

The Glory of God in the Creation

9/27/09 Sermon

Q1: When was the physical universe created, according to Genesis 1?

Q2: What is the significance of the repeated refrain, "...and then there was evening and morning, the n^{th} day?"

Q3: What are the implications that God is eternal and not bound by time and space, as we are?

Q4: What difference does it make to give credit to God for the origin of our world rather than natural processes?

Evolution-Creation Controversy

Ten years ago I taught a year long class addressed to the middle school, high school and adults of our church on exposing the many problems and issues of evolution as I had learned them over the course of many years of personal study. In fact there are a few of you in this audience today who attended that class. It was entitled, *The Evolution-Creation Controversy*, and I never really got to discuss much of anything on the Creation because there was so much to cover about the problems of evolutionary thought, and the propaganda that is typically promoted particularly to school age children. I call it propaganda because so many of their claims are based on old outdated information that has actually been disproven, but it is still taught as if it were *absolute* fact, and that, in a day and age that absolutes are frowned upon.

I enjoy exposing the weaknesses and disconnects of evolution as presented by Darwinists. My best material comes from evolutionists fighting other evolutionists. One of the first things I learned in some of the upper level courses at the university is how diverse the evolutionists are on views. Their simple "unified" models of how it *must have been* is flawed by an abundance of data that shows otherwise, or as the case often is wanting any data to support their presuppositions. This has become particularly true with the advent of electron microscopes and modern genetics that has turned many of the Darwinist ideas upside down. Simple one cell critters are now highly complex factories that baffle the imagination. Of course none of these things were available to Darwin at the time of his writings, and like many traditions that begin before all the facts are in, it is hard to reverse trends that are fully

hardened in cement because of evolutionary 'scientists' who demanded their veracity.

Evolution is a Religion

With respect to Macro-evolution many of the basic precepts proposed by Darwinism simply do not exist from the fossils contained in the rock record. It was Dr. Earle G. Kaufman, a "world renowned scientist" as he has been acclaimed at the University of Colorado who forever seared my thinking to underscore this fact.

Dr. Kauffman, spent 20 years at the Department of Paleobiology in the Smithsonian Institution's U.S. National Museum of Natural History prior to visiting our campus in Colorado. It was in 1977 when he was awarded the "*Scientist of the Year*" award from the Rocky Mountain Association of Geologists that I first met him as an undergraduate taking two of his courses in Paleontology and Paleoecology at C.U. Paleoecology is the study of evolutionary processes between ancient environments and their relationships to the organisms that inhabit those environments. Following my graduation in 1978, Dr. Kauffman became Chairman and Professor at the Department of Geological Sciences, at Colorado University and remained in that position for the next 15 years.

All his classes I took were saturated in "*evolutionary*" thinking and "*evolutionary processes*", or what he later told me is actually the wonderful phenomena of "*adaptation*". Distinctions are really important. It was right before Thanksgiving break after an evening lab he had led and after everyone had left the classroom, that he told me privately the most amazing thing I ever learned while attending that university, particularly since it came from such a man of his renown and stature: He said,

"Young man, Macro-evolution cannot be proven from the rock record". He said that it is a theory derived in part from observation, but mostly by interpolation, and because it is a theory based on a belief of

something that cannot be seen or measured, he regarded the entire evolutionary system and framework as a matter of faith and belief and therefore considered *Evolution as a religion*.

Evolutionism *is* a belief system that paradoxically cannot be supported from the very rock record it supposedly is founded on. Someday perhaps I will tell you more about that, but I am not here today for that discussion.

I am not a Darwinian Evolutionist

One final thing before I begin. I am not a *Darwinian evolutionist*. I do not believe *Evolutionism* is based on actual available data. It is only based on an interpretation of the data that is dependent on a world view saturated in God not having anything to do with anything. For that reason alone, it is absolutely flawed in its presuppositions.

Having said that, and since most of you don't know me, it is usually at this juncture that I am asked the question, "OK so, are you a "Young Earth" or an Old Earth" geologist?" For those who ask this question it is their way to quickly size me up and pigeonhole me into a particular camp that they comprehend as being the only two possibilities. Actually I am uncomfortable with being forced to go to a camp I didn't sign up for. And depending on who it is that is asking, like a Christian home school Mom, my credibility as a faithful Christian is on the line. If it is a fellow geologist my credibility as a viable scientist is on the line. For most, these two concepts are mutually exclusive. But for the record I want you to know that I do strive to be a faithful Christian and a credible scientist. I strive to know more than my pastors teach, and I strive to know more than my evolutionary professors preach.

[Know the Details and don't settle for Broad Categories]

[That means I need to know all sides of the issues so that I can weigh that knowledge in the scales of God's revealed truth. It is there that you will find understanding and wisdom as you humbly submit to His revealed truth over another man's opinion.]

Heb 2:1-3

- 1 For this reason we must pay much closer attention to what we have heard, lest we drift away {from it.}
- 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense,
- 3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, (NAS)

This is what I will tell you. Remember this Christian: In your study of Scripture or in Science look at the data very carefully and carefully consider what the correct interpretation of the data is. May your interpretation first be based on revealed truth, if that can be discerned, and not on ideas that decapitate and degrade the very God you love. I think many of us miss the details of God's data, and therefore miss what He is saying in lieu of our own predispositions and presuppositions. We have already passed judgment before we really consider what God is saying and most particularly what He is not saying.]

Open in Prayer

I will leave it at that for now as I am going to open in a word of prayer and to ask that The God of all Creation, The High and Lofty Sovereign Ruler and Master of the Universe descend upon us today so that His Holy Spirit will have free reign within us. Let us bow our heads in prayer.

"This day our hearts approve with gladness what our reason can never fully comprehend, even Your eternity, O Ancient of Days. Are You not from everlasting, O Lord, my God, my Holy One?

We worship You, the Father Everlasting, whose years shall have no end, and You, the love-begotten Son whose goings forth have been ever of old; we also acknowledge and adore You, Eternal Spirit, who before the foundation of the world did live and love in coequal glory with the Father and the Son.

Enlarge and purify the mansions of our souls that they may be fit habitations for Your Holy Spirit, who does prefer before all temples the upright heart and pure."

(A.W. Tozer: *"Knowledge of the Holy"*, Chapter 7: The Eternity of God)

O Father, draw near to us now and fill us each with all Your fullness. May the words of my mouth and the meditations of our hearts be pleasing unto you, O God our rock and our redeemer, in the name, and in the power and for the glory of Jesus Christ, the Word made flesh, Amen.

God is Eternal. What is Time to Him?

The most famous verse of the Bible says, "In the Beginning God created the heavens and the earth". Notice, In the Beginning... God. God was before the beginning, before there was any world or any universe, God was, and because He is outside the constraints of any earthly or universal time, He is the God of eternity because He is eternal in His being. He has no beginning, He has no end.

John 1:1-3

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

Jesus Christ is the Word. He is the Logos which transliterates Intelligence. He is the Intelligence and power in and through all that is created.

Col 1:15-17

- 15 And He (Jesus) is the image of the invisible God, the first-born of all creation.
- 16 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 by Him and for Him.
- 17 And He is before all things, and in Him all things hold together. (NAS)

Rev 1:8 The Lord Jesus Christ , the Lord of Glory proclaims,

- 8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." (NAS)

Rev 22: 13

13 "I am the Alpha and the Omega, the first and the last, the beginning and the end." (NAS)

God the Father and Jesus Christ as the Incarnate Word of Eternity is the Alpha and the Omega, and He is eternally beyond all our comprehension of all knowledge and of every end point known.

"From everlasting to everlasting, Thou art God," said Moses in the Spirit. "From the vanishing point to the vanishing point" would be another way to say it quite in keeping with the words as Moses used them", so A.W. Tozer states. He said, "The mind looks backward in time till the dim past vanishes, then turns and looks into the future till thought and imagination collapse from exhaustion; but God is at both points, unaffected by either."

Isa 57: 15a

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, (with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.) (KJV)

"Time marks the beginning of created existence, and because God never began to exist it can have no application to Him", "Began" is a time-word, and can have no personal meaning for the high and lofty One that inhabits eternity." (Tozer)

He is the God who was, and is and is to come. God was before time and is in time and is to come in time.

Tozer continues,

"Because God lives in an everlasting now, He has no past and no future. When time-words occur in the Scriptures they refer to our time, not to His. When the four living creatures before the throne cry day and night, "Holy, holy, holy, Lord God Almighty, which was , and is and is to come," they are identifying God with the flow of creature-life with its familiar three tenses; and this is right and good, for God has sovereignly willed so to identify Himself. But since God is uncreated, He is not Himself affected by that succession of consecutive changes we call time."

God knows the beginning from the end because He has already lived the end of time from the beginning. God never learns anything. He knows all, and has ordained all.

As Tozer says again,

“God dwells in eternity but time dwells in God. He has already lived all our tomorrows as he has lived all our yesterdays.” For him everything that will happen has already happened.

Like a line that is drawn on a piece of paper that is infinitely extended. The line represents all that is seen and known of in the physical universe. As the line begins and ends on that infinite expanse, so time began in God and will end in Him. There is no place where He is not. His eternal glory and grace are fully manifested in heaven where he lavishly pours out His infinite favor and delights. And His eternal glory and wrath are fully manifested in hell where he lavishly pours out His justice and infinite anger.

It is by the very command of His Word that all things are and will be fully done according to his purpose:

Isa 46:8-13

8 "Remember this, and be assured; Recall it to mind, you transgressors.

9 "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,

10 Declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all My good pleasure';

11 Calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned {it, surely} I will do it.

12 "Listen to me, you stubborn-minded, who are far from righteousness.

13 "I bring near My righteousness, it is not far off; and My salvation will not delay. And I will grant salvation in Zion, {and} My glory for Israel.

(NAS)

So we see that before anything was, God in his magnificence has infinitely already been, is and will be in relationship to our universe governed by the constraints of time and space He placed on His creation.

God is Transcendent. What is Magnitude and Space to Him?

Tozer writes.

“When we speak of God as transcendent we mean of course that He is exalted far above the created universe, so far above that human thought cannot imagine it. To think accurately about this, however, we must keep in mind that “far above” does not here refer to physical distance from the earth but to quality of being”,

I would add that “far above” is also that hidden interface between the world that is visible and the world that is invisible. That line of distinction quickly fades when one breathes their last breath and their soul moves from one reality to another.

So we conclude that God is eternal and transcendent to His creation. He has no beginning but He initiates the beginning of our universe. God is not governed by time, space or anything of the finite material world. Nor are the Heavenly Places also governed by time, at least in the same way as the earth is governed by the sun and the moon which God created to establish time for us.

Genesis is an Ancient Cosmology

I think it is important to remember something that John H. Walton discusses at length in his book entitled, *“The Lost World of Genesis One: Ancient Cosmology and the Origins Debate”*.

The first proposition in his the book is that,

“Genesis 1 is an ancient cosmology. That is, it does not attempt to describe cosmology in modern terms or address modern question.... If Genesis 1 is an ancient cosmology, then we need to interpret it as ancient cosmology rather than translate it into modern cosmology. If we try to turn it into modern cosmology, we are making the text say something that it never said. It is not just a case of adding meaning (as more information has become available) it is a case of changing meaning. Since we view the text as authoritative, it is a dangerous thing to change the meaning of the test into something it never intended to say.”

He also states something that I think is important to our understanding: “there is no concept of a “natural “world in ancient Near Eastern thinking. The dichotomy between natural and supernatural is a relatively recent one.” He continues, “Deity pervaded the ancient world. Nothing happened independently of deity. [The gods did not “intervene” because that would assume that there was a world of events outside of them that they could step into and out of.] The Israelites, along with everyone else in the ancient world, believed instead that every event was the act of deity – that every plant that grew, every baby born, every drop of rain and every climatic disaster was an act of God. No “natural” laws governed the cosmos; deity ran the cosmos or was inherent in it.

“The categories of “natural” and “supernatural” have no meaning to them, let alone any interest (despite the fact that in our modern world such questions take center stage in the discussion).

Genesis is the Revelation of All God Did Create

Having stated this, Genesis 1 is still a prescribed order to the Creation and the God who revealed it to an ancient people at the same time, also reveals it to an advanced people irrespective of time and knowledge for He is eternal and omniscient. For that reason, we must set out to explore what He is saying and seek His guidance as to what it means. Respecting ancient cosmology, we still are given a revelation of how things actually came into being. If it were not true then we are left to condemn God’s Sovereign Word to the arena of Pagan Mythology, and this we cannot do.

General Overview of the 6 days of creation: The Heavens & the Earth

Observe that in Genesis 1:1 it says

1 In the beginning God created the heavens and the earth.

In Genesis 2:1 following the end of the 6th creation day it says,

1 Thus the heavens and the earth were completed, and all their hosts.
(NAS)

Everything that happens in between those two verses leads us to at least 5 conclusions:

- 1) The heavens and the earth in the first verse were created out of nothing instantaneously as the Hebrew word, "bara" dictates, but not in a completed and inhabitable state. There are domains within the heavens and the earth that are yet to be established and made full.

[Note: Many scholars believe this verse is detached from verse 2 as not necessarily being part of the first day of creation (See C. John Collins of Covenant Seminary has pointed out in his book entitled "*Genesis 1-4, A Linguistic, Literary, and Theological Commentary*")]

- 2) The heavens and the earth in the latter verse are now completed in all their splendid domains, and are each inhabited by their respective 'hosts' in perfect harmony, balance and purpose.
 - a. The verses in between these two describe all the processes, separation, and differentiation into specific domains that occurred in 4 of the 6 creation days to prepare the earth for the habitation of all its hosts.
 - b. These same verses also reveal the original heavens were incomplete, but at the end, their specific domains are fully established and inhabited with birds in the lower heavens, and stars, the sun and the moon in the higher heavens.
- 3) We also know from numerous texts in the Bible that the Creation is not strictly a physical or material Creation, but that it also is simultaneously a metaphysical and spiritual Creation, complete with an array of myriads of angelic beings, rulers, powers and authorities that are unseen but known from Scripture, encompassing and working throughout all the creation of God.

The Greek words for heaven (s) and earth have the following meanings:

Heavens: Ouranos: "heaven" It is both singular and the plural. In the NT it means in a physical sense, the over-arching, all-embracing heaven beneath which is the earth and all that is therein. In this not only do the fowls of the air fly, but the clouds are supported, but also the sun, moon and stars are placed in the same celestial expanse. It is also used for that heaven where the residence of God is called by the Psalmist "the holy heaven" or "heaven of holiness". It is God's dwelling.

Earth: Ge: "earth". That part of creation which denotes man's domain and the history that is transacted between God and man.

- 4) The Creation therefore entails a cosmology that is both visible and invisible, that is infused within and without by the very presence of God and all the hosts that He has made. Each entity and each domain are firmly established and serve to glorify Him through Jesus Christ.
- 5) Each domain has full purpose and designed function and is governed according to the authority that God has established. There is nothing that is not dependent on another and all of it is multiple and diverse and at the same time singular in purpose to work together in perfect harmony, balance and purpose.

Reflection

God has made it this way and nothing escapes his attention. There exists nothing that is insignificant. There exists nothing that is not according to the purpose for which He established it. It is all perfectly designed and orchestrated to reflect His power, to reflect His own divine nature according to His own purpose. All works together for the good that He has established. What can man do to thwart His power? Man was made to reflect the image of God and to freely govern in his power over all the created things God established on the earth.

The wisdom of God fully surpasses the wisdom of man and if you try to understand all the created order on the basis of the wisdom of man alone you will likely fully miss what God has revealed and what actually occurred.

1 Cor 2: 6-7

- 6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away;
- 7 but we speak God's wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory;

Four Particular Truths of Genesis 1

Let us now focus on 4 particular truths in Genesis chapter 1 that may be plainly revealed, but commonly missed by believers who casually understand

the details of the *Beginning*. I want the Scriptures to plainly speak to my heart without being influenced by modern day cosmology and so if we try that, it leads to some interesting trails of thought that I will share with you.

Truth#1:

“In the beginning God created the heavens and the earth”

Q1: When was the physical universe created according to Genesis Chapter 1?

I find most people familiar with the creation account will say the first day and in association with the light that was also created. After all, the text seems to allow for that assuming the ‘heavens’ referred to include all the stars and galaxies comprising our physical universe, and it certainly does coincide with current scientific thought on how things came into being.

A1: The Physical Universe was Created on the 4th Day of Creation

God has revealed that the first day of the physical/material universe was on Day 4 when he made the sun, the moon and the stars. The sun and moon clearly represent our solar system and the stars clearly represent all other celestial bodies comprised of stars and galaxies, thus the entire material universe.

This then raises 3 new sub-set issues that we will very briefly look at:

1. The Earth pre-dates the rest of the Universe and is technically older than all other stars and galaxies

This is very difficult issue for modern cosmologists to even hear let alone come close to ever believe. I am of the opinion that is exactly what God intended as His wisdom will prevail over mans.

- a. Notice this paradox: the age of the universe is unknown and cannot be directly measured. Therefore, the age of the universe is extrapolated from the ‘measured’ age of the earth’s radioactive elements embedded in the crust.

“When applied to rocks on the surface of the Earth, the oldest rocks are about 3.8 billion years old. When applied to

meteorites, the oldest are 4.56 billion years old. This very well determined age is the age of the Solar System."

(<http://www.astro.ucla.edu/~wright/age.html>)

- b. Now if the earth is manifestly older than the rest of the universe, then the universe is younger than the earth and not the other way around, as modern cosmology dictates. Remember the primordial earth may have been created before the first day of creation began as some postulate (see C. John Collins book, "*Genesis 1-4*").
- c. In God's design by the time of the advent of the universe the earth had already been created and formed to sustain life as described in Creation Days 2 & 3 (What is God up to? – and there's more)

2. Where was the Primordial Earth before the Universe was made?

My first inclination is to say it wasn't part of a solar system and it wasn't floating through the galaxy. They didn't exist yet according to a literary rendering of the text. It is possible that as the first verse describes a primordial earth that was void and without form, so the heavens may have included a primordial state in a similar fashion, namely, existing as a giant void and without any form, but the Scripture really does not reveal that to us.

But what does it say in verse 2?

"and the Spirit of God was moving over the surface of the waters."

What we do know is that Scripture says, the Spirit of God was moving over the surface of the waters (of the earth's surface). This word is likened as a divine wind or like the hovering of a bird's wing over its young. So where was the Earth? Answer: Covered by God, wherever He was.

Remember, we are trying to honor God's Word. Do we really have to keep the order of the creation days, or can we interpret this in some other way so

to better reconcile the tenants of our modern way of thinking? Yes, you can do that. It's still a free country and that is why you can read lots of books that do just that. Go for it. I have many of them.

3. Earthly/Solar Time is Established on the 4rth Day of Creation:

With the advent of the sun giving light upon the earth and the earth rotating on its tilted axis, we have the beginning of earthly and solar time on Day 4. This relationship between sun and earth is the mechanism for how we measure time.

Gen 1:14

14 (Then) God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; (NAS)

It is the "for days and years" that measures our time on earth. It takes 24 hours for the earth to rotate on its axis one full rotation and it takes 365 days for the earth to make its one full orbit around the sun. This is what our watches and calendars measure. This is how God set it up.

For those who hold to a literal 24 hour creation day, we have to ask did God honor that time before earthly time was created? It certainly is in His power to have done so, but as we have already established He by His very eternal nature is in no way constrained by earthly time. He lives in the everlasting where time has no meaning.

[Note that the text does not address the issue of 24 hour time. It may only be assumed by the audience the text was written to, as it wasn't necessarily the focus of the author to his audience as C. John Collins of Covenant Seminary has pointed out in his book entitled, "*Genesis 1-4, A Linguistic, Literary, and Theological Commentary*".]

Truth #2:

Q2: What comprised the 'Heavens' created in verse 1?

We have already touched on this before, but I believe God has given us the answer in Col 1:15-20 wherein He has told us that all the beings of the

heavenly places including all angels pure and fallen are as much a part of the created order as the stars later were.

Col 1:15-17

15 And He is the image of the invisible God, the first-born of all creation.

16 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 by Him and for Him.

17 And He is before all things, and in Him all things hold together.

18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

19 For it was the {Father's} good pleasure for all the fullness to dwell in Him,

20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, {I say} whether things on earth or things in heaven. (NAS)

Also notice the peculiar order of stating the word heavens first and earth second in verse 16. At the end of verse 20 it is the reverse order, and in that instance the word "heavens" is singular as "heaven":

Vs 16: All things were created {both} in the Heavens and Earth

Vs 20: Whether things on Earth or things in Heaven (they are the same words each time)

Notice the same phenomenon is seen in Genesis 2:4, where it says,

"This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven." (NAS)

It seems that Paul, being knowledgeable of Genesis is filling in the spaces that are not being stated in full in Genesis 2:4, but which God had revealed to him. If true the presence of heavenly powers and angelic beings are clearly being referenced here as a significant part of the heavenly creation.

This word sequence represents two distinct material and spiritual realms or domains that are inseparably related to each other as we have already established.

Calvin writes (pg 150-151) in relation to the invisible qualities of heaven and the place where God dwells the following:

"I am rather of the opinion that the heavenly palace of God's majesty is meant by the term, which we are not to imagine to be such as our mind can conceive of, but such as is suitable to God himself. We see

the sun and moon and the whole adorning of heaven, but the glory of God's kingdom is hid from our perception, because it is spiritual and above the heavens."

Truth #3:

Q3: Then what was the Light created in Day One, if it was not from the stars, sun and moon?

Note first of all that the earth and heavens of verse one were created in darkness. There was no light to reveal what God was creating. It wasn't needed. There was no living created thing to reveal it to. Was this light only physical in nature or does it also bear some spiritual significance? Is it a single source as the sun is now to the earth or was it radiated from a multiple of sources as the stars are now? What other Biblical evidence is there as to what this *light* may be?

1. Could it be Lucifer (the Morning Star) referenced in Is: 14:12-15 and in Ezekiel 28:11-19 who was the designated light bearer upon the earth?
2. Could it be the manifestation of the glory of all the angelic beings as referenced in Job 38:7, or is it possibly
3. The Shekinah glory being a visible manifestation of the light of the presence of God?

Ps 104:1-2

1 Bless the LORD, O my soul! O LORD my God, Thou art very great; Thou art clothed with splendor and majesty,

2 Covering thyself with light as with a cloak, stretching out heaven like a {tent} curtain. (NAS)

The difference between the Shekinah glory and the light of the angels is the same difference as the sun is to the moon. The Shekinah glory emanates light and the angels only reflect that light.

Is the Shekinah glory a 'created' glory? It is if the light of the divinity is not the divinity itself. It is a revelation of the deity. In the sense that it manifests visible light it qualifies as a created light. It also is an invisible light as John 8:12 references the Light of the Pre-incarnated Christ as the personification of light and divine illumination. In Rev. 22:16 the glorified

Christ calls Himself "the bright morning star" (see also 2 Peter 1:19). Christ as God is obviously not created but the revelation of His light is manifested and revealed both in the spiritual and physical domains. He is the 'Revelation' of the book of revelation. He is the glorious Parousia (Titus 2:13) and hope when he visually returns to the earth as our Great God and Savior. There are numerous accounts where God reveals Himself and His angels with great majestic glory that is as much brilliance in the visible realm as it is brilliance in the invisible realm.

Matt 17:1-2: The Mount of Transfiguration:

- 1 And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves.
- 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. (NAS)

Acts 9:3-4: The Encounter of the Risen Christ upon Saul

- 3 And it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him;
- 4 and he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" (NAS)

Truth #4:

Q4: What is the significance of the repeated refrain, "...and then there was evening and morning, the *n*th day??

Our frame of reference for the beginning and ending of each day ends at night and begins at the morning. In this refrain, it is nearly opposite. Each creation day begins in the morning and ends in the morning. The following are observations about its significance:

1. The refrain defines that the creation days are clearly distinct from normal earthly days that man and all diurnal life forms experience. Except for the creation being divided into 6 days to provide a divine pattern for man to follow, there is nothing neither common nor remotely similar between the creation days of God and the normal days of labor for man and all the rest of the creation. They are different on the order of several magnitudes and have little resemblance other than they provide a pattern for mans work, daily

nocturnal rest and most importantly, Sabbath rest. There are significant implications of Sabbath rest both in a material and spiritual sense as it relates to man and to God's authority.

2. The refrain provides a distinct separation of the creative events done by God. Implicit in that separation is an ending to the particular event or events that characterized the preceding day with the next day on a global scale. Although man requires nocturnal rest to restore and replenish his energy to labor the next day, God is clearly not in the same camp. God never tires and needs rest in the same way as man and all other life forms do. There is nothing remotely similar to the needs of the created order and the Creator Himself. God never in that sense ceases from His work, particularly in the maintenance of the entire cosmos. Jesus Himself reiterated that God always is working (John 5:17). On the Creation Sabbath He rested from all of his creative power and work to establish all things necessary for a perfected created order. But this in no way implies that He voluntarily ceases all activity as God and Master Sustainer of the Universe.
3. For God it is always day and there is never any night. God reigns in perfect light and in Him there is no darkness even before there was a physical manifestation of that light. The physical manifestation was provided for the created order to witness his works. Light is foundational for life to occur and without it there is only devastation and death. There are numerous Scriptures which fully describes the eternal light of God seen in His very nature and in the second person of the Trinity's and His holy work of creation and salvation.
4. Some scholars assume that between evening and morning of each creation day there is total darkness or *night* as God defined it. This may be an incorrect inference:
 - 1) The darkness seen in the created order is only in reference to the created order and never is it associated with the nature and being of God Himself. It is dark, or night on parts of the earth

because the light of the sun on the earth being a single source does not shine on the dark side of the earthly sphere facing away from it.

- 2) Just as the sun never stops shining, neither does God. Even the darkness is as light to God:

Ps 139:11-12

11 If I say, "Surely the darkness will overwhelm me, and the light around me will be night,"

12 Even the darkness is not dark to Thee, and the night is as bright as the day. Darkness and light are alike {to Thee.}
(NAS)

- 3) The poles of the globe never see darkness during certain parts of the year. In the northern hemisphere and during the summer months for example, the sun only partially sets to the horizon before it rises again to begin a new day. In a similar way this better reflects what the text is saying and the nature of God as seen in the creation days and the description of the refrain separating those days. It is a reminder that God is like the sun He made. He always is and His glory always shines physically and spiritually, visibly and invisibly.
- 4) There also is a metaphoric relationship that as the northern end of the globe is tilted toward the sun when it is closest in its orbit to the sun, so God's eternal light is always drawing to Himself all things He has created as it is attracted to the Light visible and invisible. All creation except fallen man naturally draws itself close to Him to reflect the glory that God has manifested on it.

5. The light reveals what the darkness hides. Numerous references:
1 Tim 6:15-16
15 [which He will bring about at the proper time—] (Jesus) He who is the blessed and only Sovereign, the King of kings and Lord of lords;
16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him {be} honor and eternal dominion! Amen. (NAS)

Heb 1:3

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; (NAS)

Job 12:22

22 "He reveals mysteries from the darkness, and brings the deep darkness into light. (NAS)

John 1:3-5

3 All things came into being by Him, and apart from Him nothing came into being that has come into being.
4 In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness did not comprehend it. (NAS)

John 8:12

12 Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life." (NAS)

Rom 1:20

20 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. (NAS)

Eph 3:8-11

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,
9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;
10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly {places.}
11 {This was} in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, (NAS)

Eph 5:13

13 But all things become visible when they are exposed by the light, for everything that becomes visible is light. (NAS)

Conclusion

We were created to reflect the glory of God. We were created to serve Him in obedient love. We were created to devote ourselves to His Word and the Worship of Him. We were created to do our work unto Him. We were created to bear fruit for Him. We were created to enjoy Him forever in everything and

at all times. We were created to make Him the center of our universe as He is the center of the entire universe.

Therefore, Christ is Lord of all that is. His divine person in the triune Godhead, His work as Creator and Savior and His reign as Master of the universe and Lord of Life are all definitely multi-dimensional in purpose and in form and inexpressibly beyond our scientific knowledge to ever measure, test or understand.

He is Lord of all things that are of the physical and 'visible' realms and He is Lord over all that is of the spiritual and 'invisible' realms, at least invisible to us who live in the physical realm of the earth. There are a few places in Scripture that suggest earthly realms are visible from the heavenly realms. Again this supports the idea that there is a direct interface of both realms.

Ps 104: 1-35

- 1 Bless the LORD, O my soul! O LORD my God, Thou art very great; Thou art clothed with splendor and majesty,
- 2 Covering thyself with light as with a cloak, stretching out heaven like a {tent} curtain.
- 3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind;
- 4 He makes the winds His messengers, flaming fire His ministers.
- 5 He established the earth upon its foundations, so that it will not totter forever and ever.
- 6 Thou didst cover it with the deep as with a garment; the waters were standing above the mountains.
- 7 At Thy rebuke they fled; at the sound of Thy thunder they hurried away.
- 8 The mountains rose; the valleys sank down to the place which Thou didst establish for them.
- 9 Thou didst set a boundary that they may not pass over; that they may not return to cover the earth.

- 10 He sends forth springs in the valleys; they flow between the mountains;
- 11 They give drink to every beast of the field; the wild donkeys quench their thirst.
- 12 Beside them the birds of the heavens dwell; they lift up {their} voices among the branches.
- 13 He waters the mountains from His upper chambers; the earth is satisfied with the fruit of His works.
- 14 He causes the grass to grow for the cattle, and vegetation for the labor of man, so that he may bring forth food from the earth,

- 15 And wine which makes man's heart glad, so that he may make {his} face glisten with oil, and food which sustains man's heart.
- 16 The trees of the LORD drink their fill, the cedars of Lebanon which He planted,
- 17 Where the birds build their nests, {and} the stork, whose home is the fir trees.
- 18 The high mountains are for the wild goats; the cliffs are a refuge for the rock badgers.
- 19 He made the moon for the seasons; the sun knows the place of its setting.
- 20 Thou dost appoint darkness and it becomes night, in which all the beasts of the forest prowl about.
- 21 The young lions roar after their prey, and seek their food from God.
- 22 {When} the sun rises they withdraw, and lie down in their dens.
- 23 Man goes forth to his work and to his labor until evening.
- 24 O LORD, how many are Thy works! In wisdom Thou hast made them all; the earth is full of Thy possessions.
- 25 There is the sea, great and broad, in which are swarms without number, animals both small and great.
- 26 There the ships move along, {and} Leviathan, which Thou hast formed to sport in it.
- 27 They all wait for Thee, to give them their food in due season.
- 28 Thou dost give to them, they gather {it} up; Thou dost open Thy hand, they are satisfied with good.
- 29 Thou dost hide Thy face, they are dismayed; Thou dost take away their spirit, they expire, and return to their dust.
- 30 Thou dost send forth Thy Spirit, they are created; and Thou dost renew the face of the ground.
- 31 Let the glory of the LORD endure forever; let the LORD be glad in His works;
- 32 He looks at the earth, and it trembles; He touches the mountains, and they smoke.
- 33 I will sing to the LORD as long as I live; I will sing praise to my God while I have my being.
- 34 Let my meditation be pleasing to Him; as for me, I shall be glad in the LORD.
- 35 Let sinners be consumed from the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise the LORD! (NAS)