

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 first 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 arrival 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 tells us that the NH&E have no 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?
 - 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
 - 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
 - So far, God has create 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
 - Christians who adhere to this view occasionally quote 2Peter 3:8

[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.

- Peter wasn't talking about the creation process nor was he teaching that we can't take God's own statements concerning time literally
 - If you believe that Peter meant to teach that God's statements about lengths of time are not literal, then how do we
- Why did anyone ever think to suggest such an interpretation?
 - Does the text itself leads us to that conclusion?
 - No...the Hebrew is simply yom, a day
 - The answer 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
 - What about God's word?e science and accepted it
 - Christians were taught they must understand their Bible in the light of science
- Ever since, Christians have been trying to marry their view of the Bible to the secular world's teaching concerning the age of the Earth
 - In other words, if the world is billions of years old, then how do we understand Gen 1?
 - This led to the Day Age theory
- Of course, it should be the other way around
 - We should expect that our view will oppose the world's view

[John 14:15](#) "If you love Me, you will keep My commandments.

[John 14:16](#) "I will ask the Father, and He will give you another Helper, that He may be with you forever;

[John 14:17](#) that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

- What is the Biblical response?
 - 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.

[Ex. 31:16](#) 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.'

[Ex. 31:17](#) " It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed."

- 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?"
- If 2Peter 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
- Therefore, Biblically, there is no basis for assuming anything other than a literal 24 hours period as defined by the normal changing of night and day

[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...
 - Waters below the shamayim
 - Which heavens – atmosphere
 - Waters above the shamayim
 - Which heavens – same
 - Atmosphere
 - Why separation?
 - See verses 1-2
 - All matter mixed together
 - Water separated from non-water matter
 - Expanse (raqia)
 - Suggests the formation of air pressure or atmosphere
 - Liquid water and water vapor
 - Calls the expanse heaven
 - Heaven – shamayim
 - 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 (2Cor 12:2)
- 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 translates as sea in the OT - tehom
 - 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)

[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?

- It was good again – why?
- God brings up vegetation
 - Vegetation appears instantly
 - Notably, the plants appear with seed, trees with fruit
 - What's is the significance of producing the plants fully formed with all the seed and fruit present?
 - Appearance of age
- New idea introduced here
 - Bearing fruit after their kind
 - Min – not a good English equivalent
 - Not species exactly – broader
 - Yet still a limit
- Third day – fill in chart

[Gen. 1:14](#) Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

[Gen. 1:15](#) and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.

[Gen. 1:16](#) God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.

[Gen. 1:17](#) God placed them in the expanse of the heavens to give light on the earth, [Gen. 1:18](#) and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

[Gen. 1:19](#) There was evening and there was morning, a fourth day.

- Expanse of heavens again
 - Which raqia and which shamayim?
 - Context tells us
 - What's curious in this day of creation?
 - Vegetation existed prior to the sun
 - God doesn't name the sun and moon here

- Why?
 - Deut 4:19
 - What about light from stars being so many miles away?
 - He created the light on a path from the object to Earth
 - And we know He did this because of the purposes He gives for their creation
- God says He has
 - Separate day from night
 - How is this different from separating light from darkness?
 - Earlier, it was a separation of light and dark periods in time
 - Now it's about marking these two periods in unique ways
 - In other words, God establishes an association between daytime and the sun and nighttime and the moon and stars
 - He does this after the light already existed
 - We also know that light exists apart from a sun in the New Heavens and Earth

[Rev. 21:22](#) ¶ I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

[Rev. 21:23](#) And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

- So though today we see our sun emitting light, that doesn't mean this is the only way we will have light
- So if we don't need a sun and moon and stars for light, why did God create them?
 - God gives three reasons for these objects to fill the day and night
 - For signs
 - Oth in Hebrew (wonder, omen, witness)
 - First, to bear witness to God's existence

[Psa. 19:1](#) ¶ The heavens are telling of the glory of God;
And their expanse is declaring the work of His hands.

[Psa. 19:2](#) Day to day pours forth speech,
And night to night reveals knowledge.

[Psa. 19:3](#) There is no speech, nor are there words;
Their voice is not heard.

[Psa. 19:4](#) Their line has gone out through all the earth,
And their utterances to the end of the world.

In them He has placed a tent for the sun,
[Psa. 19:5](#) Which is as a bridegroom coming out of his chamber;
It rejoices as a strong man to run his course.

[Psa. 19:6](#) Its rising is from one end of the heavens,
And its circuit to the other end of them;
And there is nothing hidden from its heat.

- Second, to reveal God's attributes or His character

[Rom. 1:20](#) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

- Third, to His plan for creation

[Joel 2:30](#) "I will display wonders in the sky and on the earth,
Blood, fire and columns of smoke.

[Joel 2:31](#) "The sun will be turned into darkness
And the moon into blood
Before the great and awesome day of the LORD comes.

- Next, for seasons
 - The way the earth is position relative to the sun and moon creates seasons, tides – i.e., circular patterns of life

[Psa. 104:19](#) He made the moon for the seasons;
The sun knows the place of its setting.

[Psa. 104:20](#) You appoint darkness and it becomes night,
In which all the beasts of the forest prowl about.

- Why are seasons important?
 - You can live without them (equator)
 - Message to the world about the surety of God's promises

- What goes 'round comes 'round

[Ecc. 3:1](#) ¶ There is an appointed time for everything. And there is a time for every event under heaven —

[Jer. 5:22](#) 'Do you not fear Me?' declares the LORD.

'Do you not tremble in My presence?
For I have placed the sand as a boundary for the sea,
An eternal decree, so it cannot cross over it.
Though the waves toss, yet they cannot prevail;
Though they roar, yet they cannot cross over it.

[Jer. 5:23](#) 'But this people has a stubborn and rebellious heart;
They have turned aside and departed.

[Jer. 5:24](#) 'They do not say in their heart,
"Let us now fear the LORD our God,
Who gives rain in its season,
Both the autumn rain and the spring rain,
Who keeps for us
The appointed weeks of the harvest."

[Jer. 5:25](#) 'Your iniquities have turned these away,
And your sins have withheld good from you.

- Finally, for days and Years
 - Counting and marking and recording of time
 - Why is counting time important?
 - God intends to communicate about the future (prophecy)
 - He wants us to be aware of coming of His promises
 - The counting of time is not a count up – it's a count down
 - The earth goes away
- Fourth Day – chart