

# Thought For The Week

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## The God Who Speaks

### The Glory and Gravity of Genesis 1-3

On the evening of May 31, 2026, the congregation gathered as Scripture reader John opened the service with the very words of God from Colossians 1:15-17. “He is the image of the invisible God, the firstborn over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him. And he is before all things, and in him all things consist.” The reading closed with a reverent “Amen.”

Preacher Scott then stepped to the pulpit with a warm greeting and introduced the sermon titled **The God Who Speaks: The Glory and Gravity of Genesis 1-3**. The church had spent recent weeks studying Genesis 1–11 and had just completed the first three chapters. This message was a deliberate pause to step back and feel the full weight of those opening pages. Genesis 1:1—“In the beginning God created the heavens and the earth”—is only ten words, yet it stands like a granite foundation beneath everything Christians believe. Before anything else existed, there was God, and He spoke. The sermon invited every listener to behold the glory of that speaking God and to feel the gravity of what He has declared.

In the beginning, time itself began. Before the first tick of the clock or the first rotation of the earth, there was God. The Apostle Paul wrote of a hidden wisdom that God bestowed for our glory before time began (1 Corinthians 2:7). In eternity past, only the self-existent, eternal God existed—without beginning or end. Psalm 90:2 declares, “From everlasting to everlasting, you are God.” He is not bound by time; He created it. He is supernatural, spirit (John 4:24), not physical. Before He spoke the universe into being, there was only the triune God in perfect, joyful communion. This God did not create on a whim. He planned deliberately. He designed two realms: the spiritual realm of the heaven of heavens and its angelic host (Nehemiah 9:6) and the natural realm of this universe and earth. The spiritual realm came first.

When God later laid the foundation of the earth, the morning stars sang together and all the sons of God shouted for joy (Job 38:4-7). The angels watched in awe as their Creator brought forth the physical world. Angels and humans are similar yet profoundly distinct. Angels were created on day one. Humans were created on day six. Unlike God, who has no beginning and no end, angels have a beginning but no end and are therefore eternal. Humans possess spirit, soul, and a physical body. They have a beginning, and while their bodies are mortal and will one day end, their spirit and soul have no end and are eternal like the angels. Both angels and humans possess intelligence, emotions, and will. Both can sin and rebel. Both are called to worship and glorify their Maker and are limited in knowledge. Yet the differences are profound. Angels are pure spirit beings without physical bodies by nature. Humans are embodied spirits—dust and divine breath knit together (Genesis 2:7). Humans alone are created in God’s image and likeness and given dominion over the earth (Genesis 1:26-27). Angels do not marry or procreate; humans are designed for covenant marriage and the

gift of children. While angels currently rank higher in power and knowledge, redeemed humanity holds a unique place. Jesus did not become an angel to redeem fallen angels; He became human to redeem us (Hebrews 2:14-16). One day believers will judge angels (1 Corinthians 6:3) and reign with Christ. This is the glory of being human: image bearers with a Redeemer who stooped to our level.

The order of creation reveals purpose. Genesis 1 is not random poetry or myth; it is purposeful, orderly, and majestic. The God who speaks creates with intention. On day one God created the heavens and the earth, and the Spirit hovered over the formless watery deep, intimately involved. Angels rejoiced as the natural realm burst forth. Day two brought the expanse—the atmosphere—separating waters below from waters above. One model suggests that before an atmosphere existed, the global ocean surface quick-froze in the cold of space, forming a stable ice shell. God then converted lower waters into gas to form a breathable atmosphere beneath this canopy. Day three produced dry land and the first life: vegetation. Day four established the sun, moon, and stars to govern time, replacing the temporary light of day one and confirming consistent twenty-four-hour days. Days five and six filled the skies, seas, and land with abundant life, culminating in the crown of creation: male and female image bearers. On day seven God rested—not from weariness but to establish a pattern of rest and to declare His creative work complete. Everything in creation declares purpose: light, order, life, and relationship. There is no chaotic accident of evolution; it is the deliberate work of a speaking God.

Genesis 1 gives the wide-angle view of creation where God speaks galaxies, oceans, mountains, and creatures into existence. Genesis 2 slows down and zooms in to show the heart of the Creator up close. Here we discover not only the power of the God who speaks but the intimacy of the God who draws near. “The Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature” (Genesis 2:7). The language is tender. Unlike the commanding “let there be” of Genesis 1, the Lord God forms man like a potter shaping clay, then leans down and breathes His own breath into Adam’s nostrils. This is deeply personal. Every human being carries the signature of that divine breath. The Lord God does not create Adam and leave him; He plants a garden specifically for him—a place of beauty, provision, and delight. He gives Adam meaningful work to cultivate and keep the garden. Work is not a curse here; it is a gift that reflects God’s own creative nature.

Then comes one of the most profound moments in all of Scripture: “It is not good for the man to be alone; I will make him a helper fit for him” (Genesis 2:18). God puts Adam into a deep sleep, takes from his side, and fashions Eve. When Adam sees her, his response is poetic joy: “This at last is bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man” (Genesis 2:23). This is the foundation of marriage: one man, one woman in a covenant union that is complementary, intimate, fruitful, and exclusive. It is a living picture of the covenant love God has with His people. The same God who spoke the universe into being now walks with Adam in the cool of the day, speaks with him, and invites him to name the animals, involving him in the creative process. This reveals a God who is both transcendent and immanent—majestic and near.

Genesis 2 speaks powerfully to our present moment. In a world that treats human beings as random products of evolution, it declares that you were personally formed and breathed into by God; this is the true source of your dignity and worth. In a culture that has distorted and redefined marriage, it anchors us in God’s original design—not as oppression but as beautiful, life-giving complements to each other. In an age of meaningless work and burnout, it reminds us that work was meant to be joyful partnership with God. And in a lonely, disconnected society, it shows that God cares about our relationships and has designed us for covenant love. The God who formed

Adam from dust is the same God who knit you together in your mother's womb. The God who walked with Adam in the garden desires to walk with you today. Let Genesis 2 stir your hearts to worship. The almighty Creator wants relationship with you. He is still the God who speaks—not only with power but with tender personal love.

Into the perfect harmony of Eden slithered the serpent, the craftiest of all creatures. With one simple poisonous question the enemy launched his attack: “Did God really say you shall not eat of any tree in the garden?” (Genesis 3:1). This was the first recorded attack on God's word, and it remains his favorite tactic today: doubt the word, question its clarity, twist its meaning, and replace God's truth with your own desires. Satan subtly distorted the command, making God seem restrictive and untrustworthy. Eve listened and engaged the temptation. She saw the fruit as good for food, pleasing to the eye, and desirable for wisdom. Adam, who was with her, stood by silently and then joined her in a single act of disobedience. They chose autonomy over obedience. They believed the lie that they could become like God on their own terms. In that moment everything changed.

Genesis 3 records several devastating firsts that still mark every human life: the first deception, believing the serpent over their Creator; the first awareness of nakedness and guilt, their eyes opened to feel exposed and vulnerable; the first shame, leading them to sew fig leaves together to cover themselves; the first fear, hiding in terror when they heard the sound of the Lord God walking in the garden; the first betrayal and blame-shifting—Adam blaming Eve and indirectly God, Eve blaming the serpent; and the first bitter disappointment as the fruit that promised wisdom delivered only death. God confronted them personally with searching questions—not because He lacked knowledge but to draw out confession—yet He received only excuses. The wages of sin were immediate and staggering: spiritual death and separation from God; physical death and mortality as God declared, “You are dust and to dust you shall return” (Romans 5:12); a cursed creation with thorns, thistles, painful toil, futility in work, pain in childbirth, conflict in relationships, and finally exile from Eden. They were driven out, and cherubim with a flaming sword guarded the way to the tree of life. Paradise was lost. The wages of sin is death—spiritual, physical, and cosmic.

Even in the darkest moment, grace broke through. Before pronouncing full judgment God gave the first gospel promise to the serpent: “I will put enmity between you and the woman and between your offspring and her offspring; he shall bruise your head and you shall bruise his heel” (Genesis 3:15). The seed of the woman would one day crush the serpent's head. As God clothed their nakedness with animal skins—a picture of substitutionary sacrifice—He was pointing forward to the cross. The catastrophe still echoes today. We live in a world shaped by Genesis 3: every broken marriage, every act of betrayal, every experience of shame, and every cultural lie repeating “Did God really say?” about sexuality, gender, or truth. The enemy is still asking the same question and millions are still believing the lie.

Jesus entered the catastrophe. The last Adam faced the same tempter in the wilderness and succeeded where the first Adam failed. He bore the curse, experienced the shame, and paid the full wage of sin on the cross. Through His death and resurrection He opens the way back to God. Do not minimize the catastrophe of Genesis 3. The deeper we feel its gravity, the more we will treasure the greatness of our Redeemer. The God who confronted Adam and Eve is the same God who confronts us today—not to destroy us but to call us to repentance and offer forgiveness through Christ, the promised seed. Will you stop hiding? Will you stop blaming? Come out from behind the fig leaves and run to the cross.

These chapters are not optional backstory or ancient mythology we can set aside while keeping the rest of the Bible. They are the very foundation on which everything else stands. If the foundation crumbles, the whole house collapses. Genesis 1-3 is where God speaks most clearly about who He is, who we are, what went wrong, and what He intends to do about it. Put these chapters out and the gospel itself becomes unintelligible. They reveal the sovereign triune Creator who speaks creation into existence—eternally good, powerful, personal, and relational. They declare that every human being, male and female, bears the image of God—the source of our dignity, equality, and purpose. They expose sin as cosmic treason, not a small mistake. They contain the first gospel promise that unfolds throughout the rest of Scripture. Jesus is the last Adam who succeeded in another garden and on a tree where the first Adam failed. The Bible is a single coherent story from creation to new creation in Revelation 21-22.

We live in a world that has largely rejected Genesis 1-3, and the fruit is bitter. Naturalism tells us the universe is an accident with no ultimate purpose. Postmodernism repeats the serpent's question with new intensity about gender, marriage, sexuality, identity, and objective truth. Even parts of the church treat these chapters as mythic or symbolic, emptying them of authority. If Genesis 1-3 is not true, then the cross has nothing to save us from. The glory of the gospel is directly proportional to the gravity of the problem it solves. The deeper we see our sin, the sweeter we find our Savior. The more clearly we see the goodness of creation, the more we long for its full redemption. This is why the enemy has always attacked these chapters first: if he can make us doubt the beginning, he can make us doubt the ending and everything in between.

Genesis 1-3 should do its work in us: marvel at your Creator, rejoice in your dignity as His image bearer, grieve the depth of your sin, cling to Christ the last Adam, and live with hope for the new creation. The God who spoke "Let there be light" is the same God who says to you today, "Come to me." He is still speaking. Will you listen?

In chapter 1 we beheld the sovereign God who speaks with power and brings order, beauty, and life out of nothing. In chapter 2 we witnessed the intimate God who forms man from dust, breathes life into him, plants a garden, and creates woman so that we might know relationship, dignity, meaningful work, and covenant marriage. In chapter 3 we felt the catastrophe of sin: the deception, the rebellion, the shame, the blame, the curse, and the exile from Eden. Yet even there mercy broke through with the first promise of the gospel. These three chapters are the bedrock of everything we believe. Without them the cross has no context, there is no need for a Savior, and there is no new creation. We live in a world still reeling from Eden's catastrophe, yet Genesis 1-3 gives us unshakable hope. You are not an accident. Your dignity is not up for debate. Your shame and guilt are real but they are not the end of the story. The promised seed has come. Jesus Christ, the last Adam, has succeeded where the first Adam failed. He took the curse, bore the shame, and conquered death so that we could be brought back to the Father. The same God who spoke creation into existence still speaks today: forgiveness to the guilty, healing to the broken, identity to the confused, and life to the dead heart.

The sermon closed with an open invitation for anyone who needed to respond: come while we stand and sing.

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# The God Who Speaks

## The Glory and Gravity of Genesis 1-3

On May 31, 2026, Preacher Scott delivered a powerful evening sermon titled “The God Who Speaks: The Glory and Gravity of Genesis 1-3.” After John read Colossians 1:15-17 exalting Christ as the Creator of all things, Scott urged the congregation to grasp the immense importance of the first three chapters of Genesis.

Genesis 1:1 declares, “In the beginning God created the heavens and the earth.” These ten words form the solid granite foundation of all Christian belief. Before time began, the eternal triune God existed in perfect joyful communion. He deliberately planned and spoke two realms into existence—spiritual and natural.

The order of creation was purposeful and majestic. On day one God created the heavens and the earth, and the Spirit hovered over the waters. Angels, created on day one, watched in awe as the natural realm took shape. By day six, God crowned His creation with male and female image bearers.

Angels and humans are similar yet profoundly distinct. Angels have a beginning but no end and are eternal. Humans possess spirit, soul, and body. While their bodies are mortal, their spirits and souls are eternal. Both possess intelligence, emotions, and will. Both can sin and rebel, yet humans alone bear God’s image, exercise dominion over the earth, and are designed for covenant marriage and children.

Genesis 2 reveals God’s intimacy as He formed Adam from dust, breathed life into him, planted a garden, and created Eve from Adam’s side. The same majestic God walked with them in the cool of the day.

Tragically, Genesis 3 records humanity’s fall after the serpent’s question, “Did God really say?” Sin brought shame, fear, curse, and death. Yet in that dark moment, God gave the first gospel promise of the Seed who would crush the serpent.

These chapters are foundational. They reveal our dignity, expose our sin, and point us to Jesus, the last Adam. The God who spoke “Let there be light” still speaks today: “Come to me.” Will you listen?

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