> 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 arriva 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;

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> 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?

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- 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?"

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- 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.

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- 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?

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    - 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

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