

Lesson 2 - LET THERE BE LIGHT!

Genesis 1:1-3

In *Exodus 33:18*, Moses asked the Lord God, “*I beseech Thee, shew me Thy glory.*” In the Bible, the word “glory,” when pertaining to God, is used to describe the awesomeness of God’s presence and the magnificence and splendor of God’s works. Moses asked God for a revelation of Himself, and this revelation is the light concerning who God is in His splendor and majesty and what God has done, is doing, and will do, in the wisdom and power of all His works. Everything that God reveals in His Holy Word (the Bible) is revealed to show forth the light of His glory in four ways:

- (1) HIS GLORY IN CREATION which reveals “*His eternal power and Godhead*” (*Rom. 1:19; cf. Psalm 19:1-5*).
- (2) HIS GLORY IN PROVIDENCE (His governance of this world) which reveals His power and His wisdom (*Eph. 1:11; cf. Isa. 46:9-13*).
- (3) HIS GLORY IN THE CONDEMNATION OF THE WICKED which reveals His absolute holiness, truth, and justice (*Rom. 1:18-32*)
- (4) HIS GLORY IN THE SALVATION OF SINNERS BY JESUS CHRIST. This is the greatest revelation of God’s glory because it is the manifestation of EVERY ATTRIBUTE OF GOD working consistently together to save His chosen people by His free, sovereign grace and mercy in Christ. It is all based upon His justice satisfied in and by Christ as Surety, Substitute, and Redeemer of His chosen people (*Exod. 33:19-23; Rom. 9:15-16*). This revelation can be described Scripturally in many ways, but one of the greatest ways of describing it is the way God identified Himself in *Isaiah 45:21* - “*A JUST GOD AND A SAVIOR.*”

God reveals His glory as the God of creation, providence, judgment, and salvation to lead His chosen people to believe on Him as the God who justifies the ungodly in the Person and work of Christ. In our text, God reveals Himself in creation. When we view creation through Christ-centered eyes, we can see a direct parallel with God’s revelation of Himself in salvation by His grace through Christ. Just as all three Persons of the Trinity are involved in redemption and the salvation of God’s elect, all three Persons of the Trinity were involved in the creation of the world (*Gen. 1:2,26; Acts 17:24; John 1:1-3; Col. 1:14-17*). The Hebrew word for “God” in *Genesis 1* is the uni-plural *Elohim*, a plural noun (as noted by the “im” ending), yet normally represented by a singular pronoun “He.” We might view it this way - God the Father planned and purposed the work (*Eph. 3:9*); God the Son did the work (*John 1:3*); and God the Holy Spirit energized it unto life (*Gen. 1:2*).

Consider this vital truth - The reason God created this world was, ultimately, to glorify Himself in the redemption and complete salvation of His chosen people (sinners saved by grace) by the Lord Jesus Christ. This is all based on Christ’s righteousness (accomplished in His obedience unto death) imputed to them (*Rom. 1:16-17; 4:6-8; 2 Cor. 5:21*). On this ground alone, they are all justified before God (forgiven and declared righteous). And from this work of Christ, they all receive spiritual and eternal life from Him (*Rom. 5:21; 8:10*). It is by Christ (His person, the work of redemption He accomplished, and the salvation of God’s elect by Him) that we find purpose and meaning in life in living by His grace and power for the glory of God (*Rom. 11:33-36; 1 Cor. 8:6; Eph. 3:7-12*).

We see this as the Bible reveals that the very names of all whom God chose to save were written in “*the book of life of the Lamb slain from the foundation of the world*” (*Rev. 13:8*). This means that God chose them in Christ before He laid the foundation of the earth in creation. It was always God’s purpose to save His chosen people based on what Christ (the Lamb of God) would come in time and accomplish by His death as the Surety, Substitute,

Redeemer, Life-giver, and Intercessor of the people whom God had given Him in the everlasting covenant of grace.

(1:1) - The first thing revealed in the Scriptures is the eternal existence of Almighty God - "*In the beginning God.*" No argument is given to prove the existence of God. His existence is simply affirmed as a fact to be believed. God has no beginning and no end. He is the self-existent God, and all things created are by Divine design and for the purpose of His glory. All true doctrine and all true religion begin with "*in the beginning God.*" All human religion and philosophy begin with man trying to work His way up to God. In his fallen, sinful state, man always fails and ends up in idolatry. The Scriptures begin with God condescending to save and to reveal Himself to man.

The next thing revealed is that God "*created the heaven and the earth.*" God created this world in its order, harmony, and complexity, all which reveal a sovereign, good, wise, and powerful Creator. God's Word tells us that there is enough general revelation of God in creation to hold all people accountable to seek, worship, and serve Him. But by nature (as naturally born in our fallen, sinful condition), none of us will seek the true God even in creation (*Psalms 19:1-6; Rom. 1:18-23; 1 Cor. 2:14*).

Just as all creation is of the Lord as He is the first cause of all things created, salvation is also of the Lord as He is the first cause of salvation. God the Father purposed salvation before the world began. He chose the people whom He would save and made God the Son to be their Surety (*2 Tim. 1:9*). All of salvation was conditioned on the Lord Jesus Christ Who was purposed and sent by the Father as their Surety (*Heb. 7:22*), and to be their Substitute, Redeemer, and Life-giver (*Gal. 4:4-6*).

(1:2) - The earth being "*without form, and void,*" and in "*darkness*" shows how God created the earth out of nothing. This is the creative power of Almighty God. This also could describe the state of people by nature as fallen in Adam and born spiritually dead in trespasses and sins. As far as spiritual and eternal life are concerned, we are, in essence, nothing. We have no righteousness, no ability to work righteousness, and no will or desire towards God for salvation His way (*Rom. 3:10-20*). So, when God saves a sinner, He creates that sinner out of the nothingness of sin and depravity and makes that sinner a new creation in Christ, by virtue of His righteousness imputed (*2 Cor. 5:14-17; Eph. 2:8-10*).

"*And the Spirit of God moved upon the face of the waters*" - God the Holy Spirit applied the power of God in the creation of the earth. He was the Prime Mover, sent from the Father and the Son, to bring life from God to a dead earth. In salvation, God the Holy Spirit is sent from the Father and the Son to give spiritual and eternal life to spiritually dead sinners (*John 3:3-7; Rom. 8:10*).

(1:3) - "*And God said, Let there be light, and there was light.*" - This shows the invincible power of God's Word. His Word is never unfulfilled or void (*Isa. 55:11*). His Word "*is quick, and powerful, and sharper than any twoedged sword*" (*Heb. 4:12*). Just as when God spoke physical light into existence in the creation of the world, when He speaks spiritual light (His Word as it is in Christ Who is the Light) into a sinners mind and heart, there will be the light of salvation (*2 Cor. 4:3-6*). No sinner can resist this invincible work of the Holy Spirit Who gives light to those who sit in darkness. This light is the light of the Gospel wherein the righteousness of God is revealed as the glory of God revealed in the Person of Christ Who is God manifest in the flesh, the Word made flesh to dwell among us, and Godman without sin. It is the light of the finished, accomplished, victorious work of Christ to redeem and save ALL for whom He died, was buried, and arose the third day. This righteousness of God is the merit of Christ's work of redemption for His people which enables God to be both a just God and a Savior (*Isa. 45:17-25*).