

## ***“Let There Be Light” – Genesis 1:1-5***

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*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com).]*

Take a copy of God’s Word and let’s meet in Genesis 1...

For the first couple of weeks we have covered only some of the implications of the opening verse of the Bible. We have focused especially on what it teaches us about the subject of Bible, God Himself. To that end we have seen that God is the One, eternal, transcendent, personal Creator. Today we will focus a bit more on the fact that He is Creator, though we will not yet broach the many creation controversies that I know some of you are chomping at the bit to cover. But we will (at least to some degree) in due course.

Today, our task is more modest as we make our way to the table of the Lord’s Supper. We will begin to look at God’s creative work on day one of creation. We are not going to touch on every feature just yet, but I do want to note a few matters of significance, and then show you how the New Testament links them to our salvation experience. To that end, let’s do the most important thing, and read the text. Pay careful attention as I read the first five verses of Genesis because what I am reading is the Word of the Creator God Himself. This is not a trifling moment. This is a sacred moment, where we may, by God’s grace, hear God’s own voice. So follow along as I read...

*“In the beginning, God created the heavens and the earth. <sup>2</sup> The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. <sup>3</sup> And God said, ‘Let there be light,’ and there was light. <sup>4</sup> And God saw that the light was good. And God separated the light from the darkness. <sup>5</sup> God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.” (Genesis 1:1-5)*

This is God’s Word...

One of the most debated features of these verses is understanding how verse 2 relates to verse 1. We’ve noted that verse 1 is something of a summary of the entire creation account, wherein we are told that God created all that is. We’ve discussed this at length.

But when we get to verse 2, the reader begins to see that the rest of the chapter is going to be focusing on the earth, which was, for the time being, “without form and void,” covered in darkness, and characterized by a watery depth over which God’s Spirit was hovering. Verse 1 implies that this earth and deep were created by God (as does the rest of Scripture), but starting in verse 3 we begin to see what God does to form and fill the earth, along with the functions He gives to His creation. We will think about this more at a later date.

The focus of day one is God’s creation of light. But before we consider the significant of light, we would be wise to consider what it means for God to create and what the fact that He creates says about Him. The verb for “create” (*bārā*) used in verse 1 is not a rare word per se, but it is a unique word in the Hebrew Bible in that humans are never the subject. God is. God alone “creates” truly. This seems strange to us because we typically refer to the creative endeavors of our fellow man and woman, but in the Bible this particular word for “create” is used exclusively of divine activity. “Humans may make (*‘āśā*), form (*yāsar*), or build (*bānā*),” but in the Hebrew way of thinking only God “creates.”<sup>1</sup>

This has led some people to argue that the word itself refers to creation out of nothing, or, as its commonly called, creation *ex nihilo* (from the Latin, “out of nothing”). Augustine, perhaps more than anyone in history, called attention to the significance of this fact.<sup>2</sup> Humans cannot create out of nothing. We have to fashion from existing somethings. The artist must take what is and reshape or reconfigure it into something new. They make use of raw materials. In fact, anything we can make requires them.

So, for instance, last year when our family was searching for a new car because we have a new driver in the house (pray for us!), I was struck by how empty the car lots around town were. It was not unusual for me to pull into a car dealer and see less than a dozen cars, when not that long ago there may have been well over a hundred. Why? Because there was a global microchip shortage. Car manufacturers were at the mercy of the microchip industry, and therefore couldn’t produce vehicles for the market because their production of things depends on the existence and availability of the stuff they use for a build. But that limitation is *not* shared by God. If God desires a thing, He could say, “Let there be microchip” and it would come into existence at His command. He doesn’t need anything to create. He speaks and it is. He commands and it is so. He is creation’s Lord. He is the only true Creator.<sup>3</sup>

Therefore, since the verb (“*created*”) in verse 1 is used for creative activity that only God does, some have argued that the word *means* creation *ex nihilo*, creation out of nothing. But that is *not* technically correct. That’s not what the word itself means necessarily. There are other contexts where the word is employed, and we find God making something out of materials that already exist. For example, this is a word that’s used of God’s formation of the nation of Israel (e.g. Isa. 43:15; Mal. 2:10; cf. Isa. 43:1). We also find biblical prophets using the word to describe God’s transformation and renewal of things (e.g., Ps. 51:10; Isa. 65:17-18). In these instances and others, the emphasis is on God’s “transforming something into a new condition,” which is typically “far better” than the original or present state.<sup>4</sup> In other words, Alec Motyer I think is right when he suggests states the word “is used throughout the Old Testament of acts or events which either by their specialty or novelty or both point to God as their originator.”<sup>5</sup> Or as Allen Ross summarizes, after surveying the biblical occurrences of the word in his commentary,

“The word *bārā’* is used exclusively for the activity of God in which he *fashions something anew*. The word can be used for creating something out of nothing, but that idea must come from the context and not from the inherent meaning of this word.”<sup>6</sup>

Having said that, I do think it’s quite clear that when it comes to the creation account, we do see that God can and does create out of nothing (or *ex nihilo*, if you prefer). This truth is necessary, if we grant the truth of Genesis 1:1. If everything in the material world was brought into being by God, then He by necessity had to create material things from nothing. And the creation account testifies to this at various points, as does the rest of Scripture. For example, the psalmist sings,

“*For he spoke, and it came to be; he commanded, and it stood firm.*” (Psalm 33:9)

All that is was brought into being by God. And what should our response to this fact be? The previous verse tells us. “*Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him!*” (33:8). We respond in worship to the fact that the eternal and uncreated God brought creation into being by His will. Again, the psalms bear witness to this truth.

“*Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.*” (Psalm 90:2)

He is the Almighty! He possesses unlimited power to do whatever He pleases. And creation testifies to His strength and wisdom. Think of how God reminds of His creative acts when responding to the questioning of Job:

*“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. <sup>5</sup> Who determined its measurements—surely you know! Or who stretched the line upon it? <sup>6</sup> On what were its bases sunk, or who laid its cornerstone, <sup>7</sup> when the morning stars sang together and all the sons of God shouted for joy? <sup>8</sup> Or who shut in the sea with doors when it burst out from the womb, <sup>9</sup> when I made clouds its garment and thick darkness its swaddling band, <sup>10</sup> and prescribed limits for it and set bars and doors, <sup>11</sup> and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stayed’?” (Job 38:5-11)*

And the New Testament continues to testify in awe of the Creator. As Paul said to the Romans, God “*calls into existence the things that do not exist*” (Rom. 4:17). And the writer of Hebrews says, “*By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible*” (Heb. 11:3).<sup>7</sup> And we could keep going, but you get the point—God is the true Creator, who can and does bring into being a thing from nothing. Our God is the Almighty. This should stir our worship and hope in God, for who could thwart the will of such a God? Therefore, nothing could cause Him to fail in the fulfillment of His promises. We can rest in His Word because, as the creation account attests, He is all-powerful. And this is really good news for us because “without God’s infinite power, none of his other attributes could succeed in expression.”<sup>8</sup> As Stephen Charnock wrote many centuries ago,

“How vain would be the eternal counsels, if power did not step in to execute them. Without power His mercy would be but feeble pity, His promises an empty sound, His threatenings a mere scarecrow. God’s power is like Himself: infinite, eternal, incomprehensible: it can neither be checked, retrained, nor frustrated by the creature.”<sup>9</sup>

In other words, whatever your view of God, it’s not big enough. The God we are introduced to in the creation account has power that we cannot come close to comprehending. But the degree to which we grasp some small measure of His perfect and exhaustive power serves as a call to worship for us. As A. W. Pink once said,

“The wondrous and infinite perfections of such a Being call for fervent worship. If men of might and renown claim the admiration of the world, how much more should the power of the Almighty fill us with wonderment and homage.”<sup>10</sup>

This is why Christians sing songs like “How Great Thou Art.” The creation account—and what it reveals of the might of the Creator—stirs our worship.

O Lord my God, when I in awesome wonder  
Consider all the worlds Thy hands have made,  
I see the stars, I hear the rolling thunder,  
Thy power thro’ out the universe displayed.  
Then sings my soul, my Saviour God, to Thee:  
How great Thou art, how great Thou art.

That’s the affect the creation account should have on God’s people. It’s a call to worship. The fact that God is Creator, and how Genesis describes His creative work, should stir us to worship Him.

But as we begin to examine the creation account itself, we will likely notice early on that there is a stark difference in the forms for the creation account of Genesis 1 and the more limited account of the creation of humanity in Genesis 2. The latter is laid out in a typical narrative form. But the former, Genesis 1, has a lot of poetic elements to it. From the first merism of verse 1, “the heavens and the earth” (a rhetorical device to capture the entirety of the created universe),<sup>11</sup> to the rhythm and structure of the six (and one) layout of the days of creation to the repeated phrases, Genesis 1 is not arranged like a typical narrative text.

This muddies the waters a bit when it comes to how we interpret Genesis 1, since the genre that an author chooses for a text should influence how we read text and the questions we ask about what he's seeking to communicate, but this is a discussion we will get to at a later date. For now, we can just note the distinction between the layout of the opening chapters and the repeated rhythm that the first day of creation sets in motion for the rest of the first chapter. Various features that we see in the depiction of day one—"And God said...and it was so...and God saw that it was good...and God separated...and there was evening and there was morning, the [x] day"—are going to repeat themselves in the following verses along the way. It's a very beautiful, at times poetic, and always intentional layout. It's significance we will unpack in a couple weeks.

For now let's consider day one in light of what we've seen so far. In day one, God brings forth light. Was this from nothing? Yes. In verse 1, in summary fashion, we are told that God created everything. In verse 2, we then find that there is "formless and void" stuff that is the earth, covered in darkness and a watery mass. Then, in verse 3, "*God said, 'Let there be light,' and there was light.*"<sup>12</sup> So where formerly there was only darkness God brings forth light from nothing. Simply by His Word, He speaks it into existence.<sup>13</sup> He commands, and it is so. That's how almighty He is. That's sovereignty in action. By mere verbal fiat (or divine imperative) God brings things into being.<sup>14</sup>

We might even say, in light of the original audience's story, that He is redeeming God who dispels darkness by bringing forth light. "The Israelites would have appreciated this fact about God's first act of creation, for he has given them light in their dwellings in Egypt when there was darkness on the Egyptians and their sun-god (Exod 10:21-24), and it was his light that led them through the wilderness (Exod 13:21-22)."<sup>15</sup> But in addition to this, light, in the Old Testament, tends to have associations with life and blessing (e.g., Ps. 97:11).<sup>16</sup> No wonder we find that God's assessment of the light is "*good*," meaning that it was "beneficial and desirable" (1:4).<sup>17</sup> And we must also notice that the sun is not brought into existence until day 4.<sup>18</sup> There are various explanations for this that have been provided, depending on what interpreters believe the objective of Genesis 1 is. For now we can simply note that this idea of God providing light apart from the sun is not unique to Genesis 1. The most famous example is the found in the Bible's final chapter, where God is the source of light in the new heavens and earth, not the sun, and "*night will be no more*" (Rev. 22:5; cf. Isa. 30:26). In other words, in the Bible, light precedes the sun and outlasts it.<sup>19</sup> The more difficult challenge for *some people's* understanding of the function Genesis 1 is explaining the existence of morning and evening, 24 hour days, prior to day four, where the heavenly bodies that mark such times were created.<sup>20</sup> We will consider some of those challenges later.

But, as always, we need to be seeking to understand what the text communicated to the original audience. At the very least, when they are factored in, day one shows that light (and that which they associated with light) has as its ultimate source God Himself. This would serve as polemic (i.e., attack) against the worldviews that they were surrounded by (including the Egyptians, who they were recently enslaved by), who consistently deified the sun (i.e., consider the sun a god). But the creation account puts the sun in its place, so to speak, showing that God not only created it (day four) but also that He is the ultimate source of all that was associated with it (day one). In other words, the message of Genesis is crafted in way that dismantles the false notions that the Hebrew people were surrounded by in the ancient Near East and perhaps even indoctrinated in during their time in Egypt.

But here is the thought I want to leave off on today, before we explore the creation account further...There is a kind of pattern (or paradigm) at work in the creation account that is analogous to what God does in the creation of Christians. In other words, "God's breaking of light into darkness was a model of His saving work of opening our darkened hearts with the light of the knowledge of Jesus Christ." To see this, let me invite you to flip to 2 Corinthians 4, where we find the Apostle Paul reflecting on our salvation in light of day one of the creation account.

This is a passage we will return to next Sunday for a special service we have planned, but I want to draw your attention to one point in particular that Paul makes here that is quite relevant to our understanding of the work of Christ in us.

Take a look at verses 3 and 4...

*“And even if our gospel is veiled, it is veiled to those who are perishing. <sup>4</sup> In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.” (2 Corinthians 4:3-4)*

When Paul refers to the Gospel, he is referring to that which Christ Jesus has done to rescue sinners like us from the wrath of God. He was sent to offer His life on the cross to make atonement for our sin. His death was a substitution. He took upon Himself our sin, put Himself in our place, absorbed for us divine punishment. That’s what happens at the cross. We see the cost of rebellion against a holy God—death—and the seriousness with which the Holy God judges sin. But we also see the great love of God, in that Christ put Himself in our place, under the crosshairs of God’s wrath. And because He paid the price for the believer’s sin on the cross, those who believe are counted innocent (justified), forgiven their sins, cleansed of guilt and shame, accepted as children of God, brought to new life, given true purpose, and promised to be raised with Christ in a glorious resurrection. This is the good news of salvation in Christ. This salvation is His accomplishment (not ours) through His work (not ours), but it is experienced by anyone who trust in Christ alone to save. When we turn from our sin (repentance), by trusting in Christ alone to save (faith) all of that good news I mentioned becomes our new reality. This is the Gospel. Christ died to save sinners. And the invitation of the Gospel is to believe in Jesus. Trust the Savior, not the self, to save you. You can do that now, not by means of walking an aisle or secret words. Turn to Jesus. Confess your sin and need. Call upon His name to save you. He will do it. He is drawing you to Himself for that very purpose.

Yet Paul gets at one of the obstacles to such saving faith. He mentions Satan, here called the god of this world. He is not a true god, but a false idol. Nevertheless, God has allowed him to operate for a time in a limited capacity, wherein he deceives the world and blinds the minds of unbelievers. This is our condition without Christ. We are blind. We can’t see the light of the gospel. It’s not a matter of trying and failing. It’s a matter of inability. The gospel is hidden from us. It is veiled. We don’t seek it because we are blind, and we don’t know what we are missing. The unbeliever cannot “see Christ as supremely valuable, and so they won’t receive Him as their Treasure and so they are not saved.”<sup>21</sup>

How can this change? It takes a work of God. We call that work of God “regeneration” or “new birth,” recalling that Jesus said that to be saved we must be “*born again*” (John 3:1-15). Right before Jesus says, “*God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have everlasting life*” (3:16), He said to Nicodemus, in the same conversation, “*you must be born again*” because “*unless one is born again he cannot see the kingdom of God*” (3:3, 5). Paul is dealing with this same reality in 2 Corinthians 4. Every time someone comes to faith—when the spiritual blindness gives way to the light of the gospel of the glory of Christ—a miracle takes place. And that is what Paul describes next. Look at verses 5 and 6...

*“For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. <sup>6</sup> For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:5-6)*

God’s solution for the darkness that cloaks the mind of the perishing unbeliever is the same solution as we see in the creation account when darkness cloaked the world God had made. He says, “*Let there be light.*” God does the same thing in us when we become “new creations” as He did on day one of the first creation. He says, “*Let there be light*” and it is so. In the human heart, Paul is not referring to physical light, but rather “*the light of the glory of God in the face of Jesus Christ*” (4:6), or as Paul put it a couple verses before, “*the light of the gospel of the glory of Christ*” (4:4). This is no less miraculous than the first day of creation, because it is no more possible apart from the Word of God commanding there to be light where formerly there was only darkness. In both cases, God said, “*Let there be light.*” “In both cases it takes nothing less than an act of divinely wrought illumination to bring light where only darkness would otherwise be.”<sup>22</sup>

And in the case of the human heart, this means, as one author put it, “[God] causes the human heart to see the truth and beauty and worth of Christ—the glory of Christ. And when we see Him for who He really is, we receive Him for who He is.” And, as John put it, those “*who did receive Him, who believed in His name, He gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God*” (John 1:12-13). What is that? That’s creation by fiat, by divine imperative. God said, “Let there be,” and, by His Word, His will was accomplished. The darkness was lifted. We once were blind, but now we see. In other words, salvation—seeing and savoring the gospel—is an act of “‘new creation’ (2 Cor. 5:17) in which “veiled hearts (3:14) and blinded minds (4:4)” are enlightened with “the light of God’s love in Christ (Rom. 5:5).”<sup>23</sup> And being that conversion is conceived as a creational act, it therefore is an act of God. He gets the glory, for without His saving initiative we would be trapped in darkness.

So praise the Lord, brothers and sisters, because by His Word there is light. And so, speaking of the Son of God, the incarnate Word, God in human flesh, John says,

*“In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through him, and without him was not any thing made that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> The light shines in the darkness, and the darkness has not overcome it...”* (John 1:1-5)

And this brings us to the table of the Lord’s Supper. And some of our deacons will be making their way to the front as we prepare now to share this ordinance together. The ordinances of the church—like the Lord Supper—are meant to remind us of the New Creation realities we have entered into because of the work of Jesus Christ. The Lord Supper in particular reminds us that “*the Word became flesh and dwelt among us, and we have seen his glory, the glory as of the only Son from the Father, full of grace and truth*” and “*from His fullness we have all received grace upon grace*” (John 1:14, 16).

The bread calls to mind His humility when God the Son became man—fully God and fully man—that He might be broken that we might be mended. The wine represents His blood, shed for us on the cross, that we would be cleansed of all our sin. Together they remind us that Jesus is our only hope in life and death. When we partake these elements we are reminded that we are united with Christ through faith, and so have every spiritual blessing in Him. We have been born again, because the Light of the world has come (John 8:12; 9:5) and light has dawned in us.

If you know this by experience—you have experienced His salvation by faith—I would invite you to share the Supper with us today. As we pass around the plates, you’ll find two cups stacked atop one another with the elements. You can take hold of one stack and pass the plate. Use this time of distribution, to pray to the Lord. Thank Him for His grace. Thank Him for the Cross of Christ and its implications for your life. Confess your sin to the Lord, and have confidence that you will receive grace and mercy because of Christ’s work on your behalf. The point is to be active while you wait for everyone to be served. Be prayerful. Be worshipful. And when everyone is served we will partake together.

You don’t have to be a member of this particular local church, but you should be a member of the true Body of Christ, the truth Church, through faith. If that is you, join us. If that is not you—or you’re not sure—then you should abstain from participation in this act. And I would ask you to partake instead in the One to whom this act is meant to celebrate—the Lord Jesus. Turn yourself to Him. Confess your sin and need for His grace. Believe that He died and was raised to life. And trust Him to bring you from life to death. Call upon His name to save. You don’t need these elements today. You need the One they signify. You the Savior, so turn to Him to save you, as the rest of us turn our hearts to Him in celebration of His great salvation.

Let us begin...

[Distribute the elements]

Remember with me what Paul said in 2 Corinthians 4:6...

*“For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6)*

What a glorious grace. If those elements in your hand mean something to you it is because God said, “*Let there be light*” in your darkened heart. Reflecting on this verse and its context, let me read you the reflections of one commentator, as we prepare our hearts.

“Are you a Christian? Ponder what has washed over you. In spite of all your resistance, when you wanted nothing to do with God, when, left to yourself, you would only run from him, in all your darkness and misery, God did something even more omnipotent than creating the universe: he caused light to shine forth in your very heart. This sovereign softening cannot be manufactured by human-wrought strategies—no slippery scheming (2 Cor. 4:2) or self-proclaiming (v. 5). By his own good pleasure he opened your eyes. All you contributed was your need and guilt. As a result, you are a permanent citizen of the new day that dawned on world history when Jesus Christ walked out of the tomb. Sin and sickness still cling. Despair and death still threaten. But we belong to the new creation that quietly broke open two thousand years ago.”<sup>24</sup>

Brothers and sisters, we belong because Jesus was cast aside. We belong, because Jesus was broken and bruised. We belong because Jesus was bled out in our place. And we belong because Jesus was raised! We belong because the Lord said, “*Let there be light.*” There is victory over sin and death. And we partake in it only because we partake in Him. So take, eat, drink, and remember...

Let’s pray...

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<sup>1</sup> Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Books, 1998), 106. Andrew E. Steinmann, writes similarly, “*Created* is a word that in Hebrew is used only of God’s activity. It occurs six times in this opening account of creation...*Created* is in contrast to the Hebrew word for *do* or *make*, which is used throughout this account for making and forming things from already created items or as a general word for God’s work (vv. 7, 11, 12, 16, 25, 26, 31; 2:2, 3)” (*Genesis*, TOTC [Downers Grove: IVP Academic, 2019], 50).

<sup>2</sup> See R. C. Sproul, *Truths We Confess: A Systematic Exposition of the Westminster Confession of Faith*, rev. ed. (Orlando: Reformation Trust, 2019), 100-101.

<sup>3</sup> The idea for this illustration derived from Daniel Darling, *The Characters of Creation: The Men, Women, Creatures, and Serpent Present at the Beginning of the World* (Chicago: Moody Publishers, 2022), 13.

<sup>4</sup> Ross, *Creation and Blessing*, 727.

<sup>5</sup> Alec Motyer, *Look to the Rock* (Leicester: InterVarsity, 1996), 67.

<sup>6</sup> Ross, *Creation and Blessing*, 728. Elsewhere, he words this point as follows: “[The word] can be used in sentences that declare creation that is made out of nothing; but it can also be used to indicate a refashioning or a renovation (e.g., God ‘created’ the man from dust; 1:27-28 and 2:7)” (“Genesis,” in *Genesis, Exodus*, CBC [Carol Stream, IL: Tyndale House Publishers, 2008], 32).

<sup>7</sup> Darling, *The Characters of Creation*, 13-15.

<sup>8</sup> Richard D. Phillips, *The God of Creation: Truths and Gospel in Genesis 1* (Evangelical Press, 2018), 30.

<sup>9</sup> Stephen Charnock, *The Existence and Attributes of God*, 2 vols. (Grand Rapids: Baker, 1853, reprint 1996), 2:15. Also cited in Phillips, *The God of Creation*, 30.

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<sup>10</sup> A. W. Pink, *The Attributes of God* (Grand Rapids: Baker, 1975), 51. Cited also in Phillips, *The God of Creation*, 33-34.

<sup>11</sup> “Other examples of this poetic device are ‘day and night’ (meaning all the time) and ‘man and beast’ (meaning all created physical beings).” Ross, *Creation and Blessing*, 106. John D. Currid describes a merism as “two opposites that are all-inclusive” (*Genesis, Volume*, EPSC [Leyland: EP Books, 2003, 2015], 57).

<sup>12</sup> “The command is a jussive form. By using it, the speaker imposes his will upon another party. In addition, the jussive gives express emphasis to the action: it bears a sense of spontaneity and of the immediacy of the event’s completion.” Currid, *Genesis*, 59.

<sup>13</sup> “The simple phrase *And God said* precludes some far-reaching errors and stores up a wealth of meaning. These eight specific commands, calling all things into being, leave no room for notions of a universe that is self-existent, or struggled for, or random, or a divine emanation; and the absence of any intermediary implies an extremely rich content for the word ‘said’. This may not be at once apparent, for we ourselves know what it is to order things to happen. But our commands, even at their most precise, are mere outlines: they rely on existing materials and agencies to embody them, and the craftsman himself works with what he finds, to produce what he only knows in part. The Creator, on the other hand, in willing an end willed every smallest means to it, His thought shaping itself exactly to the least cell and atom, and His creative word wholly meaningful. One might almost express this immediacy of knowledge by saying that He knows each mode of created existence by experience—only experience is too weak a word: ‘Thou knowest it altogether’ (Ps. 139:4; cf. Am. 4:13. This is not pantheism: it is taking the creatorship seriously.” Derek Kidner, *Genesis*, TOTC (Downers Grove: InterVarsity, 1967), 46.

<sup>14</sup> The term “creation by fiat” is sometimes associated with the Latin Vulgate’s “Fiat lux” (Kidner, *Genesis*, 47).

<sup>15</sup> Ross, “Genesis,” 38.

<sup>16</sup> Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 61.

<sup>17</sup> Waltke, *Genesis: A Commentary*, 61.

<sup>18</sup> Phillips reminds us that “just as one would not create a musical instrument before sound itself had been made, it is entirely logical that God would make light on the first day before later making objects to shine and reflect that light” (*The God of Creation*, 65-66).

<sup>19</sup> Kidner, *Genesis*, 47. Steinmann notes that while the source of light is elsewhere in the Bible connected to “God Himself in the person of the Word of God, Jesus (John 1:1-5)” (*Genesis*, 52).

<sup>20</sup> It’s worth noting that “the beginning of the day is reckoned from evening. This would dictate the way sacred days were celebrated in Israel (Exod. 12:6; Lev. 23:5, 32; Neh. 13:19)” (Steinmann, *Genesis*, 52).

<sup>21</sup> John Piper, “I’m Sending You to Open Their Eyes,” a sermon accessed online at: <https://www.desiringgod.org/messages/im-sending-you-to-open-their-eyes>.

<sup>22</sup> Dane Ortlund, “2 Corinthians,” in *Romans-Galatians*, ESVEC (Wheaton: Crossway, 2020), 454.

<sup>23</sup> Moyer V. Hubbard, *2 Corinthians*, TTCS (Grand Rapids: Baker Books, 2017), 65.

<sup>24</sup> Ortlund, “2 Corinthians,” 455.