

IN A BEGINNING

We begin a new series of studies entitled, **Creation**

The Book of Genesis opens with teaching on creation (Gen.1:1-2:3). It is different than the rest of the book. It has its own title, **Bereshith** (Origin of Beginnings).

Gen.2:4-50:26 is called the **Toledoth** (Origin of Generations or Genesis). Toledoth emphasizes the origin of the genealogy of Christ (Luke 3:23-38).

The Toledoth section is divided into 10 parts: (Gen.2:4/ Adam; Gen.5:1/ Seth; Gen.6:9/ Noah; Gen.10:1/ 3 sons of Noah; Gen.11:10/ Shem; Gen.11:27/ Abraham; Gen.25:12/ Ishmael; Gen.25:19/ Isaac; Gen.36:1/ Esau; Gen.37:2/ Jacob).

NOTE: I said all of this to show that this Creation series is unique to the Book of Genesis and the Bible (Gen.1:1-2:3).

We will study five aspects of the importance of the phrase, In a Beginning, used in Gen.1:1.

1. Bereshith (in a beginning) is interesting because it has the Hebrew preposition (be) on the front of reshith.

The Hebrew languages have three prepositions:

- (be) [in] [by] [with]
- (ke) [as] [like] [according to]
- (Le) [to] [for] [at]

Bereshith is translated “in a beginning.” There is no definite article (the). “In a beginning” is used in the study of Creation as a reference to a first in a series of God creating acts in this section (Gen.1:1-2:3).

2. In Hebrew text, Genesis 1:1 and 2 are independent sentences from Gen.1:3-2:3 (7 days of creation).

All the 7 days of Creation have the consecutive waw.

- Gen.1:1 is the only sentence without a waw.
- Gen.1:2 has a circumstantial waw
- Then we begin the 7 days of Creation with the consecutive waw (Gen.1:3-2:3).

We believe God is teaching us that the beginning of the finite creation (Gen.1:3-2:3) came from an infinite and eternal Creation (Gen.1:1-2; Prov.8:22-23).

(Ps.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.” (Ps.102:25)

3. We believe that Gen.1:1-2 is dealing with a primeval history of the Heavens and Earth.

Gen.1:1-2 is teaching about a primeval world that suffered the first recorded history of divine judgment

Later the world will experience it again in Noah's flood. And in the future it, will experience fire judgment:

- 1st - (2 Pet.3:4-7) (expalal) [very old]; (Gen.1:2; 2 Pet.2:4) [water judgment]
- 2nd - Water judgment of Antediluvian world (Gen.6-9; 2 Pet.2:5-6) (archaios).
- 3rd - Fire judgment after Second Advent of Jesus Christ (2 Pet.3:7-9) (nun).

4. The greater emphasis of Gen.1:1 is the pre-existence of the Godhead. There is no beginning without God.

Existence of God is difficult to understand by terms of a finite world. Moses struggled with the ability to explain it to the Israelites let alone the Egyptians (Ex.3:11-14; John 8:58) [**I am that I am**]

Paul also saw the difficulty in his day with the Greek and Roman polytheistic cultures. (Acts 17; 1 Cor.1-3; 1:19-21; 2:4-7, 14).

The good news message of the gospel is that there is a spiritual beginning with God through Jesus Christ.

(2 Cor.5:17) "Therefore if anyone is in Christ, he is a new creature; the **old things** passed away; behold, **new things** have come." (Gal.6:14-15)

- John opened his Gospel in a similar way (John 1:1-5; Gen.1:1-2)
- Writer of Hebrews opened the Faith section the same way (Heb.11:1-3).

5. Gen.1:1-2 teaches that eternal plan of God predates the creation of the Heavens and the Earth of Gen.1:1.

Whatever the age of the Heavens and the Earth, the plan of God is older – "Heaven and earth will pass away, but My words will not pass away." (Matt.24:35).

(1 Pet.1:20) "For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you."

(John 17:24) "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world."

(Acts 2:23-24) "This man, delivered over by the **predetermined plan of God**, you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power."

(Eph.1:4-5) "Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intentions of His will." (The Eternal Life Conference)

(Job 26:7) "He stretches out the north over the empty space, and hangs the earth on nothing."

Next Study: "How God can hang something on nothing."