

And God Said: The Word of the Lord in Creation (and Beyond)

I. The Pattern of God Speaking in Creation

³ Then God said, "Let there be light"; and there was light.

⁶ Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

⁹ Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry *land* appear"; and it was so.

¹¹ Then God said, "Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so.

¹⁴ Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

²⁰ Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."

²⁴ Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind"; and it was so.

²⁶ Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

²⁹ And God said, "See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

Gen 2:18 And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."

II. The Power of God Speaking in Creation

Ps 33:6-9 ⁶ By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. ⁷ He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. ⁸ Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. ⁹ For He spoke, and it was *done*; He commanded, and it stood fast.

Is 45:12 I have made the earth, And created man on it. I -- My hands -- stretched out the heavens, And all their host I have commanded.

Rom 4:17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed -- God, who gives life to the dead and calls those things which do not exist as though they did;

Heb 11:3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

2 Pet 3:5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

III. The Person of God Speaking

John 1:1-3 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 were made through Him, and without Him nothing was made that was made.

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

1 Cor 8:6 yet for us [there is] one God, the Father, of whom [are] all things, and we for Him; and one Lord Jesus Christ, through whom [are] all things, and through whom we [live.]

Heb 1:2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

IV. The Principle of God Speaking

Gen 3:1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Is 66:2 For all those [things] My hand has made, And all those [things] exist," Says the LORD. "But on this [one] will I look: On [him who is] poor and of a contrite spirit, And who trembles at My word.

Heb 4:12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

1 Pet 1:22-25 ²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, ²⁴ because "All flesh *is* as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, ²⁵ But the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.

1 John 2:14 I have written to you, fathers, Because you have known Him *who is* from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

The Book of Genesis Chapters 1-17 – Victor P. Hamilton – p. 119

A closer examination of the two chapters shows that such a distinction is not maintained in the text itself. One observes that the only item in Gen. 1 that is created by *fiat*, strictly speaking, is light” “And God said, ‘Let there be light,’ and there was light.” Everything else is created, or emerges, in Gen. 1 by *fiat* plus some subsequent activity that is divinely instigated. Thus, there is no “let there be a vault,” and there was a vault,” nor any “let there be lights/animals/man,” and there were [was] lights/animals/man.” So, after the “Let there be” of day 2 (v. 6a) comes “And God *made* the vault.”

Paradise to Prison: Studies in Genesis – John J. Davis – pp. 47-48

The third verse begins with the simple clause, “and God said,” which is pregnant with significant implications. It immediately suggests divine plan and purpose, precluding the concepts that the earth originated by accident or chance and that it is self-existent or self-sustaining. Each of the six days begins with this announcement. The psalmist declares, “He spake, and it was done; He commanded, and it stood fast” (33:9). The writer of Hebrews similarly affirms that “through faith we understand that the worlds were framed by the word of God....” (11:3). These proclamations demand creation by the fiat of God, a concept which is reasonable and probably only if one accepts the God of the Bible. The words that begin the third verse mark the beginning of earth history. The believer who accepts the biblical revelation of earth’s origin is satisfied not only with the mechanism of creation but also with the purpose of creation. It is in God through Christ that earth history really has meaning (cf. Col. 1:16). . . .

The fact that God’s words were a means of creation may imply that His creative works occurred suddenly. Our Lord wrought miracles on earth through His words, and in almost every instance the miracle occurred instantaneously after He spoke; the only recorded exception is Mark 8:25.

Exploring Genesis – John Phillips – pp. 40-41

The statement “And God said” occurs ten times in Genesis 1. It introduces God’s first set of commandments, not one of which has ever been broken. They stand in contrast with God’s second set of commandments (Exodus 20), not one of which has ever been kept, except by God’s incarnate Son. ...

And God said, Light be, and light was! In other words, God’s words are not only legislative, they are executive. When God speaks, it is done. That Jesus was, indeed, God manifest in the flesh is evident from His words, which had the same quality about them. When sleeping in a boat, for instance, He was awakened by the frightened disciples. The storm that had sprung up threatened to sink them all. He arose and addressed the howling wind and heaving waves. “Peace,” He said, “be still!” And immediately there was a great calm (Mark 4:39). His words were not only legislative but also executive. He stood before the tomb of Lazarus, a man who had been dead four days and whose body was already decomposing. “He cried...Lazarus, come forth. And he that was dead came forth” (John 11:43-44). His words were executive. A leper came to Him, riddled through and through with that foul and fatal disease. “Lord,” he said, “if thou wilt, thou canst make me clean.” “I will,” Jesus said, “be thou clean” (Luke 5:13). It was that same almighty word that chaos and darkness heard, and took their flight in the early dawn of time.”

Ver. 3.—*Day one. And God said.* This phrase, which is ten times repeated in the narrative of the six days’ work, is commonly regarded as an instance of anthropomorphism, a peculiarity of revelation, and of this chapter in particular, at which rationalism affects to be offended. But any other mode of representing the Deity would have failed to convey to finite minds an intelligent idea of his nature. “Touching the Almighty, who can find him out?” The most that God himself could do in communicating to his creature man a conception of his ineffable and unapproachable Godhead was to supply him with an anthropomorphic image of himself—“the Word made flesh.” Deeper insight, however, into this sublime statement discerns that “anthropomorphism” does not exhaust its significance. God spoke; but to whom? “This was an omnipotent word,” says Luther, “spoken in the Divine essence. No one heard this word uttered but God himself.... The Father spoke within.” It is observable too that every time the word goes forth from Elohim it is followed by instantaneous movement in the chaos, as if the word itself were inherently creative. Remembering, then, that the doctrine of a personal Logos was not unknown to the later theology of the Old Testament (cf. Ps. 33:6; 148:5), and is clearly revealed in the New (John 1:1; Heb. 11:3), it is difficult to resist the inference that here we have its roots, and that a correct exegesis should find in the creative word of Elohim an adumbration of the *Devar Jehovah* of the Hebrew Psalter, the *Logos* of John’s Gospel, and the *Rema Theou* of the writer to the Hebrews. ¹

1:3 The first step in remedying the dark earth was God’s command to bring forth light. “The divine word shatters the primal cosmic silence and signals the birth of a new cosmic order.”¹ This first of three separations effectively diminishes the enveloping darkness but leaves a remnant each “evening” of earth’s primal darkness. G. von Rad suggests that this serves as a reminder of what the earth once was before the life-giving word of God; but each morning’s new light, which again conquers our anxious nights, re-presents God’s first creation.² The incessant “mornings” are evidence of God’s loving-kindness and faithfulness (e.g., Gen 8:22; Ps 30:5; Lam 3:23).

The Hebrew community understood that God’s creative word was the same authoritative word by which he brought about the affairs of human history and the nations. Just as the word created the universe, the word created the community of Israel. God created Israel as a nation among new environs, as God had called light into existence and curbed darkness. In the wilderness Israel enjoyed the cloud by day and the pillar of fire for “light” during its sojourn (Exod 13:21), and the tabernacle *menorah* with its perpetual light testified to the guidance of God’s word and way for Israel (Exod 25:37; Lev 24:2). A derived authority of this creative word was extended to his spokesmen, the prophets, who declared the future by “thus says the LORD.” Moses was the archetype for the prophet in the unfolding history of Israel (Deut 18:15–18). Because Moses spoke the word of God, the law of Moses became the creative and authoritative agent for the life of the community. He spoke with God “face to face,” and the radiant glory of the Lord radiated from Moses’ face (Exod 33:11; 34:29–35; cf. 2 Cor 3:7–18).²

And God said.—“Ten times is this word, אָמַר, repeated in the history of the seven days.” *The omnipotence of the creative word*, Ps. 33:9: *He spake and it was done, he commanded and it stood* (Rom. 4:17). The creative-word in its deeper significance: Ps. 33:6; Is. 40:26; John 1:1–3; Heb. 1:2; 11:3; Col. 1:16. ³

1:3-5. The pattern for each of the days of Creation is established here. There is (a) the creative word, (b) the report of its effect, (c) God’s evaluation of it as “good,” (d) at times the sovereign naming, and (e) the numbering of each day. Regarding the word *day* (*yôm*) several interpretations have been suggested. (1) The days of Creation refer to extended geological ages prior to man’s presence on earth. (2) The days are 24-hour periods in which God *revealed* His creative acts. (3) They are literal 24-hour days of divine activity. In favor of the third view is the fact that the term *yôm* with an ordinal (first, second, etc.) adjective means 24-hour days wherever this construction occurs in the Old Testament. Also the normal understanding of the fourth commandment (Ex. 20:11) would suggest this interpretation.⁴

Power – Fiat “let there be” - Prescription – This will happen. - Information (Revelation) - Priority – Now. - Principle – You must do this.

¹ Spence-Jones, H. D. M. (Hrsg.): *The Pulpit Commentary: Genesis*. Bellingham, WA : Logos Research Systems, Inc., 2004, S. 9

¹ Sarna, *Genesis*, 7.

² von Rad, *Genesis*, 52–53.

² Mathews, K. A.: *Genesis 1-11:26*. electronic ed. Nashville : Broadman & Holman Publishers, 2001, c1995 (Logos Library System; The New American Commentary 1A), S. 145

³ Lange, John Peter ; Schaff, Philip ; Lewis, Tayler ; Gosman, A.: *A Commentary on the Holy Scriptures : Genesis*. Bellingham, WA : Logos Research Systems, Inc., 2008, S. 165

⁴ Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 1:28