

“In the Beginning, God”
- Genesis 1:1

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In the beginning, God... - Genesis 1:1

We believe that ALL Scripture is inspired (i.e., breathed out or spoken) by God through various individuals, without error, under the superintendence (i.e., the leading and directing) of the Holy Spirit (2 Timothy 3:16; 2 Peter 1:21).

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; - 2 Timothy 3:16

for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. - 2 Peter 1:21

In the case of Genesis, the Holy Spirit superintended upon Moses in penning the first five books of the Bible. These five books are collectively known as the Law of Moses, the Torah (i.e., the Teachings) or the Pentateuch. This collection of books itself claims Mosaic authorship.¹ As well, the rest of the Old Testament² and the New Testament³ also confirm Mosaic authorship including Jesus, Himself.⁴

The book of Genesis is a book of beginnings. In the Hebrew text, the book of Genesis is called *b'rêshîth* which is the first word of the text, *beginning*. Chapters 1-11 record the history of the beginnings of the world. Chapters 12-50 record the history of the beginning of God's chosen people, Israel. The term *genesis* comes from the Septuagint, the Greek translation of the Old Testament. *Genesis* is the Greek translation of the Hebrew term *tôlêdôt* which means *these are the generations of*.⁵ A *tôlêdôt* is a family register, which records an individual's lineage and other historical events.⁶ There are eleven *tôlêdôts* in Genesis. They are as follows:

- The *tôlêdôt* of the heavens and earth (Genesis 2:4-4:26)
- The *tôlêdôt* of Adam (Genesis 5:1-6:8)
- The *tôlêdôt* of Noah (Genesis 6:9-9:29)
- The *tôlêdôt* of Shem, Ham, and Japheth (Genesis 10:1-11:9)
- The *tôlêdôt* of Shem (Genesis 11:10-26)
- The *tôlêdôt* of Terah (Genesis 11:27-25:11)
- The *tôlêdôt* of Ishmael (Genesis 25:12-18)
- The *tôlêdôt* of Isaac (Genesis 25:19-35:29)
- The *tôlêdôt* of Esau (Genesis 36:1-8)
- The *tôlêdôt* of Esau (Genesis 36:9-37:1)
- The *tôlêdôt* of Jacob (Genesis 37:2-50:26)

¹ Exodus 17:14; 24:4-7; 34:27; Numbers 33:2; Deuteronomy 31:9, 22, 24

² Joshua 1:7-8; 8:32-34; Judges 3:4; 1 Kings 2:3; 2 Kings 14:6; 21:8; 2 Chronicles 25:4; Ezra 6:18; Nehemiah 8:1; 13:1; Daniel 9:11-13

³ John 1:17; Acts 6:14; 13:39; 15:5; 1 Corinthians 9:9; 2 Corinthians 3:15; Hebrews 10:28

⁴ Matthew 5:18; 8:4; 19:7-8; Mark 7:10; 12:26; Luke 24:27, 44; John 7:19

⁵ The *genesis* is used in Matthew 1:1 and translated into English as *genealogy*.

⁶ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A Theological, Historical, and Scientific Commentary on Genesis 1-11*, (Powder Springs, Georgia: Creation Book Publishers), 17.

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Moses' use of these *tôlēdôts* or family records shows that the Genesis narrative is a historical record, not a myth.⁷ The book of Genesis is an accurate accounting of the past. To claim that science proves these records are not accurate, is fallacious at best. Science studies the repeatable, while history studies the unrepeatable.⁸ Therefore, one cannot apply the scientific method to determine if Genesis is an accurate historical record. As a historical record, one must test Genesis by the historical method used to verify the validity of any other historical document. The historical method is composed of three basic tests. First, the internal test determines whether the document agrees or contradicts with itself. Second, the external test determines whether other historical records can validate the document. Third, the bibliographical test examines the number of copies, elapsed time between the original document and copies, and degree of accuracy between the copies. The Bible, including Genesis, passes each of these tests.⁹

The rest of the Old Testament accepts the book of Genesis, even the early chapters, as a historical account. Deuteronomy, Job, and 1 Chronicles each reference Adam as a historical figure. 1 Chronicles, Isaiah, and Ezekiel each reference to Noah as a historical figure.

Jesus taught a historical Genesis¹⁰ as did Paul¹¹ and Peter.¹² The New Testament directly quotes or refers to Genesis 165 times (200 if counting duplicates). Of those 165 references, 100 come from Genesis 1-11.¹³ Every New Testament writer quotes from or refers to the early chapters of Genesis.¹⁴ Apostolic usage of Genesis 1-11 demonstrates the early church's acceptance of Genesis as a historical record. The book of Genesis is the most quoted and referenced book by the Bible itself.¹⁵

One cannot claim to be a Christian and reject the historicity of Genesis. To dismiss the historicity of Genesis is to reject the words of Jesus and the apostles. In fact, Jesus states that if one will not accept what Genesis states about Creation, then one will not accept what the Bible states about Redemption (John 3:12).

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? - John 3:12

⁷ Kirk Lowery, "The Chronology of the Kings of Israel and Judah," in *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith*, ed. Ted Cabal et al. (Nashville, TN: Holman Bible Publishers, 2007), 2.

⁸ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A Theological, Historical, and Scientific Commentary on Genesis 1-11* (Creation Book Publishers. Kindle Edition), Kindle Location 1201.

⁹ Josh McDowell, *Evidence That Demands A Verdict Volume 1* (San Bernardino, CA: Here's Life Publishing, Inc.), 43-55.

¹⁰ Matthew 19:4-8; Mark 13:11

¹¹ 1 Timothy 2:13-14; 2 Corinthians 11:3; Romans 5:12-14

¹² 1 Peter 3:20

¹³ Henry Morris, *The Genesis Record* (Grand Rapids, MI: Baker Books, 1976), 21.

¹⁴ Walter Brown, *In the Beginning: Compelling Evidence for Creation* (Hong Kong: Center for Scientific Creation, 2011), 283.

¹⁵ Henry Morris, *The Genesis Record* (Grand Rapids, MI: Baker Books, 1976), 21.

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Jesus was clear with Nicodemus. He could not grasp spiritual things (i.e. Redemption) until he could grasp what Jesus said about earthly things, which includes Creation. Jesus also gave a similar warning to the other religious leaders (John 5:46-47).

For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words? - John 5:46-47

Of whom did Moses write? He wrote of Jesus. From Genesis through Deuteronomy, Jesus is imprinted in the text. Whether creation narratives or covenant texts, the prophetic Feasts or the legalese of the Law, it is all about Jesus. Jesus graphically illustrated this truth in the narrative of the rich man in Hell (Luke 16:31).

But he said to him, If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead. - Luke 16:31

If one rejects the writings of Moses, which includes Genesis, then he or she must ultimately reject the bodily resurrection of Jesus. How someone views the book of Genesis will determine how he or she views the whole of Scripture.

The book of Genesis is also a doctrinal treatise. Scripture states that there are three types of doctrine: the doctrines of men,¹⁶ the doctrines of devils,¹⁷ and the doctrines of God.¹⁸ We will refer to the doctrines of God as Biblical doctrines. Since doctrine refers to something taught, Biblical doctrine refers to what the Bible teaches. Genesis provides us with the foundation for many Biblical doctrines including creation, marriage, family, sin, judgment, grace, salvation, promise, and faith. Of all the doctrines set forth in Genesis, none is more important than the doctrine of God Himself (i.e., Theology Proper). From the beginning, God has chosen to reveal Himself to us through His Word in order that we might know Him.

Why is it important to know God? First, knowing God provides the foundation for a sinner to enter into eternal life (John 17:3).

This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. - John 17:3

In fact, without a knowledge of God, an individual cannot understand the whole of Scripture (1 Corinthians 2:14).

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. - 1 Corinthians 2:14

¹⁶ Colossians 2:22

¹⁷ 1 Timothy 4:1

¹⁸ 1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; 2:1

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Second, knowing God leads to godliness. By knowing God, a believer begins to learn what is good and desires what is good (Jeremiah 9:23-24).

Thus says the Lord, Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things, declares the Lord. - Jeremiah 9:23-24

Third, knowing God strengthens believers (Daniel 11:32).

By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action. - Daniel 11:32

The weak-mindedness and spiritual malaise that engulfs believers and churches today are directly tied to a lack of knowing who God is and what He has done. Are you weak-minded? Are you suffering from spiritual malaise? If you lack a desire for the things of God or to go deeper into the things of God, then you are weak-minded. You are suffering from a spiritual malaise because you have allowed your mind to be conformed to the spirit of this age. I am fearful that if I asked you to tell me who is God, what is God like, or what has God done, many of you would vacillate between so-called Christian cliches and emotional sentimentalities.

Yet here in Genesis, beginning in the first chapter, God confronts His people with the revelation of who He is and what He has done. Genesis 1 reveals to us that....

I. God is Eternal

Genesis 1:1 states, “*in the beginning God.*” The Hebrew term *b’rêshîth* or *beginning* refers to an absolute beginning. The phrase *in the beginning* relates to the absolute beginning of all things. All things include time, space, and matter. In other words, at the beginning of time, space, and matter, God was already existing. God was already existing is known as eternity. Eternity means that God has no beginning or end (Deuteronomy 32:40; Psalm 102:27).

*Indeed, I lift up My hand to heaven, And say, as I live forever, - Deuteronomy 32:40
But You are the same, And Your years will not come to an end. - Psalm 102:27*

Since God is without beginning or end, He is free from the succession of time (1 Corinthians 2:7).¹⁹

but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; - 1 Corinthians 2:7

The term *ages*, in 1 Corinthians 2:7, comes from the Greek term *aiōn*, which refers to the existence of time. Paul states here that God's wisdom was decreed before the existence of time. If God’s wisdom existed before the existence of time, then God Himself must also exist before time. God’s eternity extends beyond time; He is infinite (Psalm 90:2).

¹⁹ A. H. Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 276.

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Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. - Psalm 90:2

“*From everlasting to everlasting, Thou art God*” demonstrates that there is no distinction in time for God. The past, present, and future are an equally current reality to Him.

God not only existed before time; He existed before all of space (Ephesians 1:4).

just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. - Ephesians 1:4

The term *foundation* (*katabolē*) refers to the process of conception. The term *world* (*kosmos*) refers to the universe. Thus the “*foundations of the world*” relate to the method of the universe's conception. Before the universe was conceived, God chose to make believers holy and blameless.

Furthermore, God existed before all of matter (Psalm 90:2).

Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. - Psalm 90:2

Scripture views the mountains as one of the most ancient parts of inhabitable creation (Deuteronomy 33:15).

And with the best things of the ancient mountains, And with the choice things of the everlasting hills, - Deuteronomy 33:15

The idea is that the mountains would have been the first part of the land that emerged out of the sea. The mood of the verb *brought forth* (*yalad*) means to be born. Thus, the phrase “*before the mountains were brought forth*” is a Hebrew mechanism for expressing the idea of “*before the earth was born.*”²⁰ In other words, before the earth (i.e., matter) came into existence, God was. God's eternity means that He exists before time, space, and matter. As well, He is not dependent upon time, space, or matter; rather, God is beyond time, space, and matter. Genesis 1:1 reveals the eternal God. Genesis 1:1 also reveals to us that....

II. God is Self-existent

A being without beginning or end is uncaused.²¹ Nothing created God, God simply exists. Again, Genesis 1:1 states, “*in the beginning God.*” God's existence is stated here as a self-evident truth. Unlike ancient pagan cosmologies, Scripture provides no origin tale for God.²² This lack of a record is meant to support the truth of God's self-existence.

²⁰ Albert Barnes & James Murphy, *Barnes' Notes on the Old and New Testaments: Psalms, Volume 3* (Grand Rapids, MI: Baker Book House Company, 1983), 3.

²¹ Stanley Grenz, David Guretzki, Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Illinois: InterVarsity Press, 1999), 47.

²² Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 5.

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Self-existence means that God is the source of His existence. God is independent of anything or anyone else; He is the source of His own life (John 5:26).

For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; - John 5:26

To deny that God is self-existent is to deny the clear teachings of Scripture. Furthermore, a God that is not self-existent is no God at all. Such a denial makes one a fool (Psalm 14:1).

The fool has said in his heart, There is no God. They are corrupt, they have committed abominable deeds; There is no one who does good. - Psalm 14:1

Everything in the created realm is dependent on something else. This dependency is called causation. The Law of Causation states, “*Everything which exists in the world must have an adequate cause; and if this is so, the universe must also have an adequate cause, that is a cause which is indefinitely great.*”²³ In other words, nothing can happen without being caused. Also, the Law of Causation states, “*Everything which has a beginning has a cause.*”²⁴

Does causation undermine the reality of God’s self-existence? No, it does not. First, the Law of Causation has limitations. It is limited to those things which have a beginning. Scripture says that God has no beginning (Psalm 90:2).

Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. - Psalm 90:2

Also, note the phrases, ‘*everything which exists in the world*’ and ‘*the universe must also have an adequate cause.*’ Causation is limited to the created realm. Since God is eternal, He exists outside of the created realm and not beholden to the Law of Causation.

Second, the Law of Causation requires that everything which exists have an indefinitely greater cause. In other words, something larger than the universe must exist, which in turn created the universe. The Scripture states that God created the universe (Genesis 1:1).

In the beginning God created the heavens and the earth. - Genesis 1:1

The phrase, ‘*the heavens and the earth*’ is a Hebraic figure of speech which refers to the universe (cf. Genesis 14:19, 22; 2 Kings 19:15; Psalm 121:2).²⁵

Third, that Causation is a Law necessitates the need for a lawgiver. The Scripture states that the Law of Causation is a God-ordained law (Hebrews 3:4).

For every house is built by someone, but the builder of all things is God. - Hebrews 3:4

²³ L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1938), 26.

²⁴ W.T. Stace, *A Critical History of Greek Philosophy* (London: MacMillan and Co., 1934), 6.

²⁵ This is known as a merism in which two opposite terms or ideas are joined together into a single, all inclusive concept or idea.

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The one who builds all things is none other than God. God is the only cause, and there are no others (Isaiah 41:4; 44:6; 45:5; 46:9).

Who has performed and accomplished it, Calling forth the generations from the beginning? I, the Lord, am the first, and with the last. I am He. - Isaiah 41:4

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last, And there is no God besides Me. - Isaiah 44:6

I am the Lord, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; - Isaiah 45:5

Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, - Isaiah 46:9

Genesis 1:1 reveals that the eternal God is self-sufficient. Genesis 1:1 also reveals to us that....

III. God is a Tri-Unity

Genesis 1:1 states, “*God created*”. The name God translates the Hebrew title *Elohim*. *Elohim* is the plural form of *El*. The usage of the plural noun *Elohim* in the statement is unique because it is joined to a singular verb *bārā’* (created). Grammatically, there should be noun and verbal agreement (i.e., singular nouns with singular verbs, plural nouns with plural verbs). However, by placing a plural noun with a singular verb, it establishes the uni-plurality of God. Uni-plurality means that there is a plurality within the Godhead, but this plurality acts like one. This uni-plurality is again seen in Genesis 1:26a.

Then God said, Let Us make man in Our image, according to Our likeness; - Genesis 1:26a

Again, God (*Elohim*) is plural, and the verb *said* is singular. Note what God said, “*Let us make man in our image, after our likeness.*” *Us* and *our* are plural pronouns, yet *image* and *likeness* are singular nouns. Also, *us* and *our* shows communication between persons. Lest anyone think that God is speaking to angels, the singular usage of *image* and *likeness* demonstrates that these individuals share in the same essence. Angels are created beings and do not share in God’s essence. The uni-plurality of God is underscored by the revelation of Deuteronomy 6:4.

Hear, O Israel! The Lord is our God, the Lord is one! - Deuteronomy 6:4

The name LORD (*YHWH*) is singular while the title God (*Elohim*) is plural. When the term *one* (*’echad*) is used to join two objects (in this case *YHWH* and *Elohim*), it shows plurality within a oneness.²⁶ The uni-plurality of the Godhead is further demonstrated in Genesis 3:22 and 11:6-7.

²⁶ This is born out by examining other usages of the term *’echad*. In Genesis 1:5, the evening and the morning are *one* (*’echad*) day. In Genesis 2:24, the man and the woman become *one* (*’echad*) flesh. In Ezekiel 37:17, two sticks are joined to become *one* (*’echad*) stick.

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Then the Lord God said, Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever - Genesis 3:22

The Lord said, Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. Come, let Us go down and there confuse their language, so that they will not understand one another's speech. - Genesis 11:6-7

As to the identities of these persons and their number, Psalm 33:6 confirms that there are three: the LORD, the Word, and the Breath.

By the word of the Lord the heavens were made, And by the breath of His mouth all their host. - Psalm 33:6

The term *LORD* is the only personal name of *Elohim*, *YHWH*. This name is never used of any pagan gods or people in the Scriptures. It is derived from the Hebrew verb *to be* or *exist*. Hence, it can be implied that this name means the *One who is* or the *One who exists*.

The *Word* of the LORD is none other than Jesus, the Son of God (John 1:1-3; cf. 1 Corinthians 8:6; Colossians 1:6; Hebrews 1:2).

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. - John 1:1-3

yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him. - 1 Corinthians 8:6

which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth; - Colossians 1:6

in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. - Hebrews 1:6

The term *Spirit* in the Hebrew (*ruach*) can also be translated as breath.²⁷ The Breath of His mouth is none other than the Holy Spirit (Genesis 1:2; Job 26:13a; 33:4).

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. - Genesis 1:2

By His breath the heavens are cleared; - Job 26:13a

The Spirit of God has made me, And the breath of the Almighty gives me life. - Job 33:4

Much of the book of Job is poetic. Hebrew poetry is known for its parallelism. This parallelism is used to show equality. In Job 33:4, the phrase '*the Spirit of God*' is parallel to the phrase '*the breath of the Almighty*.' This shows that the Spirit of God and the Breath of God are equal or the same.

²⁷ The term *ruach* (Hebrew) and *pneuma* (Greek) can be translated as breath or spirit. 2 Timothy 3:16 states, "All Scripture is given by inspiration of God." Inspiration (*theopneustos*) literally means God breathed (*pneuma*). 2 Peter 1:21 confirms the ministry of the Holy Spirit (*pneuma*) in the inspiration of Scripture. Also, Joel 2:28 prophesied that God, "will pour out my spirit..." Here, spirit (*ruach*) is breath. This prophecy was fulfilled on the Day of Pentecost, when God poured out His spirit/breath (*pneuma*) on the believers (Acts 2:2, 4).

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Genesis 1:1 reveals that the eternal, self-sufficient God is the uni-plural or triune God: Father, Son, and Holy Spirit. Genesis 1:1 also reveals that...

IV. God is Creator

Genesis 1:1 says, *“In the beginning God, created the heavens and the earth.”* From the opening statement of Scripture, God reveals Himself as Creator. It is this very revelation of God, which evolutionist seek to rid themselves. Herbert Spencer, one of the originators of the theory of evolution, vehemently denied God as the source of Creation. In his book, *First Principles*, he argues that five things are necessary for creation: Time, Force, Action, Space, and Matter.²⁸ Here is an excellent example of God using the mysteries of creation to disgrace the philosophers of the world (cf. 1 Corinthians 1:27). While Mr. Spencer sought to undermine the validity of creation theology, he unwittingly underscored the very truth of creation theology as revealed in Genesis 1:1. God says, *“In the beginning”* (TIME) *“God”* (FORCE) *“created”* (ACTION) *“the heavens”* (SPACE) *“and the earth”* (MATTER).

God is the force or energy, which performed the creating action. God spoke, and it happened (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26; Psalm 33:6).

And God said... - Genesis 1:3, 6, 9, 11, 14, 20, 24, 26

*By the word of the Lord the heavens were made, And by the breath of His mouth all their host.
- Psalm 33:6*

The First Law of Thermodynamics states that energy can be transferred, but it cannot be created or destroyed. In other words, energy cannot be created from nothing; it must be transferred from another source. As we have set forth, God is eternal and self-sufficient. Therefore, He is uncaused and the First Cause in creation. Now then, where did the energy in the universe originate? It originated from God. On the first day of creation, God said, *“Let there be light and there was light”* (Genesis 1:4). What is light? Light is energy (it is one form of electromagnetic energy to be exact).²⁹ When God said, *“Let there be light,”* God did not create light or energy, but transferred it from His own essence (1 John 1:5b).

... God is Light... - 1 John 1:5b

Again, Genesis 1:3 states, *“and God said.”* The verb *said* (*‘amar*) is in the jussive mood, which means that God did not simply speak creation into existence, He commanded it (Psalm 33:9; 148:2-5).

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

*Praise Him, all His angels; Praise Him, all His hosts! Praise Him, sun and moon; Praise Him, all stars of light! Praise Him, highest heavens, And the waters that are above the heavens! Let them praise the name of the Lord, For He commanded and they were created.
- Psalm 148:2-5*

²⁸ Herbert Spencer, *First Principles*, 2nd ed. (London: Williams and Norgate, 1867), p. 158-172

²⁹ _____, *The Electromagnetic Spectrum Video Series & Companion Book*. Nasa Science, Retrieved: March 13, 2016 <<https://science.nasa.gov/ems>>

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Thus, God created by command or divine fiat (*ex verbum deo*). Furthermore, what He commanded into existence, was not made from previously existing matter (Hebrews 11:3).

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. - Hebrews 11:3

This is underscored by the Hebrew term *bārā'* translated as *created* in Genesis 1:1. The term *bārā'* means to produce something which never existed before.³⁰

What did God command into existence? God commanded all things into existence, including time, space and matter. Time, space, and matter are not eternal. First, Einstein's Theory of General Relativity demonstrates that time cannot exist independently of matter and energy.³¹ Second, the Second Law of Thermodynamics states that the amount of energy in the universe is running out. Since time cannot exist independent of matter and energy and the amount of energy in the universe is running out, then time and matter would be running out as well. If time, matter, and energy are running out, they will come to an end. Also, if the universe is losing said time, matter, and energy, it too will come to an end. If these have an end, then they had a beginning and are not eternal.

That creation has a beginning, and an end is the testimony of Scripture. The Hebrew term *b'rêshîth* or *beginning* in Genesis 1:1 refers to an absolute beginning. The translators of the Septuagint understood this when they translated *b'rêshîth* as *en archê*, which also refers to an absolute beginning. Therefore, time, space, matter, energy, ultimately the universe all had an absolute beginning.

Time's beginning is established on the first day of creation (Genesis 1:5; Isaiah 45:7).

God called the light day, and the darkness He called night. And there was evening and there was morning, one day. - Genesis 1:5

The One forming light and creating darkness, Causing well-being and creating calamity; I am the Lord who does all these. - Isaiah 45:7

The Hebrew term translated as a day is *yôm*. *Yôm* refers to a literal, twenty-four hour cycle. During the first twenty-four-hour cycle of creation, God separated the darkness and the light into evening and morning. This twenty-four-hour cycle, divided between evening and morning, continued throughout the next five days and continues even into the present.

Furthermore, the Son of God was the agent through whom God commanded time's creation (Hebrews 1:2; 11:3).

in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. - Hebrews 1:2

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. - Hebrews 11:3

³⁰ James Swanson, *A Dictionary of Biblical Languages: Hebrews Old Testament*, 2nd ed. (Seattle: Logos Research System, Inc, 2001), s.v. "bara"

³¹ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A Theological, Historical, and Scientific Commentary on Genesis 1-11*, (Powder Springs, Georgia: Creation Book Publishers) p. 91

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The term *world* is the Greek term *aiōn* which refers to time. This term is used two other times in Hebrews (6:5 and 9:26). In both instances, the term *aiōn* is translated as time. Thus, the term *world* (*aiōn*) should be understood as referring to time in Hebrews 1:2 and 11:3.

Along with time, God created space and matter (Isaiah 42:5; 45:18).

Thus says God the Lord, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it, - Isaiah 42:5

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 a waste place, but formed it to be inhabited), I am the Lord, and there is none else. - Isaiah 45:18

All things, both visible and invisible, within the realm of space and matter, were created by God (Psalm 95:4-5; 145:5-6; Jonah 1:9; Acts 17:24a, 25b; Colossians 1:16).

In whose hand are the depths of the earth, The peaks of the mountains are His also. The sea is His, for it was He who made it, And His hands formed the dry land. - Psalm 95:4-5

On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. - Psalm 145:5-6

He said to them, I am a Hebrew, and I fear the Lord God of heaven who made the sea and the dry land. - Jonah 1:9

The God who made the world and all things in it, since He is Lord of heaven and earth... He Himself gives to all people life and breath and all things; - Acts 17-24a-25b

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. - Colossians 1:16

Genesis 1:1 reveals that the eternal, self-sufficient, triune God is none other than the Creator of the universe. Genesis 1:1 also reveals that...

V. God is All-powerful and All-Present (i.e., Omnipotent , Omnipresent)

Again, Genesis 1:1 says, “*In the beginning God, created the heavens and the earth.*” As previously stated, everything in the created realm is caused and has a beginning. This requires mass-energy. Also previously stated, God’s essence is light or energy (cf. 1 John 1:5). Thus, when God created the universe, the mass-energy needed to create came from Himself. Since, power is the amount of energy used per unit of time, then the very act of creation was a display of power. Scripture gives testimony to this truth (Jeremiah 10:12-13; 32:17).

It is He who made the earth by His power, Who established the world by His wisdom; And by His understanding He has stretched out the heavens. When He utters His voice, there is a tumult of waters in the heavens, And He causes the clouds to ascend from the end of the earth; He makes lightning for the rain, And brings out the wind from His storehouses. - Jeremiah 10:12-13

Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You, - Jeremiah 32:17

In the beginning, God... - Genesis 1:1

God's power is so great that He needs no other being or any other thing to help Him create (Psalm 65:5; Isaiah 44:24).

By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; - Psalm 65:5

Thus says the Lord, your Redeemer, and the one who formed you from the womb, I, the Lord, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone, - Isaiah 44:24

God's power not only brought all things into being, it is also the same power that sustains all thing (Hebrews 1:3).

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, - Hebrews 1:3

God is all powerful and can do whatsoever He wills as it conforms to His perfect nature (Psalm 115:3; Revelation 4:11).³²

But our God is in the heavens; He does whatever He pleases. - Psalm 115:3

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. - Revelation 4:11

To ask questions such as, “*Can God create a stone so large that He could not lift it*” is not only illegitimate but blasphemous on the part of believers. As the Creator, God has authority over His creatures and limits the power and abilities that He gives to them. However, God is above His creation, not a part of it, and thus He can exercise full authority and power.

Omnipresence means that God is everywhere at once. Space and time limit created objects; therefore, an object can only occupy one space at a given time. However, because God is eternal (not bound by time), self-sufficient (not bound by limitation), and Creator (not bound by space), He can be present to the entirety of creation and its various parts.

Conclusion:

Creation reveals God's invisible attributes, eternal power, and divine nature are on display (Romans 1:20). Thus, fallen humanity should be able to look at creation and arrive at a logical conclusion that at the very least there is an intelligent designer is behind it. As believers, we should look at creation, see the personal God who created all things by the word of His mouth and submit to Him. Satan has deceived the masses with the theory of evolution. If indeed all of the creation is the result of evolution then there is no God to submit to and no need to repent of sin.

If you look at creation and dismiss the knowledge of God, it will be to your demise (Romans 1:20-32).

³² Henry Clarence Thiessen, *Lectures in Systematic Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 82

In the beginning, God... - Genesis 1:1

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. - Romans 1:20-32

First, people will begin to rationalize their sin. Second, they devise their own philosophies about God and creation. Third, they replace the worship of God with the worship of creation and even their own selves. Fourth, God gives them up to uncleanness and vile passions (i.e., sexual immorality). Fifth, as a result of their uncleanness and vile passions, God passes judgment on them. Finally, they received the punishment due to their sin.

It is foolish to reject God and in turn believe a lie (Psalm 14:1).

The fool has said in his heart, There is no God. - Psalm 14:1

Saying there is no God is exactly what one does, when they dismiss the creation account of Genesis 1, which begins with, “In the beginning God created....” Furthermore, Scripture warns believers to beware of empty philosophies (Colossians 2:8).

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. - Colossians 2:8

Evolution is just that — foolishness because it rejects God and because it rejects God it is nothing more than empty philosophy. As previously stated, you cannot claim to be a Christian and reject the historicity of Genesis. Jesus says that if you do not accept what Genesis states about Creation, then you will not accept what the Bible states about Redemption (Revelation 4:11; 5:13).

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. - Revelation 4:11

And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever. - Revelation 5:13

According to the testimony of the angels of Heaven, all things are created, not evolved.

In the beginning, God... - Genesis 1:1

During the Tribulation, there will be the two witnesses and the 144,000 proclaiming the Gospel. There is another witness, an angel flying in midheaven proclaiming the Gospel (Revelation 14:6).

And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people - Revelation 14:6

Now notice what the message of the Gospel is (Revelation 14:7).

and he said with a loud voice, Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters. - Revelation 14:7

The good news is that people can fear God and worship Him. That is the ultimate goal of salvation, to produce an individual who fears God and worship Him. The sinner can be redeemed and given the capacity to know God through the forgiveness of sin. The age-old Gospel is this: the Creator has become the Redeemer.

As stated previously, the weak-mindedness and spiritual malaise engulfing believers and churches today is directly tied to a lack of knowing who God is and what He has done. This is a result of never truly repenting of sin and receiving Jesus, the Creator, as Lord and Savior. If you lack a desire for the things of God or to go deeper into the things of God then you are weak-minded. You are suffering from a spiritual malaise because you have allowed your mind to be conformed to the 'spirit of this age'. Do not vacillate between so-called Christian cliches and emotional sentimentalities. Repent, fear God and worship Him.