

Genesis 1B (2011)

[Gen. 1:3](#) Then God said, "Let there be light"; and there was light.

[Gen. 1:4](#) God saw that the light was good; and God separated the light from the darkness.

[Gen. 1:5](#) God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

- Then, God spoke light into existence
 - He saw light was "good"
 - And God separated light from darkness
 - God named the light and dark
 - Light without an apparent source
 - These features are present in the universe before there are any celestial bodies
 - In fact, the Sun and Moon don't arrive until Day 4 in Creation
 - Where does it come from? God
 - Also darkness is "created"
 - Not merely the absence of light
- So God sets about to create the world with light and dark from the beginning
 - We discover an important pattern or code in the 6 days of Creation
 - In the first three days we will see God creating spaces
 - In the second three days, He will create the objects to fill those spaces
 - And by this pattern, we'll come to understand His purpose in the creation itself
 - We will come to that answer when we arrive on Day 6
- Let's remember why God creates both light and darkness

- We discovered that in the New Heavens and Earth, there won't be darkness

Rev. 21:25 In the daytime (for there will be no night there) its gates will never be closed;

- So if God has determined that He doesn't need darkness in the eternal order, why did He include it in the first Earth?
- Well, consider how God has consistently linked light & dark with good & evil

Job 30:26 "When I expected good, then evil came;
When I waited for light, then darkness came.

Is. 9:2 The people who walk in darkness
Will see a great light;
Those who live in a dark land,
The light will shine on them.

Is. 9:3 You shall multiply the nation,
You shall increase their gladness;
They will be glad in Your presence
As with the gladness of harvest,
As men rejoice when they divide the spoil.

- God created the world with a built-in message about good and evil
 - We learn by experience how light and dark are opposites
 - How there is no mixing of the two
 - How one does away with the other
 - How one exposes sin and reveals glory, while the other provides opportunity for sin and produces despair
 - They serve as powerful metaphors for good and evil
 - Because God was already anticipating and planning for the entry of sin into His creation
- Further proof is found in the way God "remakes" the earth in a future time
 - The New Heavens and Earth will lack a night...it only has day

[Rev. 21:4](#) and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”

- To conclude Day 1, in what way was light and darkness separated?
 - From the first day, God has established the passage of time
 - Were it not for the alternative light/dark cycles of our world, there would be no passage of time
 - We would have no way to measure change
 - The separation was not in a physical way, but a temporal
 - Evening, morning, first day
 - Jewish culture count the beginning of each day at evening for this reason
 - So far, God has created matter, energy, light and time
 - And God says one day has passed
- This opens an opportunity to examine another theory of creation
 - Day Age Theory
 - The theory suggests each day represents a long period of time, *i.e.*, millions of years
 - Why did anyone ever think to suggest such an interpretation?
 - Does the text itself leads us to that conclusion?
 - No. The answer why is our love affair with the teaching of secular science
 - In the 19 century, scientific establishment proposed that the Earth wasn't young
 - Rather it was very, very old...billions of years old
 - Christians were taught that this idea was certain because scientists proposed it...and we can trust scientists
 - Christians were taught they must understand their Bible in the light of science

- What about God's word?
- In other words, if the world is billions of years old, then how do we understand Genesis 1?
- What is the Biblical response?
 - In Hebrew, "day" = *yom* (appears 2,267 times)
 - Nearly 2,000 times it means a 24 period
 - Only 9 times is it used to mean age
 - Evening (*ereb*) and morning (*boqer*) are also literal terms that always mean a normal 12 hour period
 - Later in this same chapter we will use the terms "years" and "seasons"
 - The author could have used those words here if he intended to describe long periods of time
 - Golden Rule of interpretation demands we use the literal, ordinary and primary meaning of any word when there is no contextual basis to do otherwise
 - What cross references do we have in the Bible?

[Ex. 20:8](#) "Remember the sabbath day, to keep it holy.

[Ex. 20:9](#) "Six days you shall labor and do all your work,

[Ex. 20:10](#) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.

[Ex. 20:11](#) "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

- The rationale for a Sabbath would make no sense whatsoever if the days of Creation weren't literal 24-hour periods
 - God says, "For in six days the Lord..."
 - Therefore, rest one day
 - If "day" really means millions of years, how long are we supposed to rest on the seventh "day?"

- Christians who adhere to this view occasionally quote 2 Peter

2Pet. 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

- If 2 Peter 3:8 were intended to teach that a day = 1,000 years, there still isn't enough time to fit the millions of years into the story of Creation
- Let's move onto the next phase of Creation

Gen. 1:6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

Gen. 1:7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

Gen. 1:8 God called the expanse heaven. And there was evening and there was morning, a second day.

- Take this apart...
 - 2 bodies of water: one above, one below.
 - An expanse between them, which God calls heaven (*shamayim*)
 - What heavens are we talking about? Clue: look at what fills these spaces...
 - Waters below the *shamayim*
 - Oceans
 - Waters above the *shamayim*
 - Space/Atmosphere
 - But what about God's heaven?
 - 3 heavens – same word, different places
 - 1st heaven – the one in view here (birds fly)
 - 2nd heaven found in 1:15
 - 3rd heaven is God's home (2 Cor 12:2)
 - Need to note context to decipher which "heaven" is being referred to

- When we compare the events on this day to the way God creates the New Heaven and Earth, we see another interesting distinction

Rev. 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

- Why did God choose to create the first world with a sea but He removes it in the second Earth?
 - Did He change His mind?
- Consider the word often translated as sea in the Old Testament - *tehom* (deep/abyss)
 - It is often a synonym for going into death or going into the holding place of the dead, Sheol

Jonah 2:5 " Water encompassed me to the point of death.
The great **deep** engulfed me,
Weeds were wrapped around my head.

Gen. 49:25 From the God of your father who helps you,
And by the Almighty who blesses you
With blessings of heaven above,
Blessings of the **deep** that lies beneath,
Blessings of the breasts and of the womb.

- So the sea becomes a metaphor or picture of the depths of death and the abyss, the holding place of the dead
 - In fact, the word for abyss and deep in Hebrew is the same word
 - But in the New Heavens and Earth, we're told there is no more death
 - Which confirms that the presence of the sea is itself a feature God intended to picture the death and sorrow of sin
 - Evening, morning second day (fill in chart)
- Onto the Third Day

Gen. 1:9 Then God said, " Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so.

Gen. 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

[Gen. 1:11](#) Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so.

[Gen. 1:12](#) The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

[Gen. 1:13](#) There was evening and there was morning, a third day.

- One of the “waters” is gathered
 - This one is called seas
 - How is it gathered?
 - What does that say about the land? All the land started in one place.
 - What does he do on the land?
 - God brings up vegetation. Still part of the “space” that something else is supposed to fill
 - Not supposed to exist for itself
 - But what are they created for?
 - Vegetation appears instantly
 - Notably, the plants appear with seed, trees with fruit
 - What is the significance of producing the plants fully formed with all the seed and fruit present?
 - Appearance of age
 - In preparation for Adam’s arrival with food he can pull off the tree as soon as he needs
 - Negates ability for creation to date itself