

5.15.2024

## Day One

### Chapter 1 (vs.1-5)

Turn in your Bible's to Genesis 1. Tonight, we hope to finish verses 1-5: day one. Then, we'll hopefully go to day two, and day three after that. We could actually spend months on the first couple of verses, but as the week often goes on regardless, we will move on. One of the wonderful phrases in the passage, as it comes to the end of the first day, it ends this way, "And there was evening and there was morning, one day."

Scripture is letting us know the order in which things are going to happen. God is not only creating something wonderful and new, but He is also showing us what He is doing by virtue of explaining the creation the way that He does. There are so many things that He could have said; He could have told us how He made an amoeba or how He made a universe, but He chose not to go into those details. However, He chose to go into the details of what He is doing and how He's doing it, and He is showing us His purpose and His plan. When it ends each day with "And there was evening and there was morning, one day," it's telling us there's going to be darkness first and then there will be light; it's going to be in that order. So, one of the points that I oftentimes make when we're dealing with the Old Testament is the Old Testament is an interesting picture of the nighttime. One of the promises that He gives to the patriarchs of the Old Testament, found in Daniel 12, is that He says, "You'll be like stars in the night." The fact is He had ordained the patriarchs that they would be light in the darkness. The Old Testament is an interesting picture of darkness.

When we come into the New Testament, John 1, light has come into the world. Jesus will say in the Gospel of John, "I am the Light of the world." When you follow this all the way to the end, the conclusion is in Revelation 22 that Christ is still the Light. So, we realize that light has always been.

It actually says in Isaiah 45 that God formed light; He created darkness. So, light has always been because as 1 John will say, "God is Light." We will see in this particular verse, light before the sun, the moon, and the stars. So, it's clearly identifying light as a different source as we come to the passage. Once again, God is revealing things to us and He's telling a story. In many respects, He's showing us what He's doing. There is a "forming" involved, and the word is going to be used which is often translated in the realm of squeezing, molding clay. So, God is doing what He is doing to demonstrate that He is working. The wonderful thing is, as Genesis starts

off, "Hey, God is doing something." Then He goes on and says, "and this is what He's doing." So, we're going to look and see how God is beginning to work; the wonderful thing about God working and the way that He works. God is doing a wonderful thing.

So, we come to this particular passage, and just by way of reviewing, I just want to emphasize that we're dealing with the "Alpha and Omega, the beginning and the end." (Revelation 21:6) When you have the seven-day week, isn't it strange that no matter where you go it's still seven days? That's pretty bizarre. It's almost like God established something and man just hasn't been able to change it. Of course, you'll begin with day one. Now, day one, we celebrate today as the first day of the week, which is the Lord's Day. In many respects, it is the Lord's Day in the sense that it is Resurrection Day, but it is also the first day of creation, and who is the Creator? Our Lord Jesus Christ.

Hebrews will emphasize this in Hebrews 1. Colossians will emphasize it in Colossians 1. John will emphasize it in John 1. So, there's no doubt about the fact that it is Jesus Christ who is the Word that actually began everything. He is the Creator; all things were made by Him and for Him, Colossians 1 will say. So, we have this wonderful "day one" which really sets the stage of creation.

One of the great passages that we quote as well is found in 2 Corinthians 5, if any man be in Christ, he is a new creation. How can that be? Christ is the Creator.

The psalmist will even say in Psalm 51, "Create in me a clean heart. Bring within me a sustainable spirit that I might worship you." The desire is "this is something that I can't do. You're going to have to literally create something out of nothing." And that's what God does. That's our great hope when you think about it. God is able to bring something out of nothing. You go, "There's nothing there to work with," and God goes, "That's the way I like to work" because He doesn't have to reverse this stuff. So, the wonderful day of creation, we have.

Interestingly enough, when you look at the week, you have the first day which is the holy day, it will be holy in the feast as well, and then you have the last day which is a holy day; the declaration of the last day is "It is finished." So, God is the Alpha and the Omega, the beginning and the end; He's the starter and He's the finisher. Set your eyes on Jesus, the author and perfecter; another way of putting it, the beginner and the finisher of our faith. So, we come to Him, and we begin to realize that wonderful truth.

The fact that we come to this passage and have this beginning statement in verse 3, "Then God said," is telling us that by virtue of His word that things are being created; which is telling us very clearly that we did not have a universe that existed apart from His created declaration. So, it was His word that brought it into being. I know that you are familiar with the passage

because we've quoted it several times but let me have you turn there again in Psalm 33. It's such a clear text about the word of God and the power of the word of God.

(Psalm 33:6) "By the word of the LORD the heavens were made,  
And by the breath of His mouth all their host.

(Psalm 33:7) He gathers the waters of the sea together as a heap;  
He lays up the deeps in storehouses.

(Psalm 33:8) Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of  
Him.

(Psalm 33:9) For He spoke, and it was done; He commanded, and it stood fast."

Why is it so important for us to understand? We're so worried about what everybody else is doing or about forces in the world; as Isaiah says, "all the nations are nothing to Him. No, no, they are less than nothing." Here again, I don't know how something can be less than nothing, but if God says it, they're less than nothing. We are concerned about what people do or what they say. So, he puts things into context, and he says, "You do know all God has to do is say something and it happens?" Wow, that's amazing when you think about it.

(Psalm 33:10) "The LORD nullifies the counsel of the nations;  
He frustrates the plans of the peoples."

So, by the time you get there, you go, "Well, that's not hard for Him." That's what He wants you to understand.

(Psalm 33:11) "The counsel of the LORD stands forever,  
The plans of His heart from generation to generation.

(Psalm 33:12) Blessed is the nation whose God is the LORD..."

Because He controls everything, and you don't have to worry about anything.

(Psalm 33:15) "He who fashions the hearts of them all, He who understands all their works."

We come to God, "You don't understand. You don't understand." He says, "I made them. What do you mean I don't understand? I know exactly what they're thinking; I know why they're thinking it, and I know why they're doing it."

(Psalm 33:16) "The king is not saved by a mighty army;  
A warrior is not delivered by great strength.

(Psalm 33:17) A horse is a false hope for victory..."

You're relying on the wrong stuff. God is the One that does what He does.

“... Nor does it deliver anyone by its great strength.

(Psalm 33:18) Behold, the eye of the LORD is on those who fear Him,  
On those who hope for His lovingkindness.”

(Psalm 33:20) “Our soul waits for the LORD; He is our help and our shield.

(Psalm 33:21) For our heart rejoices in Him, Because we trust in His holy name.

(Psalm 33:22) Let Your lovingkindness, O LORD, be upon us,  
According as we have hoped in You.”

Here again, the great power is in our faith. Not that we have the ability to make something happen because of our great faith, but because we put our trust in Him, He's pleased. We believe that God is the one that rewards those that diligently seek Him. He says that if your ways are pleasing to the Lord, He can make your enemies be at peace with you, and quite frankly, He can cause all things to work together for good. So, there's nothing that is too hard for Him. These are very comforting passages, but we have to put it in perspective: He spoke, and it came into being. Once again, for all of us that say, “I don't see how it's going to happen,” you don't have to see how it's going to happen.

This is the fundamental point, if you look with me in Hebrews 11:1,

“Now faith is the assurance of things hoped for, the conviction of things not seen.

(Hebrews 11:2) For by it the men of old gained approval.”

So, what is it that God is pleased with?

If you look in verse 6, “without faith it is impossible to please Him,” but if you look in verse 3, “By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.”

So, every time you go, “I can't see it,” so what? That's what God creates out of, stuff that you don't see, and it is the wonderful hope that we have.

There's a great psalm in Psalm 104 that I just want to mention too. I've oftentimes thought of this psalm when I think about the sovereignty of God in all things. As we come to the first few verses, we begin to read about the breath of God and the Spirit of God moving across the face of the waters. In Psalm 104:27, he begins to talk about the ocean and all the fish in the sea.

(Psalm 104:27) “They all wait for You To give them their food in due season.

(Psalm 104:28) You give to them, they gather it up; You open Your hand, they are satisfied with good.

(Psalm 104:29) You hide Your face, they are dismayed; You take away their spirit, they expire And return to their dust.

(Psalm 104:30) You send forth Your Spirit, they are created..."

It's an interesting picture of God exhaling and inhaling.

It's like Ecclesiastes 12:7, "then the dust will return to the earth as it was, and the spirit will return to God who gave it."

What a great text that is. So, obviously, in Him we live and breathe, as Acts 17 says, and have our existence.

It is at this point we realize that in the beginning it's God; this first day is God's. Let us rejoice and be glad in it because He's creating something. As was His plan that there would be a day when He would reign on the first day and make all things new again. So, another creation then begins to happen. It is at that point that He lays the foundation, and it is the Word of the Lord that is creating these wonderful things.

Now, when we look at the beginning, in Genesis 1:1, "In the beginning God created the heavens and the earth," it's like He discards "heavens." We would go, "'heavens,' let's talk about that" and He would go, "No, we're going to talk about earth." So, He takes us away from the conversation of the heavens and puts us on this solid ball. Earth by its very nature means something solid; more specifically, of dirt make-up. So, He puts His eyes and focus on the dirt so to speak which is interesting. When He begins to describe it, what is it? "*Tôû bôû,*" formless and void. Now, the interesting picture, as we've been talking about, is making reference to the fact that it's meaningless and empty. As we looked at Jeremiah, that particular phrase is listed in Isaiah as well, God begins to describe the emptiness that's there. He's wanting to convey that because of this formlessness and void, and our initial thought may be, "it seems like God made a mistake when He created stuff because things weren't in complete order," and the answer would be a resilient "absolutely not." God is showing us how He works and it's very important for us to understand what He's doing. If in fact He was immediately wanting to create perfection, no problem, He spoke, and it was done. There's no problem with that, but that's not what He's wanting to convey. He's wanting to convey how He's going to work in your life and my life. There's something that He's forming that He's making besides just this globe. So, it's with the picture in mind, or the hope in mind, it has this sense of as oftentimes theologians will say, "a sense of pregnancy" in mind; that they're looking forward to something that is yet to

come. If in fact everything was just plopped, then we would not have something that we're looking forward to. So, God is actually showing us this kind of birth.

It's one of the reasons why in Colossians Christ is referred to as "firstborn of creation"; not that Christ was created, but that he was first, and it was a birth coming from the bosom of the Father, and we begin to see the heart of God being related through the creation. The heart of God is actually being seen in the way that creation is being conveyed, as well as that creation is made.

So, we come to this passage, and we see once again, it's not a sinful state of being formless and void or meaningless and empty, but it's conveying that it's a blob that has to be molded. God ordained it so that He would mold it. You're going to see this in here again, your favorite psalms, 139.

(Psalm 139:13) "For You formed my inward parts; You wove me in my mother's womb."

Why didn't He just pop us into being? Why use that DNA stuff or whatever?

(Psalm 139:14) "I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well."

(Psalm 139:15) My frame was not hidden from You, When I was made in secret, And skillfully wrought..."

See, the molding and the squeezing is God making something and being involved in it. For instance, you could go to the store and buy a really expensive vase, but what would make it worth more? If you make it. It's in the process of you making it that connects you with what you made. So, in giving that gift to somebody, it's a connection to you. The picture here, as it starts off in Psalm 139, "You scrutinize my path... And are intimately acquainted with all my ways." This is a major involvement in your life and a desire to be a part of your life. "Abracadabra" doesn't do it, and I think one of the great things about the process of a child coming into the world is that the mother actually builds a relationship with the child before the child is born. Now, quite frankly, I don't know a whole lot about that, but I've been told. Actually, I've been told how much I don't know about it which I concur, but here again, we're dealing with His personal involvement in the forming.

Probably one of the best passages that I can have you turn to is Isaiah 45. We even have songs that make reference to these kinds of words dealing with that fact that God takes clay, and he begins to mold it. We call Him the "potter," and we call us the "clay."

(Isaiah 45:9) "Woe to the one who quarrels with his Maker— An earthenware vessel among the vessels of earth!"

Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'?"

Ephesians 2:10 says, "For we are His workmanship, created in Christ Jesus for good works..."

God's doing something, and it's not something that is just thrown together. There's something "skillfully wrought in the depths of the earth," and the heart of God is involved in this. He's throwing His heart in, and He's showing that without a relationship with Him your life is meaningless and empty. Of course, we oftentimes make reference to Ecclesiastes, "Vanity, vanity; all is vanity!" Under the sun, without God being in my life, that's the way it is.

A great passage that I would have you mark as well is 2 Corinthians 3:18, the great promise that we are being transformed into the image of His Son. What is God doing? He's making sons. It's very important that you understand that because once again, the perception is "Why didn't He blink us into perfection?" If He just blinked you into perfection, you wouldn't be a son, you would be like an angel which would be like a servant because that wouldn't be you choosing Him. A son loves his father because he's drawn to his father. So, it's his heart that's really the difference than a servant. Paul will use this analogy in Galatians and then in Hebrews 1, "which of the angels did He ever call sons?" but you've been called a son. So, there's the forming of a relationship; a molding of a relationship. There's something that is eternal that God is making that has never been made before. It's a wonderful point that is made in this particular setting.

So, as we come to this, there's a molding within the text.

(Isaiah 45:18) "For thus says the LORD, who created the heavens (He is the God who formed the earth..."

"*yāšar*," fashioned, framed. Obviously, it's not a meaningless arbitrary erratic movement; it's something that skill is involved in.

"... He established it and did not create it a waste place..."

We've read this before, and He's ultimately conveying to us what He's making; He's molding recipients.

If you look with me in Isaiah 34:11. Isaiah has so much good theology in it. So, it's one of the great passages to go to. In this particular text, he begins to deal with the nations and the Lord's indignation against the nations. His wrath is going to come.

(Isaiah 34:4) "And all the host of heaven will wear away, And the sky will be rolled up like a scroll; All their hosts will also wither away..."

Judgement is coming, and he actually uses the words "*tôû bôû*" in this text as he says in verse 11, "But pelican and hedgehog will possess it, And owl and raven will dwell in it;

And He will stretch over it the line of desolation (“tôû”) And the plumb line of emptiness.”  
(“bôû”)

His point is that emptiness and meaninglessness is going to come; this is dealing with the fact that they’re going into captivity.

Then after that, it says in verse 16, “His Spirit has gathered them.”

So, you have this picture of them going into captivity. God says, “I know your life is meaningless and empty, but My Spirit is going to move, and I’ll gather you.” So, that’s what we’re seeing here in Genesis.

When we read last week, it said there was darkness; that sense of obscurity, depression and heartache. Once again, He’s not creating bad in this; He’s creating that darkness for a reason. Since we’re right here in Isaiah 45, let me go back to Isaiah 45:7, he is “The One forming light and creating darkness, Causing well-being and creating calamity...”

The question is “Why does He create darkness and calamity?” They are necessary ingredients to form a son. So, you know that squeezing that you feel sometimes, “ouch;” where things are not going well, and you feel like maybe sometimes, as the psalmist will say, “His hand was heavy on me, and I was beginning to feel that”? God’s molding you into His image. If in fact He simply made you without a sense of hardship, you would never ultimately turn to Him because you wanted to; you would turn to Him because you were made that way, but God is going to mold through calamity and darkness. He’s going to mold a son, like the prodigal son, that runs back to his dad and has a relationship with his dad that he would never have had if he had not gone through the darkness. This is why difficulty is necessary in people’s lives, and why James will say, “Consider it all joy when you encounter various trials” because God is producing something more valuable; as we oftentimes make reference to a piece of coal forming into a diamond. So, it’s a great thing and clearly under the pressure of all those things. So, God is doing something. He’s moving, He’s forming, and He’s turning the formless into that which has form. He’s turning that which seems to have no purpose into something meaningful. God is actually bringing fulfillment to those that are empty. God is doing a work, and He’s clearly wanting to show us this. Now, the question is “How is He going to do this and how does it happen?” The phrase that is used in Genesis 1:2 says, “... over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”

You might want to underline the word “moving” there because if you look in Deuteronomy 32, you understand what the word means since it is used in this text. So, what does it mean by the Spirit of God moving over the waters? Well, God is stirred. What is He stirred about? He’s stirred because you were never meant to be meaningless or empty. Christ looks at the multitudes and He begins to weep. Why? Because you weren’t meant to be there. It is the earth



that He comes to; it is the ground and the dirt, the lowest of places, and it's not the heavens. As Isaiah clearly puts it, where does God abide? He abides in the highest heavens and with the lowly of spirit. You say, "Is that my only choice?" That's it. So, unless you can get to the highest of heavens, you're not going to be with Him, but I can be the lowliest in spirit. That's why Jesus will say, "Come unto Me all who are weary and heavy-laden." These are people with their nose to the dirt, and God says, "I love dirt." "For God so loved the world." So, God comes in all of His glory.

(Deuteronomy 32:9) "For the LORD'S portion is His people; Jacob is the allotment of His inheritance."

I'd go, "You didn't win the lottery on that one, if Jacob is your big win there."

(Deuteronomy 32:10) "He found him in a desert land, And in the howling waste of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye."

Wow, that's a stirring of care.

(Deuteronomy 32:11) "Like an eagle that stirs up its nest, That hovers..."

That word "hovers" is the word that is used for "the Spirit moved over the waters." Directly translated, it is the mother bird fluffing her feather and sitting over the children.

[Answer to a question:]

Christ is all throughout the Old Testament. Clearly, that's an interesting picture of the redemptive plan as we will continue to see throughout the book of Genesis; not only the grace of God in creation, but His reconciliation throughout the book. So, it really is a book of grace and reconciliation. The redemptive plan, you have this Jacob guy in the text who's wandering aimlessly in the desert, has made a mess of his life, found himself making really bad decisions, and found himself with somebody that likes to take advantage of him. So, there he sits, and he also has his brother that wants to kill him looming over him. So, nothing good is going to happen out of that. His name literally means a "supplanter." So, he's deceptive in the way that he deals with things and tries to make things happen in his own power. God says, "No longer are you going to find yourself in this realm because I have better plans for you." Once again, it's an interesting picture of man that creates his own world full of emptiness and meaninglessness. So, it becomes void, and he doesn't know what to do, but God comes into his life, and He goes, "I have better plans for you. So, I'm going to take a supplanter, and I'm going to make him somebody that strives with God, thus "Israel."

So, as we look at Deuteronomy 32, we see the Spirit of God being stirred, and it's like a mother bird stirring over her nest; a sense of nurturing and compassion, concern and caring. Clearly,

what is being conveyed at the start of Genesis is He saw this and it stirred His heart to care. It's not unlike when you read in Thessalonians where Paul says, "I was like a mother to you, and I came to you nurturing." That's the picture of the heart of God. That's not Paul; Paul doesn't think in the realm of nurturing. He's a Sanhedrin for crying out loud. He kills people for a living, but it's the Spirit of God moving in him. So, the same thing is true here.

If you look in Genesis 1:2, "the Spirit of God was moving over the surface of the waters."

The reason water is mentioned is because it makes reference to the cleansing of God. There's so many interesting things about water in general. I mean, you have these molecules that most scientist, if they're worth their weight in salt, will actually tell you that these molecules should not be holding together. You have one negative molecule which is oxygen, you have two positive that are hydrogen (H<sub>2</sub>O), and they come together miraculously. They're still trying to figure out how they hold together. They know that there's this tendency to high polarity with these molecules. So, they come together, and the amazing thing about water is that with all the liquids that man has ever known, there is no liquid that seems to be a solvent and dissolve things more than water. We'll put it another way, there is no liquid that is more cleansing than water. Another miracle is that almost every liquid when it freezes sinks, but not water; it floats. If it were to sink, life would die in the waters because it would freeze the waters, but it floats, and God protects it. All the way through, when you consider this amazing thing that God has created, you begin to realize that there is a cleansing power that actually brings life; there is no other liquid that brings life like water. What is it that brings life? Once again, God is telling a story. So, as the Spirit begins to move, His grace and mercy begin to move upon the face of the waters, and God begins to use the waters as a cleansing.

(Psalm 32:1) "How blessed is he whose transgression is forgiven, Whose sin is covered!

(Psalm 32:2) How blessed is the man to whom the LORD does not impute iniquity,  
And in whose spirit there is no deceit!

(Psalm 32:3) When I kept silent about my sin, my body wasted away  
Through my groaning all day long.

(Psalm 32:4) For day and night Your hand was heavy upon me;  
My vitality was drained away as with the fever heat of summer."

What was being drained away from you? Life. Where does life come from? Well, if you look in the passage, he acknowledges his sin and he's forgiven. That's cleansing.

That's why 1 John 5 will say,

(1 John 5:7) "For there are three that testify:

(1 John 5:8) the Spirit and the water and the blood; and the three are in agreement."

What is He talking about? The water bears witness of God's cleansing power. This is why when Jesus is on the cross and the spear went into His side, what came out? Water and blood. So, you have the cleansing power, and what does water do? It not only cleanses, but it also gives vitality.

You read that interesting passage in 2 Corinthians where you have this guy that sinned, and he finally confesses his sin. Then, he goes, "I feel emboldened and energetic." Where does the energy come from? If you're lacking energy, do you know what the problem is? You have no water on you. That's the problem.

The wonderful irony of this, of course, in Mark 7, you have a deaf man, and how does God cause him to hear? He spits in his ear with the clay. In Mark 8, the blind man, He spits in the clay and puts it on his eyes. What do you have? Well, what you have is water coming from Christ. So, you have a creative act. You see that same thing in John 9, and rightly so because John is really a creative book. The purpose is that you're seeing the creative work of God in which He is molding something with the clay. In order for the clay to be moldable it has to have water. In order for you to be moldable there has to be cleansing. The process of this is God moving. The earth is clearly a picture of the humbling of man; as the psalmist would say, "I am but dust." So, the recognition of humility. 1 Corinthians 1, and as Scripture tells us, whether it's in Peter or in James, "God is opposed to the proud and He gives grace to the humble." So, He's not looking to the heavens, His looking to the earth. When humility comes, you confess your sins and God begins to move. His Spirit begins to move, and you begin to get cleansed. God begins to do a cleansing work in your heart. As His Spirit begins to move in your life, God begins to bring out hope.

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

Now, it almost sounds a little bit redundant, but the point of the matter is that God is bringing light into a place of darkness. If you go back into verse 2, it reads, "The earth was formless and void, and darkness was over the surface of the deep." So, what is He doing? He's calling light out of darkness.

(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..."

He literally takes us back to Genesis 1.

"For God, who said, 'Light shall shine out of darkness,' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

Where did "face" come from? Didn't we see that in Genesis 1?

If you look in the beginning of Isaiah 9, it says this,

(Isaiah 9:1) "But there will be no more gloom for her who was in anguish..."

(Isaiah 9:2) The people who walk in darkness..."

What comes first? The darkness. Then what will happen?

"... Will see a great light; Those who live in a dark land, The light will shine on them."

(Isaiah 9:6) "For a child will be born..."

That's the great passage of hope that we have, and we oftentimes quote it during Christmas time.

When you come to Isaiah 59, there's no hope. "We hope for light, but behold, darkness."

(Isaiah 59:9)

(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."

What comes first? The evening. Jesus will say in John 11, "Are there not twelve hours in a day?" So, you have twelve hours in the night and twelve hours in the day. It's pretty interesting that the patriarchs of the Old Testament were the twelve of the night and they were to be stars of light in darkness. So, Jesus comes, He now turns to His disciples and says, "...but you were sons of the day." When you ultimately have in Revelation the twenty-four elders, it completes the day and the night. So, God has been giving us a picture all the way through.

As you come to the end of this passage, in Genesis 1:4, "God saw that the light was good..."

Why didn't He call the darkness good? It wasn't the darkness that was beneficial. He was going to use the darkness, but it was the light that He wanted. It's like in Philippians 4:8, "...whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever

is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.”

Now, does God bring hardship, anxiety, trouble and problems? Yes, but He doesn't want you focusing on that. That's not the good He wants you to think about. Our good is on the hope of God and He's the One that brings light.

“God saw that the light was good; and God separated the light from the darkness.”

Look with me in Isaiah 5. One of the great concerns is that man makes no distinction.

(Isaiah 5:20) “Woe to those who call evil good, and good evil...”

We've seen this today, but what is God molding? God is molding a people that can distinguish light from darkness. See, what the world has is all this gray area, and we go, “Everything is kind of obscure, and who can tell?” God says, “This is not My people.” The one thing that's going to distinguish us as being handmade by God is we can recognize the difference.

Leviticus 20 is another passage that deals with this. The purpose of the book of Leviticus is to call out a people that are holy. The opposite of holy is common. So, “holy” means not common which means very different; so different that you are distinguishable. So, He's calling a people to be different.

(Leviticus 20:25) “You are therefore to make a distinction between the clean animal and the unclean’...”

In other words, He's calling His people to be a people that can make a distinction between holy and unholy; between clean and unclean. The large practice of Leviticus is to get them thinking that way so that they will discern right from wrong.

So, when you come to 2 Corinthians 6:14, he basically says, “Do not be unequally yoked with unbelievers. Come out from among them and be separate.”

Peter will say that you're a holy people; a people for God's own possession. That He's called you out of darkness into His marvelous light to be unique.

I didn't have time to go through a lot of passages, but what you have within these passages is God forming something. He's forming a relationship with a son; He's making a son. The necessary ingredient is difficulty has to come. Hardship has to come so that not only will a character be molded into him, but a sense of love and affection for his Father. There is nothing that will draw you to someone more. You oftentimes hear of someone that will be rescued by firemen or something like this, and they keep going back and visiting the fire department. What is the connection? “They saved my life.” God is molding a relationship.

So, you have the earth which represents the beginning of humbling. Then, you have the cleansing which is necessary in order for God to begin the process. You also have the sense of necessity for hope in which light comes to you because it really is that sense of "He called light out of darkness." Can you reach all the way back to the time you received Christ and remember how hopeless you felt? Then, the Light of the world came into your life, and you go, "It doesn't matter. I'm not worried anymore. 'The burdens of my heart rolled away.'" Whatever song you want to sing that will fit into that mold, but God is creating a heart of thankfulness, gratitude and a heart of a son. You have these ten lepers that are cleansed, and only one comes back. What was God revealing? God is revealing that He is creating something. He's molding a people that not only have hope and that are cleansed, but that can distinguish between a truth and a lie; right and wrong. So, a wonderful picture, "... And there was evening and there was morning, one day." (Genesis 1:5)

**Closing Prayer:**

Father, we give You thanks for Your work in our lives; the fact that You have been molding us and we are skillfully wrought. In creation, You begin to show us that Your Spirit is moved as You begin to see our needs, but the needs were necessary in order for us to come to you. So, how wonderful that You would create in creation those needs so that we might come to You of our own free will, and declare You our Father. We give You thanks in Jesus' name. Amen.