

Unfolding the Mind-Blowing Mystery God Invented at the Dawn of Creation

The book of Genesis provides in its opening chapters a record of the creation. It begins with one of the most powerful statements in the Bible. Not simply because it established the creative nature of the voice of G-D, but because within these first few sentences, the plan of salvation of man is established and a key principle to finding that means of redemption is also established.

In the beginning God created the heavens and the earth. Now the earth was chaos and waste, darkness was on the surface of the deep, and the Ruach Elohim was hovering upon the surface of the water. Then God said, "Let there be light!" and there was light. God saw that the light was good. So God distinguished the light from the darkness (Gen. 1:1-4 TLV).

This simple but vital principle is mentioned in reference to the first thing spoken into existence and the first thing spoken of as good. In Genesis 1:3, we read of the creation of light within Day One of the creation narrative, yet it isn't until Day Four of creation that the sun and other heavenly bodies are created.

Then God said, "Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years. hey will be for lights in the expanse of the sky to shine upon the land." And it happened so. Then God made the two great lights—the greater light for dominion over the day, and the lesser light as well as the stars for dominion over the night. God set them in the expanse of the sky to shine on the land 18 and to have dominion over the day and over the night and to separate the

light from the darkness. And God saw that it was good. 19 So there was evening and there was morning—a fourth day (Gen. 1:14-17).

So, if light was created on Day One, yet the sun and other luminaries were not created until three days later, there has to be something deeper for us to learn and understand from the order of these events. For the purpose of this blog, I want to bring out two of them.

First, I believe that the light spoken of in Day One is the light of salvation, or said another way, the light of Messiah. We often read references to Yeshua in terms of “The Light,” such as John 8:12: “Yeshua spoke to them again, saying, ‘I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life.’”

Or in John 1:6-9, speaking about John the Immerser:

There came a man sent from God, whose name was John. He came as a witness to testify about the light, so that through him everyone might believe. He was not the light, but he came to bear witness concerning the light. The true light, coming into the world, gives light to every man.

So, we see that the light spoken into existence was not the creation of Yeshua, who, as John 1:1 also says, was and is G-D: “In the beginning was the Word. The Word was with God, and the Word was God.”

But, the light was the establishment of the Messianic plan of Yeshua.

The second principle is shown in the establishment of light while the earth was formless or chaotic. Before anything else was created to bring order to creation, light was spoken into existence. This principle continues from that point on and is very relevant to our being made new creations. Before we can

see our need to be born again, we must see the light, or rather light must shine into our lives and hearts.

As the Prophet wrote: "Arise, shine, for your light has come! The glory of Adonai has risen on you. For behold, darkness covers the earth, and deep darkness the peoples. But Adonai will arise upon you, and His glory will appear over you" (Isa. 60:1-2).

1 Peter 2:9 says it this way: "But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light."

The concept and principle is further established in Psalm 27:1, where the light of Day One is referred to as both "Adonai" and our salvation: "Adonai is my light and my salvation: whom should I fear? Adonai is the stronghold of my life: whom should I dread?"

And the Book of Revelation says, as a part of its conclusion: "And the city has no need for the sun or the moon to shine on it, for the glory of God lights it up, and its lamp is the Lamb" (Rev. 21:23).

So, we see that the only way to change our lives from chaos to completed creations is to first allow the Light of Messiah to shine upon us: "Your word is a lamp to my feet and a light to my path" (Ps. 119:105).

Which, once again, circles us back to John 1:1: "In the beginning was the Word. The Word was with God, and the Word was God."