence by God's command and that this process is beyond the realm of human observation and empirical evidence, accessible instead through faith alone.

I Corinthians 2:14 contrasts the spiritual discernment given by the Spirit of God with the natural man's understanding, "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

This suggests that the truths of God, including the account of creation, are not apprehended by human wisdom or empirical inquiry but through spiritual insight granted by faith in God.

Genesis 1:1 simply and profoundly begins, "*In the beginning God created the heaven and the earth.*" This foundational verse asserts that the universe's origin is an act of divine creation.

Genesis 1:1 presents a starting point of faith for believers, through an infinite, all-knowing, and all-powerful Creator who exists beyond the bounds of time and space.

In contrast, scientific theories such as the Big Bang and others theorize the universe's origin began with a rapid expansion that formed the cosmos as we know it. These theories rely on a combination of evidence, such as mathematical models, theoretical physics, and a growing number of hypothetical entities – things that have never been observed.¹

These theories are subject to continual revision and reinterpretation as new evidence comes to light and disproves parts of the existing theory. This highlights the provisional and finite nature of human knowledge.

Thus, whether one believes in the biblical account of creation or scientific theories regarding the universe's origin, a form of faith is involved. In the case of the biblical creation, it is faith in the veracity of divine revelation and the character of God.

For scientific theories, it is faith in the reliability of finite human observation finite human reasoning, and scientific

¹ (Lerner, 2004)

theories that need constant revision and correction as new evidence and facts come to light.

Ultimately it comes down to the question of where one places their faith—in the infinite, all-knowing, and all-powerful Triune God as revealed in the Bible, or in the fallible and finite understanding of mankind— one or the other shapes one's view of the universe's origin.

Both perspectives require faith, I argue that scientific explanations of origins require a lot more faith, but they both differ fundamentally in their starting points and foundations.

One is founded on the infinite and perfect God and His infallible Word, and the other on man and his very finite and fallible mind and theories. To me, it is crystal clear who to believe and place your faith in.

As we have pointed out any effort to determine the cause or reason for the universe getting here or where it came from is based in faith. No human was alive to observe the theory of the “Big Bang” and the preceding “billions of years” and then the theory of evolution.

All of these theories are based on assumptions and presuppositions. All beliefs in the origin of our present universe can be broken down into two statements:

- (1) There is an infinite series of random causes and effects going back almost infinitely in time with no ultimate cause other than that of the “Big Bang

theory.” But this leaves us with the question “What caused that?”

(2) Or, there exists an uncaused First Cause that was transcendent to the universe and this First Cause created the universe with an intelligent design. With this statement, the universe was created purposefully and not by a random series of occurrences happening over billions of years.

You need faith to believe in either of them since they are improvable.

You either believe in what some finite men say about the origin of the universe. That a tiny spec blew up and spread material randomly around until it somehow started forming planets then somehow a lifeless particle became alive and eventually evolved through billions of years into every living thing on planet Earth.

Or you place your faith in an infinite God and that “*In the beginning God created*” everything there is. Either way, what you believe is believed in by faith.

You either have faith in what finite men say (who if you believe what they say, their very existence is just a random occurrence) or you believe in an infinite God with infinite power who created all the world with purpose and by design.

Now onto our next question...

Question #3 WHAT WAS CREATED?

Genesis 1:1 again, “*In the beginning God created the heaven and the earth.*”

Now how this process occurred in Genesis 1:1 is represented by the word “*created*.” The word translated as “*created*” is *bara* and this is actually only the third word in Hebrew. This word *bara* has the meaning of - to create absolutely; to select, to feed (as formative processes), to choose, or to create (by a creator).

This word *bara* translated as “*created*” always refers to the product created and does not refer to the material of which it is made. For these reasons, commentators have traditionally interpreted the verb as a technical term for creation out of nothing or creation *ex nihilo* which is Latin for out of nothing.

This is also stated in ***Hebrews 11:3*** “*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.*”

So what Genesis 1:1 is telling us is that God created with no presence at all of preexisting material. He created something out of nothing. He created all the something in the universe out of nothing.

There was no bubble of gas, no cosmic dust that could have kindled the germ of life. The earliest forms of life did not originate in a blob of slime on some prehistoric pond. The elements, the materials from which our universe is made up, are not eternal. They came into existence only when

God so ordered them to come into existence by His spoken word.

All of God's creation is incorporated into the summary statement: that God created the heavens and the earth.

Isaiah 45:18 “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”

God made the earth to be inhabited.

There is a vast and immeasurable universe that we live in. The physical universe is “temporal” its characteristics are defined by time, space, and mass/energy (usually just referred to as matter).

Let's look at *Genesis 1:1* again, “*In the beginning God created the heaven and the earth.*” The basic elements of the whole universe consist of Time, Space & Matter.

“*In the beginning*” – We have the creation of time. Time as we know it did not exist till God made it exist.

“*God created*” – Here we see the reason things came into existence. We have our “First Cause” (our energizing force) revealed to us in these two words. Think of all the time and money spent on research over the years that could have been saved by reading and believing those two words.

“*the heaven*” – God created space. God created all of the space in which the earth exists. He created the entire universe with all the stars, planets, and galaxies.

“and the earth.” – God created matter. All that we can see in the natural world and in space God created.

So we have in this one short verse the origin of all the universe. The “First Cause” of the basic parts of our universe. We have the “First Cause” God creating Time, Space & Matter. The three fundamental parts of the universe in Genesis 1:1!

So we see who created, why it had to be Him that created, and we see the foundational things He created, but...

Question #4 WHERE DID GOD CREATE?

Genesis 1:2 “*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*”

It is now at this point we need to briefly address...

The Gap-Theory

It is also called the Restoration Theory. This theory is basically that Genesis 1:1 tells of an original creation in the ageless past, perhaps millions or billions of years ago, and Genesis 1:2 tells of a divine judgment and ruin that came on all creation, lasting for that millions or billions of years and this then accounts for all the strata of the earth, the fossils, the coal beds, oil reserves and the like.

Proponents of this believe it fits with the theories of scientists that put the earth billions of years old.

Because the Bible is God's Word, it gives us information God had written down for us, by inspiration, from the One who has all the answers.

This means we should always start with God's Word; we should not start with a scientific theory and try to see how we can fit that into the Bible. Just start with the Bible. Believe the Bible, and live by the Bible.

Everyone has a worldview; it is either founded on God's Word or man's word – that is the only two options: a God-centered worldview or a man-centered worldview. *"Our worldview is like a set of glasses we put on so that we look through those glasses (worldview) to understand the world around us."*²

Two Reasons Why the Gap Theory Is Not Scriptural

(1) The phrase "*And the earth*" in verses one and two is critical. The Old Testament was written in the Hebrew language. People who have studied the Hebrew language for many years tell us that, in Hebrew, "*and the earth*" (v.1) and "*and the earth*" (v.2) are connected by a particular type of phrase.

This means that verse 2 is written as a description of the initial condition of the earth as introduced in verse 1. You can look at verse 2 almost as an adjective describing verse 1. So there is no way to insert billions of years between these verses.³

² (Ham, 2023)

³ (Ham, 2023)

(2) Since verses 1 and 2 are connected this is one day.

From the Hebrew language used in Genesis chapter 1, we know that each day in that chapter is approximately 24 hours long. We will talk more about this point when we get to question (7) When Did God Create (Genesis 1:5).

But for now let's look at ***Genesis 1:2*** again, “*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*”

So, Where Did God Create?

There are two words that describe the creative activity of God—“progression” and “power.” The Hebrew words *tohu wa-bohû*, used in the expression “*without form and void*,” are so striking that it was apparently used to rivet the original readers’ or hearers’ attention on the condition of creation in its initial stages.

When verse two describes the earth as “*without form, and void*,” this means “not finished in its shape and as yet uninhabited by creatures.” ***Jeremiah 4:23*** backs up this definition it says, “*I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.*”

The phrase “*without form*” is *tohû* it refers to an unproductive, uninhabited land or has the sense of futility

(Deut 32:10; Job 6:18; 12:24, Ps 107:40; Isa 24:10; 34:11; 45:18–19) or empty place (Job 26:7.).⁴

The area referred to here as the deep, in Genesis 1:2, is sometimes referred to as primordial waters, this is the term used to describe the earth's water-covered surface before the dry land emerged (Genesis 1:9,10).

Jonah used this word, translated as “*the depth*” to describe the watery abyss in which he found himself submerged (*Jonah 2:5 - The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head*).

Genesis 1:2 “*And the earth was without form, and void; and darkness was upon the face [notice] of the deep. [in Jonah that was “the depth”] And the Spirit of God moved upon the face of the waters.*”

Over this region, “*the deep*” the text notes that the Spirit of God, the Holy Spirit participated in creation. It is said the Holy Spirit “*moved upon the face of the waters.*” So we have another confirmation of the Godhead's full involvement in creation.

The same word translated as “*moved upon*” in Genesis 1:2 is used in **Deuteronomy 32:11** “*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.*” Here in Deuteronomy 32:11 it is translated as “*fluttereth over.*”

⁴ (Matthews, 2001)

This action of “moving upon” or “fluttering over” describes God’s deliberate care and provision for the earth in Genesis and for His people in Deuteronomy. It shows God’s care and concern for His creation in the act of creation and in the sustaining of that creation.

This shows us that God is a redeeming God. It records how He brought the cosmos out of chaos, and turned darkness into light...Ultimately, He who caused light to shine out of darkness made His light shine in the hearts of believers (II Corinthians 4:6) so that we become new creations (***II Corinthians 5:17 - Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.***)

So to sum up this point, the creative work of God is characterized by progression and power, beginning with the earth in a state described by the Hebrew terms "*tohu wa-bohû*," meaning "without form and void" or not yet finished in shape and uninhabited.

This initial chaos, marked by darkness over the "deep" or primordial waters, was not indicative of evil but a stage before God's shaping and populating of the earth.

The presence of "the deep" signifies the earth covered in water before dry land appeared, a theme echoed in various scriptures, including the experience of Jonah.

Importantly, the Spirit of God's movement over the waters signifies the deliberate, caring involvement of the Godhead in creation, paralleled in Deuteronomy where

God's nurturing is likened to an eagle fluttering over its young.

This bringing of order from chaos culminates in the New Testament, where God's light in believers' hearts represents a new creation, transforming believers' lives and illustrating God as a Redeemer who brings order from chaos, turning darkness into light and offering redemption and renewal to His creation.

So it is through God's Creation, we can understand...

Question #5 HOW DID GOD CREATE?

Genesis 1:3 “*And God said, Let there be light: and there was light.*”

Verse 3 introduces us to the frequently used phrase of Genesis chapter 1 “*and God said.*” (vv. 3, 6, 9, 11, 14, 20, 24, 26). The simple phrase “*And God said*” precludes some far-reaching errors and stores up a wealth of meaning.

These eight specific commands, calling all things into being, leave no room for notions of a self-existent universe, or one that struggled for existence, or randomly came into existence.

Look at every time that phrase was used as a creative command:

Verse 3 “*And God said, Let there be light: and there was light.*”

Verse 6 “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

Verse 9 “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”

Verse 11 “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”

Verse 14 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:”

Verse 20 “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

Verse 24 “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.”

Verse 26 “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Now please turn with me to Hebrews 11

How do we bridge the point from what has been revealed to what we can understand: listen closely to the process of how God created the universe and how we are to come to an understanding of this: ***Hebrews 11:1-3*** says, “*Now faith is the substance of things hoped for; the evidence of things not seen. For by it the elders obtained a good report. 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.*”

Albert Barnes in his commentary said this about this point:

“*The faith here exercised is confidence in the truth of the Divine declarations in regard to the creation. The meaning is, that our knowledge on this subject is a mere matter of faith in the Divine testimony. It is not that we could reason this out, and demonstrate that the worlds were thus made; it is not that profane history goes back to that period and informs us of it; it is simply that God has told us so in his word.*”⁵

Matthew Poole said this about this fact:

“*Were framed by the word of God; heaven, earth, and seas, with all their hosts of creatures, the visible creation and the invisible world, were put into being and existence, placed in their proper order, disposed and fitted to their end, by the mighty word of God: Trinity in Unity the Creator, his powerful fiat, without any pain, or trouble, or assisting*

⁵ (Barnes, 1962)

causes, instantly effected this miraculous, glorious work; He spake, and it was done.”⁶

Let's Pause & Reflect on the Power of God's Word

Genesis chapter 1 vividly portrays the power of God's Word in the act of creation. At each significant juncture, the phrase "*And God said*" precedes the emergence of light, the expanse of the sky, dry land, vegetation, celestial bodies, marine life, terrestrial animals, and ultimately, humanity itself.

These instances (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26) collectively underscore a profound truth: the universe was called into existence by the spoken Word of God.

This pattern of divine utterance followed by creation illustrates the absolute power and authority of God's Word.

Everything that exists does so because God commanded it into being, showcasing His sovereignty over the cosmos.

The Creative Power of God's Word is Foundational

The power of God's Word as depicted in the creation narrative extends beyond the physical realm; it is foundational to the entire biblical revelation. The Bible, as the written Word of God, carries the authority and truth of the One who spoke the universe into existence.

If the word from God's mouth can create worlds, bring light from darkness, and life from void, then the promises,

⁶ (Poole, 1985)

commands, and teachings contained in Scripture wield the power to transform lives.

This connection invites believers to approach the Bible with reverence and faith, trusting in its truths as the powerful utterance of God capable of guiding, correcting, and nourishing the soul (*II Timothy 3:16-17*).

Moreover, the New Testament reveals Jesus Christ as the Word of God incarnate, the ultimate expression of God's communicative power. *John 1:1-14* states, "*In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us.*"

Jesus, as the living Word, articulates God's love and salvation, bridging the gap between the divine and the human, and making the transformative power of God's Word accessible to all who believe in Him for salvation (*Romans 10:9-10* - *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation*).

The powerful Word of God, which initiated the cosmos, is the same Word that promises redemption and eternal life through Jesus Christ. It's a testament to the consistent, redeeming nature of God's Word throughout Scripture, from creation to new creation in Christ.

Believers are thus called to trust in the Bible, not merely as a historical document or literary collection, but as the

living, active Word of God (***Hebrews 4:12 - For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.***).

God's Word is capable of saving souls, transforming lives, and guiding humanity into all truth (John 16:13).

In embracing Jesus, the Word made flesh, believers encounter the saving power of God's Word, which delivers them from sin and death and ushers them into a relationship with the Creator Himself.

The Light of the World

Look at ***Genesis 1:3*** again, "*And God said, Let there be light: and there was light.*"

The very explanation of faith itself is wrapped up in this account. If you don't believe God's explanation of how He created things, how are you going to believe what followed?

Creation occurred by divine Fiat, by the spoken word of God. God did not use preexisting materials, He does not make things like we do, by using materials. He creates out of nothing (*ex nihilo*) by His word alone.

We see back in Genesis 1:3 that God effortlessly spoke light into existence, indicated by the phrase: "*And God said, Let there be light.*" This light dispelled the darkness of verse 2. The greater and lesser lights (the sun and moon) were created later (1:14–19) on the fourth day.

The source of creation's first "light" is not specifically stated. Since it is not tied to a luminating body such as the sun (vs. 15–16), the text implies that the "light" has its source in God Himself (vs. 14).

Jesus in ***John 8:12*** said, "*I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*"

Also, ***Revelation 21:23*** teaches the same thing, "*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*" So we can see the source of this light in Genesis 1:3 in none other than Jesus Himself.

The Bible also says that God is light in a moral and spiritual sense (***I John 1:5*** - *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all*).

Please turn with me to II Corinthians 4

The apostle Paul developed the theological significance of the creative light in II Corinthians 4:1–6, where he alluded to Genesis 1:3. The New Testament interprets this light as the Gospel of Christ. Paul paralleled God's creation of light that shines "*out of darkness*" (4:6) and the light that has revealed the glory of God in human hearts.

II Corinthians 4:1-6 "*Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but*

by manifestation of the truth commanding ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This glory in the “*face of Christ*” (v.6), is an expression that draws on the prototype of Moses (II Corinthians 3:7–18). It also may allude to Paul’s own Damascus experience (Acts 9:3) and perhaps the incident at the mount of transfiguration, where Jesus’ face and clothing shone (Matthew 17:2). God was the provider of light (II Corinthians 4:6) and will in eternity future be the source of light (Revelation 21:23).

Charles Lindbergh, who made the first solo transatlantic flight, in 1927, said:

“In my youth, science was more important to me than either man or God. I worshipped science. Its advance had surpassed man's wildest dreams. It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. I saw the aircraft I love destroying the civilization I expected it to save. Now I understand that spiritual truth is more essential to a nation than

the mortar in its cities' walls. For when the actions of a people are undergirded by spiritual truths, there is safety. When spiritual truths are rejected, it is only a matter of time before civilization will collapse. We must understand spiritual truths and apply them to our modern life. We must draw strength from the almost forgotten virtues of simplicity, humility, contemplation and prayer. It requires a dedication beyond science, beyond self, but the rewards are great and it is our only hope.”⁷

CONCLUSION

Genesis 1:1-3 is not merely the introduction to a sacred text; it is the foundation upon which our understanding of life, purpose, and God Himself rests. Let us draw our hearts near to these eternal truths as we wrap up this message this morning.

First, we recognize the omnipotent Creator—"In the beginning God created the heaven and the earth."

- Not a force,
- not a collective consciousness,
- not evolution,
- not a big bang,
- not chance,

⁷ (Tan, 1996)

but the Almighty God, who is sovereign and supreme, created the heaven and the earth.

It is He who fashioned everything from the vast expanse of the universe to the intricate details of our being. Who among us will dare to challenge His authority or question His existence when all creation bears His signature?

Next, the question stands before each one of us: Will you believe God? Not merely believe in Him but believe Him—take Him at His word. Genesis 1:1 doesn't just demand our acknowledgment; it requires our faith. In a world where truth is often considered relative, the truth of God's Word stands unshakeable.

Will you anchor your soul in the shifting sands of human wisdom, or will you plant your feet firmly on the solid rock of God's unchanging truth?

Look at the magnitude of God's creation. "*The heaven and the earth*"—everything that exists, seen and unseen, material and immaterial. There is no realm or reality outside of His sovereign handiwork.

Every galaxy, every atom, every heartbeat pulses with the rhythm of His divine intention. How can we look upon the beauty and complexity of the world around us and not be moved to worship its Creator?

The location of God's creative activity unfolds in "*the earth was without form, and void; and darkness was upon the face of the deep.*" Here, in the formless void, God's Spirit hovered, ready to enact the divine will. God chose to

create here, in this space, bringing order, beauty, and life from chaos.

Does your life feel formless and empty? Know that the same God who spoke light into the darkness can speak life into your deepest voids.

Finally, we marvel at the method of God's creation—"And God said, *Let there be light: and there was light.*" By His word alone, reality came into being.

His command was sufficient to ignite the dawn of creation, bringing forth light out of the darkness. This same powerful Word speaks to us today through the Scriptures, guiding, creating new life within, transforming darkness into light.

We stand at the crossroads of belief and unbelief, of divine truth and human reasoning.

The God who created the heavens and the earth by His word alone is the same God who offers you new life through His Son, Jesus Christ, by faith alone.

- Will you believe Him?
- Will you trust His Word, which has the power to create, to save, to transform?

Let this moment be your new beginning, where faith takes root, where your journey with the Creator begins.

Let there be light in your heart. Choose this day to believe God, to take Him at His word, and to step into the life He has ordained for you from the foundations of the world.

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