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## Genesis – The Beginnings

### Chapter 1 (vs.1-3)

If you turn to the book of Revelation, I know we're in the book of Genesis, but we might as well see how it ends. In Revelation 4, one of the phrases that we use in one of the songs is found in this particular chapter.

(Revelation 4:11) “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

The King James version translates it the same way as the song, “for Thy pleasure they were created.”

As Genesis 1 begins, *“rē'sīt 'ēlōhîm;”* it's talking about the beginnings that were pregnant with the end; that there is a purpose in what God was doing. God was not just arbitrarily throwing things together; there was a design. It was a design of His pleasure; according to His will.

We read in the book of Ephesians that this has been a mystery to us. In fact, you start reading the book of Genesis, and one of the reasons why I think it's oftentimes misconstrued is because man can't understand why this would happen. How did this come into being? Even when he reads Genesis, it's hard for him to comprehend. So, you come to this book like Ephesians, and it says that these things have been hidden from the foundation of the world, but now have been revealed to you. So, we begin to see what the administration of His will is. If you look with me in Ephesians 1, you'll see that being proclaimed. It tells us that God has “blessed us with every spiritual blessing in the heavenly places.” (Ephesians 1:3)

Then it states this in verse 4, “just as He chose us in Him before the foundation of the world...” which seems to convey that we were not an afterthought; that we were a forethought.

(Ephesians 1:5) “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will”.

Here again, you go back to Revelation 4:11, He created all things according to His good pleasure or His will. What was His will? Well, the passage is telling us that obviously it was a kind intention. It was not a malevolent intention. God was not wanting to destroy us and He's not wanting to make us flounder or deprive us of anything, but it was a kind intention.

(Ephesians 1:7) “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

(Ephesians 1:8) which He lavished on us. In all wisdom and insight

(Ephesians 1:9) He made known to us the mystery of His will, according to His kind intention which He purposed in Him

(Ephesians 1:10) with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth...”

It's actually telling us why He created things.

As we go back to Genesis 1, this is one of the main points that I was wanting to bring out last week, that this has purpose. It starts off, as we talked about last week as well, that the existence of God at this particular juncture is not debated. He is the self-existent one, the only uncaused cause; thus, His name is “I Am.” So, as we understand God, He is pre-existent at this particular stage, “In the beginning God...” So, it's obviously presuming the pre-existence of God. There are a number of passages that really solidify this.

One very interesting one has always been a great interest to me, Proverbs 8. As you turn there with me, you feel this sense of “Wow, you mean God actually had a life before me?” and God says, “Yeah, it was kind of enjoyable.” The way that it reads in Proverbs 8:22, not to make you feel too bad, but it's personification of wisdom within the passage and a clear passage of Christ as well, I believe.

As we read in Micah 5:2, the prophecy of the Christ who is to come.

“...His goings forth are from long ago, From the days of eternity.”

So, we understand once again, His pre-existence.

Once again, one of the reasons why Genesis starts off “rē'sîṭ 'ēlōhîm,” “'ēlōhîm” is actually a plural of “'ēlōah.” “'Ēlōah” is “God” and “'ēlōhîm” does not mean “many gods,” but “God” plural. That means that there is a God that is plural, and we begin to see the work of the Spirit of God as well as the word of God being proclaimed at the very beginning of time. It's a magnificent harmonious work that we begin to see, and this idea of a grandeur importance through “'ēlōhîm” was taken by kings as time went on. Probably some of you are familiar with Henry VIII, and he would always use the phrase, “We are doing well,” “We are upset,” and he would take the plural to describe himself to hopefully make himself look far grander than he really was.

So, In Proverbs 8:22, “The LORD possessed me at the beginning of His way, Before His works of old.

(Proverbs 8:23) “From everlasting I was established,  
From the beginning, from the earliest times of the earth.

(Proverbs 8:24) “When there were no depths I was brought forth,  
When there were no springs abounding with water.

(Proverbs 8:25) “Before the mountains were settled, Before the hills I was brought forth;

(Proverbs 8:26) While He had not yet made the earth and the fields,  
Nor the first dust of the world.

(Proverbs 8:27) “When He established the heavens, I was there,  
When He inscribed a circle on the face of the deep,

(Proverbs 8:28) When He made firm the skies above,  
When the springs of the deep became fixed,

(Proverbs 8:29) When He set for the sea its boundary So that the water would not transgress  
His command, When He marked out the foundations of the earth;

(Proverbs 8:30) Then I was beside Him, as a master workman; And I was daily His delight,  
Rejoicing always before Him,

(Proverbs 8:31) Rejoicing in the world, His earth,  
And having my delight in the sons of men.”

Interesting passage, isn't it? It really begins to convey one who dwells in eternity and that there was an eternal plan that was brought forth out of wisdom.

The way that it's put in Isaiah 43:14, “Even from eternity I am He...”

Revelation 1:8 says, “I am the Alpha and the Omega,” says the Lord God, “who is and who was  
and who is to come, the Almighty.”

I am very fond of the Gospel of John because it really displays the love of God, His plan and His purpose. As you come to John 17, it is really a summary chapter in which it describes the purpose of Christ going to the cross. In the passage, He turns, and He says, “This is the moment when you're going to see the Father. He's going to be glorified. You'll see Him like you've never seen Him before.” You begin to realize that His desire was to demonstrate just how loving the heavenly Father was and is. It's a magnificent passage, but in John 17:24 it reads this way,

“Father, I desire that they also, whom You have given Me, be with Me where I am, so that they  
may see My glory which You have given Me, for You loved Me before the foundation of the  
world.”

There is a relationship that Jesus had with His Father eternally and it is that desire He has for man understand that.

So, as we come to this passage in Genesis 1, it starts off with God's sense of purpose and plan. If you didn't write down the verse, once again, I find that oftentimes some of the great verses are in places that you don't expect them to be in. This particular verse is dealing with the foundation and God's purpose. You wouldn't necessarily think in terms of putting it in 2 Timothy, but 2 Timothy 1:9 reads,

"(God) who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity".

It's the last phrase that really gets you, isn't it? We read about the saving power of God's grace in the gospel, and we go, "That was kind of like later on." He goes, "No, no. That was at the very beginning before all these things existed. This was My desire." I began to realize that God's greatest character and quality that we embrace so much is that He is love. Scripture tells us that God is love, right? But if you take love, it has to have a recipient. So, you begin to understand that creation is necessary for love to be magnified. Scripture is very clear that love cannot seek its own and the very act of what love does is it's always holding others above self. So, as the great picture of Philippians 2, where Christ, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself and took on the form of a bondservant for us. He actually served us and died for our sins, and we became the recipients of His love. Here again, when you think about how we have a relationship, we have to reciprocate in some way. The fact of the matter is that we can't create anything to give back to Him, but we can believe. So, we have this interesting scenario in which creation was formed and yet man and God, though there's a communion, are now going to have to communicate through the aspect of faith. It's a great beginning.

So, it starts off, "In the beginning God created..." (Genesis 1:1)

When we're dealing with the word "created," we're dealing with the word "*bārā*" which is making reference to clearly God is forming something. It has a sense of intent, and as Psalm 33 is very clear, He spoke, and it was done. So, we have this sense of creating something out of nothing. As the psalmist will even say, "God create in me a clean heart." There's this great desire. What is happening here is that God is intending to form something so that things are not just appearing, although they are by the word of His mouth, but there is a forming involved too. We'll put it another way, there is a skill involved as we saw in Proverbs 8. The question is what is He skillfully making?

So many of us love that wonderful text in Psalm 139 where it talks about Him wonderfully and skillfully weaving us. When we have that understanding, we then perceive that somebody is not

just carelessly through evolution bringing things into being, but He is molding a specific thing for a particular work. He shows His care, wisdom and His skill in doing so. It's clear in the passage that in the beginning God created things, but there were things that existed before that are not created things that were still existent. I think we have to understand that difference. So, this is the beginning of created things.

If you turn with me to Hebrews, I think I can clarify this better through a verse than talking off the top of my head.

(Hebrews 12:26) "And His voice shook the earth then, but now He has promised, saying, 'YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.'

(Hebrews 12:27) This expression, 'Yet once more,' denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain."

That's an interesting verse because it actually makes the distinction between things that are clearly temporal, created things and things that are eternal have always been. So, we're going to see that there is a purpose in created things and God in this wonderful book is going to demonstrate to us what it is.

So, we come to this wonderful passage, "In the beginning God created..." and he starts off, we would say, in kind of journalistic language; that is to say, he gives us a summary and a declaration of God creating everything. Once again, it just alleviates all argumentation of evolution and anything else. "Things kind of came into being..." No, they were created. Scripture is really clear that these things were created. "Well, what about the stars?" Them too. The text is really clear that He's dealing with "heavens" plural. So, the atmosphere, the sky, the stars, and all those things were clearly created, and then the earth. Now, after giving this declaration, or headlines that really was summarizing in its intent, He then goes into the focus. It's amazing that as we go on down through the days, we'll see stars and all these things coming into the skies and the heavens as well as the sun and moon, but His focus will be the earth.

Once again, Genesis 1:2 is describing to us what God is doing. I just have to keep implanting this thought in your mind that God is telling a story and there is no need for Him to have to create in any particular way, everything could just pop into existence, but God is demonstrating, first of all, who He is and then He's going to demonstrate how He feels; He is also going to demonstrate how the earth will respond. So, all of these are going to be seen at the very beginning of creation. We're going to see these things play out in the book of Genesis as well so that we're not only seeing that God is great and sovereign over all these things, but we're going to see Him in that pattern of reconciliation once man begins to reject Him. It's God's desire and according to His purpose all these things existed for the summing up of bringing all things back to Himself. So, here again, it's fundamentally a story of God's grace and reconciliation. You're

going to begin where God pours out His grace and there will be reconciliation where His grace will again be poured out through that. It's a story of how good God is.

(Genesis 1:2) "The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters."

There are a number of things that are happening here. Of course, He starts off with "formless and void." There are three places in all of Scripture where this combination of words is given, "tôû bôû." One of them in particular that we talked about last week is found in Jeremiah 4. I don't want to get too much into this, but paradigmatically, it's used for the purpose of taking these two words that sound alike; it's almost not only a play of words, but an indictment or it shouldn't happen. So, "tôû bôû."

I don't know if I explained that, but if you look in Jeremiah 4, you'll see it there as well. It's important to understand that when it is proclaimed, God is wanting to give this picture of something. Now, we have to ask ourselves, "What is the picture?" We'll see as we go along.

(Jeremiah 4:23) "I looked on the earth, and behold, it was formless and void..."

(Jeremiah 4:24) "I looked on the mountains, and behold..."

Now, the context of this passage is that Israel has rebelled.

What do these two words mean? It means that "I looked on the world and it was meaningless and empty." Now, it's not necessarily saying that God created the earth meaningless and empty, but it's showing a progression of what God is doing and how things are unfolding. So, it starts off that you have this earth, and without God breathing on it, without God's light upon it, it's meaningless and empty. It's fundamentally the book of Ecclesiastes, "under the sun," and it gives this picture of "vanity, vanity; all is vanity." Well, that's the picture that is given within the passage.

To further understand the word "tôû," look with me in Isaiah 40:17. In case we thought we were great, it says, "All the nations are as nothing before Him, They are regarded by Him as less than nothing and ("tôû") meaningless." The same word is used.

In Isaiah 24:10 it uses "tôû" to describe the cities of the earth.

Fundamentally, if you look in Isaiah 40:23,

"He it is who reduces rulers to nothing, Who makes the judges of the earth ("tôû") meaningless."

It's saying that the things that man produces are meaningless. So, it's an interesting picture of an earth without the breath and light of God.

If you look in Isaiah 41:29, you see this particular word used again. There's a number of passages that we could use, but it says this,

"Behold, all of them are false; Their works are worthless, Their molten images are wind and ("tôû") emptiness."

The same thing in Isaiah 44:9; you see that fundamental point.

"Those who fashion a graven image are all of them futile, and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame."

The word "futile" there is the same word "tôû."

There's an interesting contrast because if you look in Isaiah 45:18, this is the way it reads,

"For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it ("tôû") a waste place) ..."

That's pretty interesting, isn't it? "I thought He was creating..." No, He's telling you a story and He's showing the progression that has to take place in order for man to have paradise. God has to be in his life.

So, here again, the way that it starts off, (Genesis 1:2) "The earth was formless and void..."

Once again, we'll use the words "meaningless" and "empty." What are people's lives like without God? Here again, go to Ecclesiastes. Take God out of the picture, what is it like on the earth? Well, I don't know. Nothing seems to make sense; everything is futile. Why do I even have stuff? I've got to leave it to some nut? Nothing seems to make sense. The person that thinks he's working hard all his life and then he comes to the end of his life, and he goes, "What was I working hard for?" When Jacqueline Kennedy Onassis was getting close to her death, they said, "Is there anything you would have done differently?" She said, "Yeah, I would have done less sit ups." Her fundamental point was, "Why was I working so hard if I was going to die of this disease?" I remember my father-in-law saying he would have eaten more pork. He liked pork. Here again, the point of the matter is that nothing makes sense without God. So, you have this picture of this thing that is no different than man. There he is as clay, he's in the dust and you have to look at him though he's formed; he's meaningless and empty. What has to happen? Breath has to go into his nostrils for him to become meaningful and not empty.

(Genesis 1:2) "The earth was formless and void, and darkness..."

Well, "darkness" is darkness; obscurity.

Isaiah 45 says that God formed light, but He created darkness. We know that God is light and in Him there's no darkness at all. Once again, the question that you have to ask yourself is "Why

would He create darkness?" In Scripture, we understand that darkness oftentimes is used, especially as you read in Psalms, as a covering. Have you ever heard that phrase in Psalms that gives that picture of God in the clouds in darkness? Why would God engulf Himself with a dark cloud? So that you wouldn't get hurt. It's the kindness of God that puts us in the shadows. In many respects, it is the shadows of His wings that keep us from having the harm because were we in the presence of a pure and holy God, could sin exist in His presence? The answer would have to be "No." The covering allots for a choice. Here again, the one thing that we can give back to God is our choice. Now, I know people will go into the realm of "God is sovereign in whatever He chooses." Yeah, I understand that.

It's interesting, Jeremiah was going through a passage in the book of Judges, and it's talking about Samson and his birth and the whole thing of the Nazarite vow. As you look at that particular passage, I said, "You know, the way this passage starts off, there's one thing that seems to be off in the text." I said, "Do you know what it is?" He said, "Yeah, I know what it is." I said, "What is it?" He goes, "The Nazarite vow." I said, "What about the Nazarite vow?" He goes, "He was told to take the Nazarite vow, and according to Numbers, it has to be of free will." I said, "Precisely. He was told to take the Nazarite vow." Now, what you have in the book of Numbers is God sovereignly acting, accomplishing His will without man wanting it, but God's will was still happening. You see that there's no relationship. The enemy is defeated but look at how horrible it all turns out and it's not because God's work is horrible; it's because man's reaction is. So, that God works in the realm of free will and uses the free will of man to bring about something wonderful and a relationship in the midst of it, free will is very much a part of the paradox. You can't have one without the other. God has so ordained. Now, once again, that God can sovereignly work in the realm of free will is telling me that He's not limited in any realm. If you say that God can only work in the realm of His sovereignty without free will, then you're limiting God. I believe that He can work in any realm.

The point of this is, if you look in the passage,

"... darkness was over the surface of the deep..."

Now, "the deep" is dealing with the waters or something like that, but you have to ask, "Why didn't You just say the waters?" The reason is because once again, He's telling a story. So, He's wanting you to see the picture that He's creating through this. When we're dealing with darkness, we're dealing with obscurity, but we're also dealing with that word used as a metaphor which is misery and sorrow. So, the picture is that until a certain point, a life is meaningless and empty; there's darkness, misery and sorrow in their life. Then, it takes it a little bit further into the deepest recesses. Isn't that an interesting picture?



Now, at this juncture, what is God going to do? The wonderful picture is the Spirit of God was moved. The reading of the text is "The earth was formless and void, and darkness was over the surface..."

See the word "surface?" King James probably more accurately translates it "*pānîm*" which is "the face." It's this picture of a face in misery feeling empty and meaningless, and God is moved; and His Spirit moves. What moves God? What causes God to start working in our lives? God is opposed to the proud, but He gives grace to the humble.

When I go through Scripture and I begin to read certain passages, Sometimes I'm taken back by some of the things that are not revealed in the text. For instance, we have the story of Lazarus and the rich man. I like that story, but some things are missing. One is I have no idea what the theology of Lazarus is and yet he ends up in Abraham's bosom. How does he end up there? The only thing that the text says is that this man was a poor man and he had sores all over him. Does that somehow get God's attention that somebody is hurting? Once again, I was drawn by the whole thing of Alex with Kim, and her ministering to this guy born deaf and blind. I just can't imagine being born that way. There are things that he's never known, and you can describe it to him a thousand times and he would never know what a blue sky looks like. Does God see his poor state and is God moved? Blessed are the poor in spirit; blessed are those who mourn. Why doesn't Scripture go into greater depth?

(Isaiah 57:15) "For thus says the high and exalted One Who lives forever..."

Ok, no argument there.

"... whose name is Holy, 'I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite."

The psalmist will put it this way in Psalm 51, "A broken and a contrite heart, O God, You will not despise." (Psalm 51:17)

There are so many places that's revealed, but you can't help but read this into Psalm 106 and 107; the fact that the two chapters are together is in and of itself an interesting story. It starts off by praising God because of His great favor and His lovingkindness is everlasting which is one of the great themes of the psalms. It then goes into the realm of 106:6,

"We have sinned like our fathers, We have committed iniquity..."

(Psalm 106:7) Our fathers in Egypt did not understand Your wonders; They did not remember..."

Even though God was gracious and saved them from the hand of somebody that hated them. Isn't that what it says in verse 10?

(Psalm 106:10) “So He saved them from the hand of the one who hated them,  
And redeemed them from the hand of the enemy.”

(Psalm 106:12) “Then they believed His words; They sang His praise.

(Psalm 106:13) They quickly forgot His works; They did not wait for His counsel,

(Psalm 106:14) But craved intensely in the wilderness...”

So, He gave them what they wanted, and they got a wasting disease. Then, they made a calf in Horeb, and they forgot their Savior and the wonders of God. They joined themselves to Baal-peor and they were rebellious against His Spirit. (Psalm 106:33)

Read verse 44,

“Nevertheless He looked upon their distress When He heard their cry;

(Psalm 106:45) And He remembered...”

So, you come into Psalm 107,

(Psalm 107:4) “They wandered in the wilderness in a desert region; They did not find a way to an inhabited city.

(Psalm 107:5) They were hungry and thirsty; Their soul fainted within them.

(Psalm 107:6) Then they cried out to the LORD in their trouble;  
He delivered them out of their distresses.”

(Psalm 107:10) There were those who dwelt in darkness and in the shadow of death,  
Prisoners in misery and chains,

(Psalm 107:11) Because they had rebelled...”

It was their fault that they were there. Then they were humbled and what did they do in verse 13?

“Then they cried out to the LORD in their trouble...”

What does God do?

“He saved them out of their distresses.”

It's like He can't resist helping them.

(Psalm 107:17) “Fools, because of their rebellious way, And because of their iniquities, were afflicted.

(Psalm 107:18) Their soul abhorred all kinds of food...

They deserve it.

(Psalm 107:19) "Then they cried out to the LORD in their trouble..."

What did He do again?

He saved them. There were people that went into the sea to do business, they forgot about God and just went ahead and did what they wanted to do. It was all about business. They were going their own way and yet the stormy sea started going; they cried for help, and He saved them.

This creation story is not only telling us that God is the self-existent one, the Creator of all things, but also how He thinks; what moves Him and what moves the Spirit of God. Christ looks at the multitudes and He sees them like sheep without a shepherd and He begins to weep. What moves God? He sees that they're destitute. The disciples go, "Send them home." He goes, "You feed them. We're not going to leave these people; we're not going to abandon these people." We know nothing of their theology. Basically, it's like what you read in that interesting story of the good Samaritan. You have a Levite and a priest, they pass by him, but the good Samaritan just helps the guy that's in misery. Do we know anything about the guy that needs help? I'm not saying you're saved by virtue of your misery, but I'm saying God sees your misery. I mean, if He can hear the cry of Ishmael crying out to Him, He hears the cry of people. If we'll just cry unto Him, will not His Spirit move? This is why unless you humble yourself you can't be saved. I think one of the greatest leaps in people coming to know Christ is they just won't cry for help. It's the one ingredient that's missing. They don't mind talking about the things of God, but they won't run to Him, cry to Him, and see Him as their only hope. If they would cry for help, would He not hear them? Is this not His nature for the Spirit of God to move over the face of the waters? There is a cleansing that is going to take place and God is going to move. The story is being told, and it shouldn't surprise us what follows the Spirit moving.

Ephesians 1 tells us that we hear the message of the truth so as to be saved and we're sealed by the Holy Spirit of promise, but what happens? We're enlightened; light comes.

(Ephesians 1:3) "Then God said..."

Now, we have "said," the word of God and the light of God coming into the world.

We know the passage, but it's important for us to see the connection of John 1. Look at the passage,

(John 1:1) "In the beginning was the Word..."

Why would he go back to Genesis if in fact Genesis 1 wasn't telling a story? It is telling a story. It's telling us the purpose and the heart of God; what God's intent is.

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

This was not a mistake.

(John 1:2) "He was in the beginning with God."

(John 1:3) All things came into being through Him, and apart from Him nothing came into being that has come into being."

That is to say that there was a purpose which was the purpose of Christ full of grace and truth. So, what was the purpose of creation? Grace and truth.

(John 1:4) "In Him was life, and the life was the Light of men."

(John 1:5) The Light shines in the darkness, and the darkness did not comprehend it."

Another good word for "comprehend" would be "overpower" in the sense of God shows His grace, and man goes, "What is that?"

(John 1:9) "There was the true Light which, coming into the world, enlightens every man."

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him."

(John 1:11) He came to His own, and those who were His own did not receive Him."

The passage has given clear reference to this, and Paul will do that as well in 2 Corinthians 4. Paul will start off this way in verse 1,

"Therefore, since we have this ministry, as we received mercy, we do not lose heart,

(2 Corinthians 4:2) but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God."

(2 Corinthians 4:3) And even if our gospel is veiled, it is veiled to those who are perishing,

(2 Corinthians 4:4) in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

(2 Corinthians 4:5) For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake."

(2 Corinthians 4:6) For God, who said..."

Ok, now we're going back to Genesis, right?

"... 'Light shall shine out of darkness,' is the One who has shone in our hearts..."

Why was it necessary for Him to create darkness and for light to shine out of darkness? Because light is an eternal state; it's who God is. So, why would He have to do that? Well, He's demonstrating to us exactly who we are which is the darkness of not receiving His love, but God is able to break through that. Scripture is very clear here,

"...the One who has shone in our hearts to give the Light of the knowledge of the glory of God..."

How wonderful it is that God can shine through all of the misery and mess that I have made; the mayhem, meaninglessness, and the emptiness of my life. What's that song? "God made something beautiful of my life." Isn't that the way the chorus goes? He's given that wonderful picture.

You see it in Isaiah 59 as well. I mean, you see these points in Scripture, and sometimes you miss them. You take the book of Genesis, and you go, "Well, that's just about the beginning of creation." Yes, but He's telling you what His purpose was in the beginning of creation.

(Isaiah 59:1) "Behold, the LORD'S hand is not so short That it cannot save; Nor is His ear so dull That it cannot hear."

(Isaiah 59:2) But your iniquities have made a separation between you and your God..."

Would that be darkness? Would that be emptiness; void? Once again, Ecclesiastes.

"... your sins have hidden His face from you..."

Would that be the absence of light?

(Isaiah 59:3) "For your hands are defiled with blood..."

There's falsehood, wickedness and confusion. All of these are words that describe the metaphor of darkness. Deception would be a metaphor for the word "darkness," as well as confusion and obscurity.

(Isaiah 59:7) "Their feet run to evil, And they hasten to shed innocent blood..."

(Isaiah 59:8) "They do not know the way of peace..."

They're confused.

(Isaiah 59:9) "Therefore justice is far from us, And righteousness does not overtake us; We hope for light, but behold, darkness..."

Because we can't produce light.

"For brightness, but we walk in gloom.

(Isaiah 59:10) We grope along the wall like blind men, We grope like those who have no eyes; We stumble..."

Do you think God is moved by this?

(Isaiah 59:11) "...We hope for justice, but there is none, For salvation, but it is far from us."

It seems like the only thing we can do is continue to turn away from God and speak oppression and revolt. If this doesn't describe much of what we're seeing today, then I don't know what does.

(Isaiah 59:14) "... For truth has stumbled in the street, And uprightness cannot enter.

(Isaiah 59:15) Yes, truth is lacking... Now the LORD saw, And it was displeasing in His sight that there was no justice."

All things were created for what? For His good pleasure. What is God going to do?

(Isaiah 59:16) "And He saw that there was no man, And was astonished that there was no one to intercede..."

To reconcile; to bring back.

"... Then His own arm brought salvation to Him, And His righteousness upheld Him.

(Isaiah 59:17) He put on righteousness like a breastplate, And a helmet of salvation on His head; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle."

So, what are we looking for? Look at chapter 60.

(Isaiah 60:1) "Arise, shine; for your light has come, And the glory of the LORD has risen upon you.

(Isaiah 60:2) For behold, darkness will cover the earth And deep darkness the peoples; But the LORD will rise upon you And His glory will appear upon you.

(Isaiah 60:3) Nations will come to your light..."

Is he not describing what is being described in the very beginning? A dress rehearsal is what we're seeing at the very beginning of this.

(Genesis 1:3) "Then God said, 'Let there be light'; and there was light."

Just in closing, when you go back to Genesis 1:2 where it says, “...the Spirit of God was moving over the surface of the waters.” Why would I interject that God was moved? The word “*rāḥaḥ*” is very seldom used in Scripture; here and in the Old Testament, but one area that it is actually mentioned in particular is in the book of Deuteronomy. In Deuteronomy it gives a picture of an eagle fluttering over the nest which only uses this word; it’s a kind of brooding. This same word “moving” is actually translated as “hover over” and it gives a picture of a mother hovering over the nest. So, the fact that man is destitute and in need and is in misery, God sees it; He hovers over, and He says, “I care.” What is He going to do? Well, He’s going to send the Light, His son. As John says, “For God so loved the world that He gave His only begotten Son.” He sent light to you.

As we go through, I’m wanting to clarify that God’s going to be telling a story in each of the things that are created. We’ll be remiss to just look at the logistics of the creation which obviously are real factors, but this is a spiritual book with spiritual words, and it’s the Spirit of God that is drawing us to Himself. This is a story of God’s grace and reconciliation. We’ll see the reconciliation start kicking in as soon as man sins; as soon as the darkness starts moving in.