

LET THERE BE LIGHT

Genesis 1:1-5

INTRODUCTION

- Life on earth is held in a delicate balance
- Were there to be even the slightest change in the placement, tilt or orbit of the earth, we would all be wiped out
- How do we explain this uniquely situated planet with all this provision for life?
- Here's one explanation: "The Earth formed over 4.6 billion years ago out of a mixture of dust and gas around the young sun."
- Here is the true explanation: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." (Jeremiah 10:12)
- The Scriptural record regarding the creation of all things is entirely accurate and trustworthy, and we have no need to attempt to accommodate evolutionary theory and vast geological ages into our cosmology and therefore reject the Gap Theory, the Day-Age Theory and Theistic Evolution as heresies
- The Bible teaches a special act of creation by God in six literal days, about 6000 years ago, and all the observational evidence supports this
- When we read the creation account (Genesis 1:1-2:4) we do not read it as poetry (though it may contain poetical elements) but as historical narrative
- In the first three days, God created the domains of space, atmosphere, seas and land, then in the final three days he filled those domains

DAY 1	Light and darkness	DAY 4	Sun, moon and stars
DAY 2	Waters below and above	DAY 5	Fish and birds
DAY 3	Dry land, vegetation	DAY 6	Man and beasts

- The creation week is a progression from a state of being “without form and void” to being formed and filled
- Why did God choose to take a week to create all things? He might have made all things in a single moment; or he might have taken hundreds or thousands of years
- We are not explicitly told the reasons why God created all things in six days and rested the seventh, but there are some indications:
- God teaches us of his order and methodology
- God teaches us of his patience
- God teaches us of the principle of rest (Exodus 20:11; cf. Matthew 11:28)

Consider God’s activities on the first day of creation

I. GOD MOVED (2)

- A. This is God the Holy Spirit, the Third Person of the Godhead
 1. Pre-New Testament, this Spirit would have been understood as God’s “breath” (*ruach*), the means by which the Almighty fashioned the earth
 2. But with the full revelation of Scripture, we understand this to be the Holy Spirit
 3. All three persons of the Godhead were operating in the creation of the heaven and earth
 - a. The Father (Ephesians 3:9)

- b. The Son (John 1:1-3; Colossians 1:15-17; Hebrews 1:1-3)
- c. And here the Holy Spirit is shown to be working in the creation and formation of the world

B. The Spirit's ministry

1. The Hebrew word translated "moved" (*rachaph*) is also translated "flutter" (Deuteronomy 32:11), describing an eagle fluttering over her nest; it has the sense of brooding and vibrating (cf. Matthew 3:16)
2. At this moment, the earth was an unformed mass, entirely covered by water, and in darkness
3. "It is most appropriate that the first impartation of energy to the universe is described as the "vibrating" movement of the Spirit of God Himself. As the outflowing energy from God's Omnipresent Spirit began to flow outward and to permeate the cosmos, gravitational forces were activated and water and earth particles came together to form a great sphere moving through space." (Henry Morris)
4. This pictures the preparatory work of the Spirit in the sinner's heart (John 16:8)
5. This pictures the regenerative work of the Spirit in the believer's life (Psalm 104:30; 1 Corinthians 6:11; 2 Corinthians 3:3; 1 Peter 3:18)
6. This pictures the sanctifying work of the Spirit in the believer's life (2 Corinthians 3:18; Galatians 5:16-18)
7. As God did His work of creating by means of his Spirit, so believers are to do our work by His Spirit (Zechariah 4:6; Ephesians 5:18)

II. GOD SAID (3)

A. God spoke the creation into existence

1. These are the first recorded words ever spoken
2. The means by which God made all things was his word (Psalm 33:6,9; Hebrews 11:3)
3. This is referred to as “fiat creation” – fiat is the giving of orders by someone who has complete authority
4. Ten times in this chapter “God said”

B. The almighty power of God’s word

1. God’s word has the power to create, destroy, sustain, judge
2. The same power that exists in God’s spoken word is in his written word (Hebrews 4:12)
3. The Word of God has the power to create new life in a dead sinner (2 Timothy 3:15)
4. The Word of God has the power to sanctify us and transform us into image bearers of Christ (2 Timothy 3:16-17)
5. When God in human flesh walked this earth, his words had that same almighty power (Matthew 7:28-29; John 7:46; 18:4-6)

C. The creation of light

1. This was not the light of the sun, for the sun was created on the fourth day (v.14)

2. This was not the light of God inherent to God, as this always existed (1 Timothy 6:16; 1 John 1:5; Revelation 21:23; 22:5)
3. This is a created light, of which we know very little
4. This light may have taken the place of the sun before its creation, serving to not only illuminate the earth during the first three days, but also to delineate the “evening and morning” of each day
5. That God did not create the sun on day one is also an overthrow of the idolatry and paganism of many religions that make the sun the object of their worship
6. Far from the sun being our originator and our source of life, it is subordinate to the God who made it and whose light is infinitely greater than it
7. Furthermore, if this account was the work of men, it is certain that the writers would have placed the creation of the sun at the beginning, not after three days, giving evidence of the Scripture’s divine inspiration
8. “If, then, another hasty deduction is based upon this observation in reference to the length of the first three days, as though they could not have been twenty-four hour days because they were not regulated by the sun, the serious limitations of this argument are palpably apparent. The last three days are clearly controlled by the sun, which is created on the fourth day, and all of them are described in the same terms used for indicating the nature and the course of the 1.53first three—a strong argument that the first six days were alike in length and in nature and normal days of twenty-four hours.” (Leupold)

III. GOD SAW (4)

- A. God reveals his own approval of his work as being good

1. It is not that God performed this work then later realised it was good – everything God does is good
2. This is for our benefit – showing to us he made light and all the rest of his creation for a purpose and that purpose is for good
3. The good effects of light are many – it promotes life, it purifies and cleanses, it dispels darkness, it reveals things
4. Seven times in this chapter does God declare his work as “good”

IV. GOD DIVIDED (4)

A. God divided light from darkness

1. Though darkness in Scripture is often emblematic of evil, the darkness here has no evil attached to it
2. God created the darkness (Isaiah 45:7), and all of the creation is described as “very good” (v.31)
3. Throughout this chapter, God makes numerous divisions, establishing the order of his creation (vv.4,6,7,14,18)

B. Spiritually and morally, God continues to divide and separate light and darkness

1. Light in Scripture represents Christ (John 8:12), the Word of God (Psalm 119:105, 130), God’s people (Matthew 5:14-16; Ephesians 5:8), and God’s blessing (Proverbs 4:18)
2. Darkness in Scripture represents Satan (Ephesians 6:12), sin (Matthew 6:22-23; John 3:19-21), death (Job 3:4-6, 9), spiritual ignorance (John 1:5) and divine judgment (Matthew 8:12)

3. God calls his people “children of light” and commands us to separate from darkness (Ephesians 5:8; 1 Thessalonians 5:5-8; 2 Corinthians 6:14)

V. GOD CALLED (5)

A. God has an interest in names

1. In our culture, names do not have great significance, either of things or of people
2. But in the Scriptures names are of great importance, reflecting the character and purpose of the thing or person it is attached to
3. All throughout the Bible, the giving of names to places and people is recorded to show deep intention
4. God particularly gives names to things, places and people to show his authority and his will

B. Naming denotes authority

1. When one bestows a name upon something, that indicates he has the authority over that thing
2. God demonstrates that as the Creator he has all authority over his creation and names the elements of his creation
3. Likewise when God had Adam name all the animals, this was showing that authority over the animals was given to Adam (2:19-20)

C. Naming denotes purpose

1. God named Day and Night and by doing so fixed his design from that point onwards

2. God made all things for a purpose, and one of the ways he shows his purpose in the creation is in giving names to the things and people in it

CONCLUSION

1. God in the beginning spoke the word, "Let there be light!" – and there was light
2. Has that word been spoken into your darkened soul, so that by faith you now have Christ's light within you?
3. There are multitudes who are deceived into thinking they have light and life, while they are in darkness and death
4. Those who claim to have light, yet walk in darkness, are liars (1 John 1:6-7)
5. This world is filled with those that "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah 5:20)
6. But God's people know the difference between light and darkness by the word of Christ in Scripture and the inner testimony of the Holy Ghost
7. Those who are saved are admonished to live as children of light (Ephesians 5:8)
8. We are called to awake from sleep, that Christ may give us light (Ephesians 5:14)
9. We are to be the "light of the world" and let our light shine by our good works (Matthew 5:14-16)
10. We are to be like John the Baptist who "came for a witness, to bear witness of the Light, that all men through him might believe" (John 1:7)