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# CHAPTER ONE

## In the Beginning

*Glimpses of His preincarnate glory,  
which He had with the Father before the world was.*

John 17:5

In the beginning **GOD**

Nothing else — No earth — No sea  
No sky — No sun — No moon  
No stars — No people — Nothing but . . .

**GOD**

We bury our faces, and cry  
**HOLY            HOLY            HOLY!**

God's greatness far transcends the comprehension of the most brilliant human mind! He "humbleth himself to behold the things that are in heaven, and in the earth" (Psalm 113:6). Yet in His infinite love for mankind He stoops down to reveal Himself to us by a multitude of illustrations, types, and shadows, so that we may learn to know Him.

Being one God in three Persons, He created the universe with many triads and trinities. This may be primer lesson number one toward understanding God as a holy tri-unity. Then, as a climax, He created man a trichotomy of spirit, soul, and body—in the image and as a dim shadow of Himself. The following are a few of the trinities God created for our benefit.

- A. The universe is a trinity of time, space, and matter. Each of these fills everything, everywhere, all the time.
- B. Time is a trinity of future, present, and past. The present always flows out of the future, and moves on into the past.
- C. Space has length, breadth, and height (or depth). All are everywhere all the time—never missing any place.
- D. Matter exists as energy, motion, and phenomena. All are omnipresent; and motion coming out of energy produces phenomena (experienced by physical senses).<sup>1</sup>
- E. The sun is light, heat, and energy. “There is nothing hid from the heat thereof” (Psalm 19:6).
- F. Man consists of spirit, soul, and body. He is made in the image and likeness of the holy Trinity (Genesis 1:26).

Even the six creation days are set up in three related pairs: first and fourth, second and fifth, third and sixth. On the first day God created light; on the fourth day He created lights (sun, moon, and stars). On the second day He divided the waters above the firmament from the waters below the firmament (leaving just enough moisture in the air to make a good breathing

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<sup>1</sup> Nathan R. Wood in *The Trinity in the Universe*. With permission from Kregel Publications.

atmosphere); on the fifth day He made fish to inhabit the waters and flying fowl to inhabit the atmosphere. On the third day He made dry land, trees, and vegetation; on the sixth day He made the creatures and man that inhabit the dry land and eat the vegetation.

The basic moral attribute of God is holiness, the theme song of heaven (Isaiah 6:3; Revelation 4:8). One of His most endearing attributes is love. We all agree that “God is love” (1 John 4:8, 16). Love requires relationship, and without plurality there is no relationship. Therefore it is self-evident that even when there was nothing but GOD—before creation began—God was a plurality, for “God is love.” There was the Lover, the Beloved, and the mutual Spirit of Love between the Three.

“God is a Spirit: and they that worship him must worship him in Spirit and in truth.” “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). All we really know about God is what He has revealed to us of Himself.

God’s power and glory are revealed in what He has created (Psalm 19:1-6). He reveals Himself more fully in His Word, the Bible. We learn little by little, progressively, as we are able to receive it, but it must be spiritually discerned. Finally, He revealed Himself to us most perfectly in Jesus Christ, “the express image of his person” (Hebrews 1:3). “He that hath seen me [Jesus] hath seen the Father” (John 14:9).

By simple, trusting faith and humble obedience we learn more about God than human reasoning could ever teach us. His Word is truth. It is more important to believe His Word than to understand it fully. To learn about the universe we begin with Him who made it all. He who was and is the beginning of it all has introduced Himself through the prophet Isaiah.

Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he (Isaiah 41:4).

Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God (Isaiah 44:6).

Both verses reveal Christ as involved in the Creation from the very beginning.

Jesus Christ Himself, speaking to John from heaven after His resurrection and ascension, interprets these Isaiah passages for us.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8). Saying, I am Alpha and Omega, the first and the last (Revelation 1:11). Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Revelation 1:17, 18). These things saith the first and the last, which was dead and is alive (Revelation 2:8). I am Alpha and Omega, the beginning and the end, the first and the last (Revelation 22:13).

Micah 5:2, in foretelling the incarnation of Christ, affirms that His “goings forth have been from of old, from everlasting” [defined by Strong as . . . the *vanishing* point; generally time *out of mind* (past or future) i.e., practically *eternity*]. Luther’s German translation and several others do say “from the days of eternity,” or eternity past. The New Testament presents Christ in type through Melchizedek as “having neither beginning of days, nor end of life” (Hebrews 7:3).

Jesus Christ is not a created being. Through Isaiah He revealed Himself as the First and the Last. Through Micah He

revealed His goings forth in eternity past. His preexistence is declared by the Apostle John and verified in the Revelation by the Alpha and Omega Himself. He was not only *in* the beginning, He *was* the beginning.

The Holy Spirit has revealed through John that Jesus Christ the Word had been with God, yea, even was God, jointly with the Father from the very beginning (John 1:1-3).

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God (John 1:1, 2). That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:1, 3).

Then, approximately 4,000 years after the Creation, one-third of the Godhead voluntarily condescended from infinity to infancy! Yea, “the mighty God *El*” (Isaiah 9:6), who upholds “all things by the word of his power” (Hebrews 1:3) “and hangs the earth [and other planets and millions of stars] upon nothing” (Job 26:7), reduced Himself to a tiny embryo in the womb of a humble virgin. He was born in a lowly stable and fled for His life as a refugee to Egypt. He returned and grew to manhood in the despised village of Nazareth (John 1:46), in a country out of which the Pharisees mistakenly said “arise no prophet” (John 7:52). (Jonah and Nahum both were from Galilee.)

Jesus condescended to reveal a holy God to fallen man and to redeem fallen man to a gracious and holy God. His condescension and virgin birth are two miracles that have never been superseded. Equaled? Yes, by His vicarious death on Calvary and