

Pentwater Bible Church

Creation - Day Two



Light Echo NASA Photo from Hubble

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Pentwater Bible Church

Genesis Message Three

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Review:

Genesis 1:1 In the beginning God created the heaven and the earth.

haeretz ve-et ha-shamieem et eloheem bara Bereshit

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

the earth and the heavens God created in the beginning

In this the first verse in the Bible we are told that God existed before the beginning or to say it another way before the beginning of *time* began. In fact the apostle Paul writing to Timothy stated the same thing in:


II Timothy 1: 9a For God saved us and called us to live a holy life. He did this, not because we deserved it, but because that was his plan from before the beginning of time (NLT)

We need to realize that the New Testament affirms one component of Genesis 1: 1 by stating that God acted *before time* began. Other things happened before time began which are revealed in Scripture, such as the rise and fall of Lucifer the anointed cherub (Ezekiel 28). When he sinned and had his fall he became Satan (Hebrew for adversary) and ruined everything he could touch including the earth where he lived in the mineral garden with jewels and no seas or lakes. In fact Christ said He saw Satan fall (Luke 10:18). God is perfect in all he does and perfect Himself. He created perfect heavens and earth as stated in Genesis 1: 1. Something happened between Genesis 1:1 and Genesis 1:2 to provide for a description of the earth being waste, void and dark. These are not words to describe God's perfectness in creation. Therefore when Satan fell it caused the chaos described in verse 2.

Remember: Hebrew reads right to left.

Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face

al-penay ve-khosheck ve-vohu to-hue hi-ta v-haretz
וְהָאָרֶץ הִיְתָה תְהוֹ וּבְהוּ וְחֹשֶׁךְ עַל-פְּנֵי



upon the face and darkness and emptiness chaos became the earth

of the deep. And the Spirit of God moved upon the face of the waters.

Ha-mayeem al-penay mirachefet elohim ve-raooch tehoom
הַמַּיִם עַל-פְּנֵי מְרַחֶפֶת אֱלֹהִים וְרוּחַ תְּהוֹם
the water upon the face moved of God and spirit the abyss

God clearly did not create the earth in the waste, void etc. described in verse 2. Isaiah affirms this.

Isaiah 45: 18 For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else (ASV).

The Hebrew term for darkness refers to death and evil which is not conducive to life. Darkness is a symbol of divine judgment throughout the Old Testament (Exodus 10:15; 21-23; I Sam 2: 9; Psalm 35: 6; 105: 28 etc.). In the New Testament darkness is also associated with Satan and his demons (Ephesians 6:12). The Hebrew term for waste and void describes the earth as it became undifferentiated, unorganized, confused and lifeless as a result of the sin that Satan brought upon the perfect. Void means empty of the order, form and perfection God initially gave the earth. It now became formless and empty as a result of the sin.

What all this means is that God originally created the earth perfectly and it was the place that Satan was living. He was the guardian over the earth in its original form. It had no seas or oceans and was a beautiful mineral garden, which exuded light. This beautiful earth was made waste and void of its original design by Satan's sin. When the book of Revelation discusses the new earth coming sometime in the future it describes it like the old earth that Satan polluted.

Genesis 1:3 And God said, Let there be light: and there was light.

The velocity of light was measured 164 times by 16 different methodologies. The net result of all these measurements is that light is slowing down over time. So we can infer that if light has been slowing down for the last several centuries, then it must have been slowing down since the origin of time. For example using the same regression as observed by Roemer et.al. we can surmise that light was 10-30% faster during the time Christ was on the earth (Cir. A.D. 33). We can then believe that light was 2 times faster during the time of Solomon (Cir. 900 B.C.) If we go back further with the same regression to the time of Abraham (Cir. 2350 B.C.) light could have been 4 times faster than now. Using the same regression and understanding the decay caused by the "fall" "light could well have been 10 Million times as fast at the time of the creation and therefore light was able to be so fast as to travel almost instantaneous at creation so as to

be at the origin (stars) and the earth almost at once. This rebukes the some of the critics of creation and the six days time frame. (Hebrew word for day is yom) Critics seem to believe that the speed of light is constant at 299,792-kilometers/per sec so it would have taken a long time for the light of Alpha Proxima to reach the earth. (4.2 Light Years) Certainly longer than a day! However, as research shows it was much faster at creation then it is now and the six-day creation account is therefore very accurate.

In the Millennium God will bring the Jews back *one by one* to the boundaries, which He gave to Abraham. The aspect of this that pertains to us in Genesis 1: 3 is the increased productivity of the land/crops, which He will allow the Land to enjoy (Isaiah 30: 23-26).

Genesis 1: 4 And God saw the light, that it was good: and God divided the light from the darkness.

Since the sun would not be created until the forth day it is clear that this light was directly emanating from God. It is a different light than the one he created with the sun and the stars. It is probably the Shekinah Glory of the radiance of Himself giving light for the first three days.

Genesis 1: 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

Now God has separated the light from the darkness as well as naming them in His sovereign act of creation He concludes day one by expressing the Jewish orthodox terminology for a day. It begins in the evening and proceeds through the night until the next evening (sundown). Interestingly since there was no day two yet in the new time domain the first day was simply called “One Day.” Rashi, a medieval French Hebrew scholar refers to this as the “Day of the One!”

Today's Message:

We must remove our preconceived notions regarding creation that we learned in secular school. God speaks and we must listen to the plain text that is clearly presented to us in traditional grammar and word definition.

Proverbs 8: 8-9 All the words of my mouth are in righteousness; There is nothing crooked or perverse in them. They are all plain to him that understandeth, And right to them that find knowledge.

God tells us to pay attention to Him as He has spoken. Again the text tells us that the creation occurred in a literal six-day week with 24-hour days. In fact the liberal theologians who abandon any serious hermeneutics usually embrace the long-day theory do so without any scientific evidence. The day creation scenario is reiterated in other places in the Bible such as the Giving of the Ten Commandments in Exodus 20.

Exodus 20:11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Continuing on with Day Two.

Genesis 1: 6-8 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters, which were under the firmament from the waters, which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

When we end the six days of creation I'll provide a list of observable scientific facts supporting the 24-hour day, six day creation account.



bane mavdeel vehee hamayeem betoch rakeeah yahee eloheem vaiyomer
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדֵּיל בֵּין
between divide become the water in middle expanse to happen God and said

lamayeem mayeem
לַמַּיִם מַיִם
to water water

A common Hebrew word is vaiyomer or He said. In this case it is “and God said.” The activity that He is about to speak into existence is the expanse or as some translations say firmament. We would say the sky or atmosphere. The important concept for us to grasp in this verse is that God is “speaking” into existence the “rakeeah” or the expanse. This Hebrew word means to spread out or stretch. Some other places in Scripture where this same expression is used are:

1. Job 9:8 He alone stretches out the heavens.
2. Psalm 104:2 The heavens are stretched out like a tent curtain.
3. Isaiah 40: 22 God stretches out the heavens like a curtain and spreads them out like a tent to dwell in.
4. Jeremiah 10: 12 The Lord has stretched out the heavens.
5. Zechariah 12:1 God stretched out the heavens.

These usages of the Hebrew word for stretch (rakeeah) are not quaint poetic hyperbole or exaggerations. They mean to express the properties of the heavens that we cannot see or fully understand. Space is not an empty vacuum. We have difficulty defining space and understanding the concept of the property of space. Scripture gives us some insight as to some of its properties.

1. Space can be torn (Isa 64: 1);
2. It can be worn out like a garment (Psalm 102: 25),
3. It can be shaken (Hebrews 12:26; Haggai 2:6; Isaiah 13:13).
4. It can be burnt up (II Peter 3:12).
5. It can be split apart like a scroll (Revelation 6:14);
6. It can be rolled up like a mantle (Hebrews 1:12) or scroll (Isaiah 34: 4).

Clearly God has given us multiple characteristics of what we cannot see. Nachmonides a Jewish rabbi from Spain in the 13th century taught that there are ten dimensions. Four are knowable such as the three spatial (height, width & depth) as well as time. The other six are “curled” into the four we are able to detect while in our bodies. We will see them all when we are released from these bodies at death or if the Lord comes for us first.

II Corinthians 4: 18 while we look not at the things, which are seen, but at the things which are not seen: for the things, which are, seen are temporal; but the things which are not seen are eternal.

In other words our hearts and expectations should be on eternity because we will not stay here very long. We must have the heavenly view of life of which Christ spoke (Matthew 18: 8; 19: 17; Mark 9: 43, 45).

The rakeeah(oratmospheric heavens, the creation of air) is the vault of the heavens. It is the expanse that divided the waters above from the waters below. God called this heaven for the first time thus it is the “first heaven.” This is the earth’s atmosphere, which we breathe. It is the gaseous layer that covers the earth. This is the only day that God does not say “it was good.” According the rabbinic tradition Gehenna (Lake of Fire) was created on day two and Gehenna is not good.

The “waters above the firmament” (rakeeah) probably constituted a vast blanket of water vapor surrounding the earth above the troposphere and in the ionosphere well into space. There was no rain as yet upon the earth (Genesis 2:5) and there would not be until He caused the worldwide flood to come upon the earth. This vapor canopy had some characteristics to sustain life and provide for a uniform temperature on the earth. Weather did not come about until after the flood. Henry Morris of the Institute for Creation Research has given the following characteristics of the canopy.

1. Since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth’s surface, it would serve as a global greenhouse, maintaining an essentially uniform pleasant warm temperature all over the world.
2. With nearly uniform temperatures, great air-mass movements would be inhibited and windstorms would be unknown.
3. With no global air circulation, the hydrologic cycle of the present world could not be implemented and there could be no rain, except directly over the bodies of water from which it might have evaporated.

4. With no global air circulation, and therefore no turbulence or dust particles transported to the upper atmosphere, the water vapor in the canopy would have been stable and precipitate itself.
5. The planet would have been maintained not only at uniform temperatures but also at comfortable uniform humidities by means of daily local evaporation and condensation like dew, or ground fog in each day-night cycle.
6. The combination of warm temperature and adequate moisture everywhere would be conducive later to extensive strands of lush vegetation all over the world, with no barren deserts or ice caps.
7. The vapor canopy would also be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies from outer space. These are known to be the source of both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus the canopy would contribute effectively to human and animal health and longevity.

When we get to Genesis chapter two we will discuss watering the earth in more detail.

Genesis 2: 5-6 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground.

Next session: Day three; Creation of Land and Plant Life.

Please Call or e-mail with any questions or comments.

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