

## **INTRODUCTION**

1. Today we are looking at “Day Three of Creation.”
2. It is found in the book of Genesis.
3. Please take your Bibles and turn with me to Genesis chapter 1.
4. We are looking this morning at verses 9-13.
5. I would like to begin reading at verse 1.
6. Genesis 1:1-13 (NASB) In the beginning God created the heavens and the earth. 2 The earth was formless and void, and

darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. 3 Then God said, “Let there be light”; and there was light. 4 God saw that the light was good; and God separated the light from the darkness. 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day. 6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 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. 8 God called the expanse heaven. And there was evening and there was morning, a second day. 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. 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. 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. 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. 13 There was evening and there was morning, a third day.

7. I recently stated in our study of Genesis that the Bible is not a science book but when it speaks scientifically, it is 100% accurate.

8. For example, Job 26:7 (written 3,500 years ago) says the earth freely floats on nothing when it says, “He stretches out the north over empty space and hangs the earth on nothing.”
9. Isaiah 40:22 (written 2,800 years ago) says the earth is round: “It is He who sits above the circle of the earth.”
10. Genesis 2:1 (after creation) speaks of the First Law of Thermodynamics when it says, “Thus the heavens and the earth were completed, and all their hosts.”
11. The Hebrew word used here is the past definite tense for the verb “completed” or “finished,” indicating an action completed in the past, never again to occur.

12. The creation was “completed” or “finished” ---once for all.
13. That is exactly what the First Law of Thermodynamics says.
14. This law (also referred to as the Law of Conservation of Energy and/or Mass) states that neither matter nor energy can be either created or destroyed.
15. There is no “creation” ongoing today.
16. It is “finished” exactly as the Bible states.<sup>1</sup>
17. Psalm 102:25-26 speaks of the Second Law of Thermodynamics when it says, “Of old You founded the earth, and the heavens are the work of Your hands. 26 “Even they will perish, but You endure;

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<sup>1</sup> Ray Comfort, Scientific Facts in the Bible, Living Waters Publications. 2001, 2017. p.6.

and all of them will wear out like a garment; like clothing You will change them and they will be changed.”

18. The earth is “wearing out like a garment.”
19. This is the Second Law of Thermodynamics also called the Law of Increasing Entropy.
20. It states: that in all physical processes, every ordered system over time tends to become more disordered.
21. Everything is running down and wearing out as energy is becoming less and less available for use.
22. That means the universe will eventually “wear out”---something that wasn’t

discovered by science until fairly recently.<sup>2</sup>

23. Amos 9:6 (written 2,800 years ago) speaks of the hydrologic cycle.
24. It says, “The One who builds His upper chambers in the heavens and has founded His vaulted dome over the earth, He who calls for the waters of the sea and pours them out on the face of the earth, the Lord is His name.”
25. Ecclesiastes 1:7 (NASB) All the rivers flow into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again.
26. Psalms 135:7 (NASB) He causes the vapors to ascend from the ends of the earth; who makes lightnings for the rain,

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<sup>2</sup> Ibid., Comfort, p.7.

who brings forth the wind from His treasuries.

27. Ecclesiastes 11:3 (NASB) If the clouds are full, they pour out rain upon the earth.
28. This is the hydrologic cycle.
29. This is how you explain where all the water goes when the Mississippi River dumps over six million gallons of water per second into the Gulf of Mexico.
30. Psalm 8:8 speaks of the science of Oceanography when it talks about “the fish of the sea that pass through the paths of the seas.”

31. The “paths of the seas” is referring to ocean currents.
32. God spoke here about this 2,800 years ago.
33. Man didn’t discover this until the 1850s.
34. Matthew Maury (1806-1873), considered the father of oceanography, noticed the expression “paths of the sea” in Psalm 8.
35. He took God at His word and went looking for these paths, and his vital book on oceanography is still in print today.<sup>3</sup>
36. On one occasion Maury said in a speech, “I will, however ... ask pardon for mentioning a rule of conduct which I have adopted in order to make progress with

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<sup>3</sup> Ibid., Comfort, p.8.

these physical researches which have occupied so much of my time ... The rule is, never to forget who is the Author of the great volume which nature spreads out before us, and always to remember that the same Being is the author of the book which revelation holds up to us."<sup>4</sup>

37. Genesis 2:7 speaks on the origin of life when it says, "Genesis 2:7 (NASB) Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."
38. Sir Fred Hoyle (1915-2001) was a British astronomer who formulated the theory of stellar nucleosynthesis.

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<sup>4</sup> <https://creation.com/matthew-maury>

39. He also held controversial stances on other scientific matters—in particular his rejection of the "Big Bang" theory, a term coined by him on BBC radio, and his promotion of panspermia as the origin of life on Earth.<sup>5</sup>
40. Panspermia comes from two Greek words meaning “all seed” and is the hypothesis that life exists throughout the Universe, distributed by space dust, meteoroids, asteroids, comets, planetoids, and also by spacecraft carrying unintended contamination by microorganisms.<sup>6</sup>
41. Even though he promoted panspermia, he stated: “The likelihood of the spontaneous formation of life from inanimate matter is one to a number with 40,000 noughts

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<sup>5</sup> [https://en.wikipedia.org/wiki/Fred\\_Hoyle](https://en.wikipedia.org/wiki/Fred_Hoyle)

<sup>6</sup> <https://en.wikipedia.org/wiki/Panspermia>

after it...It is big enough to bury Darwin and the whole theory of evolution. There was no primeval soup, neither on this planet nor on any other, and if the beginning of life were not random, they must therefore have been the product of purposeful intelligence.”<sup>7</sup>

42. Matthew 19:4 tells us about the origin of the sexes when it says, “And He answered and said, “Have you not read that He who created them from the beginning made them male and female.”
43. Almost all forms of complex life have both male and female---horses, dogs, humans, fish, moths, monkeys, elephants, birds, etc.

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<sup>7</sup> Ibid., Comfort, p.9.

44. The male needs the female to reproduce, and the female needs the male to reproduce.
45. One cannot carry on life without the other.
46. But if evolution were true, which then came first according to the theory?
47. Jeremiah 33:22 (written 2,500 years ago) speaks of countless stars when it says, “As the host of heaven cannot be numbered, nor the sand the sea measured...”
48. The Bible says there are countless stars, here described as “the host of heaven.”
49. The total number of stars in the observable universe is estimated to be

1025 (1 followed by 25 zeros). Nobody knows the actual number.<sup>8</sup>

50. But this amount is about equal to the number of grains of sand on ALL of the beaches on planet Earth!!!<sup>9</sup>

51. There is an average of 100 billion stars per galaxy means that there are about 1 billion trillion stars in the observable universe!<sup>10</sup>

52. And again no one knows for sure.

53. The total number of individual stars visible in both the northern and the southern celestial hemispheres is about 6,000.

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<sup>8</sup> <https://answersingenesis.org/astronomy/stars/counting-the-stars/>

<sup>9</sup> <https://scienceline.ucsb.edu/getkey.php?key=3775>

<sup>10</sup> <https://scienceline.ucsb.edu/getkey.php?key=3775>

54. Thus, on a clear night one can see at most 3,000 stars at the same time.
55. Galileo (1564–1642), using his homemade telescope, saw a ten-fold increase in the number of visible stars, up to 30,000.
56. Today, the local Milky Way galaxy (of which our sun is a part) has been found to contain 200,000 million stars.<sup>11</sup>
57. So again we are talking about “countless stars” that the Bible spoke about in Jeremiah which was written 2,500 years ago.
58. Some other things the Bible speaks scientifically about is blood being the source of life (Lev.17:11), blood clotting

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<sup>11</sup> <https://answersingenesis.org/astronomy/stars/counting-the-stars/>

(Gen.17:12), laws of hygiene (Lev.15:13), laws of quarantine (Lev.13:46).

59. There references I just gave from Leviticus were written 3,500 years ago.
60. Now, we are currently studying the 6 days of Creation.
61. And since what I have just shared from the Bible is 100% accurate when it speaks of science, then Genesis is also 100% accurate with it speaks on origins.
62. In our study of Genesis we have already said that God created the heavens and the earth out of nothing, instantaneously and by speaking only a word.

63. He did this in six twenty-four hour days.
64. Evolution says the earth is 15 billions years old.<sup>12</sup>
65. But Creation scientists say it's about 6000 years old.<sup>13</sup>
66. They also say there is no gap between verses one and two.
67. We have already seen what God created on the first two days.
68. On the first day He created the earth.
69. It was tohu and bohu.

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<sup>12</sup> Mike Riddle, Creation/Evolution: Does It Matter What We Believe? Answers in Genesis.

<sup>13</sup> <https://answersingenesis.org/age-of-the-earth/how-old-is-the-earth/>

70. That means it was desolate and uninhabitable.
71. It was also covered in water and darkness until God created light.
72. Then God created the expanse which later was called heaven.
73. This is the atmospheric and stellar heaven (Gen.1:14-18).
74. Some believe the expanse was a water vapor that covered the earth and which is the cause as to why man and animals lived a long time.
75. But it wasn't until the worldwide flood that this canopy broke and now man lives an

average of 80 years.

76. Now we come to day three of creation.

77. It's found in verses 9-13.

78. The work of creation on this day is evidently twofold, - the distribution of land and water, and the creation of plants.<sup>14</sup>

## **LESSON**

### **RECAP**

#### **I. Day One (vv.1-5)**

##### **A. God Creates Everything Out of Nothing (v.1) (ex nihilo)**

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<sup>14</sup> Albert Barnes. Barnes' Notes on the Bible. Esword.

- B. God Creates the Earth without Form (v.2) (its covered with water and darkness)
- C. God Creates By Divine Fiat (v.3) (He speaks)
- D. God Creates the Light (vv.3-5) (which He calls “day” and the darkness which He calls “night”)

## **II. Day Two (vv.6-8)**

- A. God Creates the Expanse (v.6)
- B. God Puts the Expanse in Between Where Some Water was Above and Some Water Remained on the Earth (v.6)

C. God Separated the Expanse (v.7)

D. God Names the Expanse (v.8)

### III. Day Three (vv.9-13)

Each day of creation begins the same way with God speaking (9 times it says, “Then God said,” vv.3,6,9,11,14,20,24,26,29)

The repeated phrase emphasizes the fact that everything comes into being from nothing. God simply speaks it into existence.<sup>15</sup>

Psalms 33:6-9 (NASB) By the word of the Lord the heavens were made, and by the breath of His mouth all their host. 7 He gathers the waters of the sea together as a

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<sup>15</sup> MacArthur, John. The Battle for the Beginning: The Bible on Creation and the Fall of Adam. Nashville, TN: W Pub. Group, 2001. Print.

heap; He lays up the deeps in storehouses.  
8 Let all the earth fear the Lord; Let all the  
inhabitants of the world stand in awe of  
Him. 9 For He spoke, and it was done; He  
commanded, and it stood fast.

On the first day God divided light from  
darkness. On the second day He divided  
the water below from the water above.  
Now, on the third day, He divides the land  
from the sea.<sup>16</sup> and...

#### A. Dry Land Appears (vv.9-10)

“Then God said, “Let the waters below  
the heavens be gathered into one place,  
and let the dry land appear”; and it was  
so. 10 God called the dry land earth,  
and the gathering of the waters He  
called seas; and God saw that it was

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<sup>16</sup> Ibid., MacArthur, John. The Battle for the Beginning

good.”

1. What happened on the third day of creation?

God caused “a tremendous, cataclysmic upheaval of the earth’s surface, and the rising and sinking of the land, which caused the waters to plunge into the low places, forming the seas, the continents and islands, the rivers and lakes (cf. Job 38:4–11; Ps. 104:6–9).”<sup>17</sup>

Henry Morris, in his book “The Genesis Record” writes, “Tremendous chemical reactions got under way, as dissolved elements precipitated and combined with others to form the vast complex of

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<sup>17</sup> MacArthur, John, Jr., ed. The MacArthur Study Bible. electronic ed. Nashville, TN: Word Pub., 1997. Print.

minerals and rocks making up the solid earth—its crust, its mantle, and its core. The materials so formed tended in general (though with many localized exceptions due to the complex and cataclysmic energies operating) to arrange themselves isostatically, with heavier materials sinking and lighter materials “floating,” and with many substances still in suspension or solution.

Great earth movements also got under way, in response to differential heating and other forces. Finally, surfaces of solid earth appeared above the waters and an intricate network of channels and reservoirs opened up in the crust to receive the waters retreating off the rising

continents.

Some of these reservoirs were open directly to the waters descending from above, others were formed as great subterranean chambers within the crust itself. All were interconnected by a complex network of tubes and waterways, so that in essence they were all “gathered together unto one place.”

Although in one “place,” the waters had assembled in numerous distinct basins, so that God called this “gathering-together of the waters Seas” (i.e., a plural term). These were, of course, not the same as our present seas, since the antediluvian arrangement of continental and

marine areas was completely changed at the time of the Flood.”<sup>18</sup>

## 2. What Scripture says on the third day of creation

a) Job 38:4-11

b) Psalm 104:5-14

Scripture affirms that water covered the entire earth at the very beginning, and in a direct act of sovereign creation, God separated the land from the sea.

Scripture gives a consistent account of how the land arose from the sea and its boundaries were set.

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<sup>18</sup> Morris, Henry M. *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*. Grand Rapids, MI: Baker Books, 1976. Print.

The action is always attributed directly to God. He did it just as it is described in Genesis 1:9–10.<sup>19</sup>

### 3. God calls the dry land earth (v.9)

The dry land was called Earth (Heb ‘erets) because that word bears a meaning which may refer to that which is lower. It is in opposition to the firmament above, literally the heights of verse 8.<sup>20</sup>

It “refers to the dry ground as opposed to the sea.”<sup>21</sup>

Albert Barnes says, “The primitive meaning of this term was land, the

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<sup>19</sup> Ibid., MacArthur, John. The Battle for the Beginning.

<sup>20</sup> Hindson, Edward E., and Woodrow Michael Kroll, eds. KJV Bible Commentary. Nashville: Thomas Nelson, 1994. Print.

<sup>21</sup> Biblical Studies Press. The NET Bible First Edition Notes. Biblical Studies Press, 2006. Print.

dry solid surface of matter on which we stand.”<sup>22</sup>

#### 4. God calls the gathering of the waters seas (v.10)

The Seas (Heb *yamīm*) is used in the very broad sense to include every body of water, even lakes and rivers (cf. Ps 33:7–9).<sup>23</sup>

Keil & Delitzsch in their commentary state, “By the divine act of naming the two constituents of the globe, and the divine approval which follows, this work is stamped with permanency.”<sup>24</sup>

### B. Vegetation, Plants, and Trees Appear (vv.11-13)

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<sup>22</sup> Ibid., Barnes.

<sup>23</sup> Ibid., Hindson, Edward E., and Woodrow Michael Kroll.

<sup>24</sup> Keil & Delitsch. Commentary on the Old Testament. Esword.

“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. 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. 13 There was evening and there was morning, a third day.”

The presence of vegetation prepares the way for the life systems to follow by providing the diet for animal and human life (1:29–30).<sup>25</sup>

1. God created “vegetation, plants yielding seed, and fruit trees...after

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<sup>25</sup> Mathews, K. A. Genesis 1-11:26. Vol. 1A. Nashville: Broadman & Holman Publishers, 1996. Print. The New American Commentary.

their kind with seed in them” (v.11)

2. There are three Hebrew nouns used in verse 11: The first, *deshe*, is translated “grass,” but it is a general term for vegetation. The other two nouns, *eseb* and *ets*, speak of herbaceous plants and trees, respectively.
3. Notice that God created plants, not merely seeds. He made them mature, already fully rooted and developed, already bearing fruit and seed, already multiplying. As we see consistently throughout the Genesis account, from the moment He creates something, it appears as if it has been there for some time.

4. The seed contained in the vegetation was preprogrammed with DNA and genetic information to assure that each would reproduce “according to its kind” (vv. 11–12). That same phrase is repeated ten times in the first chapter of Genesis.<sup>26</sup>
5. This also “suggests a clear differentiation of species.”<sup>27</sup>
6. In the KJV Bible Commentary, it says, “The expression ‘let the earth bring forth’ in verse 12 does not allow, as some have contended, for evolution. On the contrary, the biblical order of trees before marine organisms contradicts the concept of trees evolving from marine

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<sup>26</sup>Ibid., MacArthur, John. The Battle for the Beginning.

<sup>27</sup> Willmington, H. L. Willmington's Bible Handbook. Wheaton, IL: Tyndale House Publishers, 1997. Print.

organisms” (Davis, p. 63).

7. Henry Morris writes: “It should also be mentioned that the formation of plants, even in such complex forms as fruit trees, occurred before the creation of any form of animal life. This, of course, is quite logical, but it does flatly contradict the accepted evolutionary system, which has marine animals, both invertebrates and vertebrates, evolving hundreds of millions of years before the evolution of fruit trees and other higher plants. Furthermore, many plants require pollination by insects, but insects were not made until the sixth day of creation, which argues against the possibility that the days of creation could have been long

ages. The idea of theistic evolution is counter to the biblical record of creation in practically every passage.<sup>28</sup>

8. Whitcomb and Morris assert that according to verse 12 God produced a functioning and mature creation. The plants were created as mature, self-reproducing biological units with their own seed. This would give an appearance of age, both to the plants, and to man (pp.232–233).<sup>29</sup>

9. Verse 12 ends with “God saw that it was good.”

a) This phrase occurs in vv.4,10,12,18,21,25,31 after each

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<sup>28</sup> Ibid., Morris.

<sup>29</sup> Ibid., Hindson, Edward E., and Woodrow Michael Kroll.

act of creation except on day 2

- b) It might be of interest that the words “and God saw that it was good” do occur in the Greek version (LXX) of Gen. 1:8 (καὶ ἶδεν ὁ Θεὸς ὅτι καλόν), and also in the Old Latin version (et vidit deus quia bonum est).<sup>30</sup>
  
- c) It is only upon the completion of elements for the sustaining of human life that the notation of being good is made.<sup>31</sup>
  
- d) But generally speaking, the word means it was “good for the purposes it was intended to serve

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<sup>30</sup>[https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868\\_13447](https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868_13447)

<sup>31</sup> Ibid.,

[https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868\\_13447](https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868_13447)

(cf. 1:31).”<sup>32</sup>

- e) But we also needs to note that the phrase “are not intrinsically aligned to the period of time during which the creation is occurring (i.e. the days themselves), but rather tied to the completion of various aspects of creation: (1) Light, (2) Land (as related to Sea and Heavens), (3) Plants, (4) Light and Darkness division for time keeping, (5) Air and Sea animals, (6) Land animals, (7) Mankind as God's image bearer (and totality of creation).”<sup>33</sup>

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<sup>32</sup> Ibid., MacArthur, John, Jr., ed. The MacArthur Study Bible.

<sup>33</sup> Ibid.,

[https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868\\_13447](https://hermeneutics.stackexchange.com/questions/13447/why-is-the-observation-that-it-was-good-missing-on-the-second-day#comment24868_13447)

## C. Day Three Concludes

Verse 13 says, “There was evening and there was morning, a third day.”

A literal translation of the Hebrew is “Evening, morning—the third day.”

Nothing about the language suggests that it is figurative.

Henry Morris writes: “The terms “evening” (Hebrew ereb) and “morning” (Hebrew boqer) each occur more than one hundred times in the Old Testament and always have the literal meaning—that is, the termination of the daily period of light and the daily period of darkness, respectively. Similarly, the occurrence of “day” modified by a

numeral (e.g., “third day”) is a construction occurring more than one hundred times in the Pentateuch alone, always with a literal meaning. Even though it may challenge our minds to visualize the lands and seas, and all plants, being formed in one literal day, that is exactly what the Bible says! We are not justified at all in questioning either God’s power to do this or His veracity in telling us that He did.”<sup>34</sup>

## **CONCLUSION**

1. I want to conclude our study today with this summary by John MacArthur.
2. He writes, “Of all the days of Genesis 1, this third day brought about the most dramatic changes in the way the earth looked. At the

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<sup>34</sup> Ibid., Morris.

beginning of the day the face of the earth was covered with water and probably had the appearance of a seething cauldron of mud. By the end of the day it was a paradise of green-covered earth, decorated with all the hues of various flowers and trees, set in the midst of a spectacular blue ocean. No wonder God saw that it was good. It was good—a perfect environment for life, and a paradise for the creature God planned to make in His own image.”<sup>35</sup>

3. And we give Him praise! Amen?
4. If you're here today and you have never surrendered your life to Jesus, I want to encourage you to do that now.

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<sup>35</sup> Ibid., MacArthur, John. The Battle for the Beginning.

5. Just as God is the Creator He is also the Judge.
6. And without the blood of Jesus covering your sin, you will one day stand before God who is Judge and answer for your sin and your rejection of His Son.
7. So don't delay today.
8. Repent now and believe in Him.
9. Let's pray.