

The Bible Ark Bible Study Program

Genesis – Verses 1:1 – 1:25, What the Bible does not Say

In the study today we will continue looking at the first chapter of Genesis, and we will talk about what the Bible does not say about creation.

My apologies for getting this study out so late in the day. It was very difficult putting today's study together. It was a tremendous amount of work. Please keep praying for me all you faithful! I need all the help I can get right now. These topics that we are dealing with right now are important matters, and I most certainly need the Spirit of God leading me every step of the way.

Let us go to God in prayer now.

Heavenly father, thank you for this opportunity to read from your excellent Word and to learn about you, your creation, and the Lord Jesus Christ. Thank you again for your great love and faithfulness towards us! Bless us now Father that we would hear from you and your amazing Word, that we would learn and understand the truth of your Word, and that we would come to know more about Jesus Christ our creator and redeemer.

We pray in Jesus's name. Amen!

Yesterday I told you and that I would delve into this matter of assigning dates to events in the Bible, in the study today. However, we simply have too much material to cover today. Moreover, in light of the discussion today and probably tomorrow, I believe that it would be better to address the topic of dating in a few days. Therefore, we will take a look at the topic of dating Friday or early next week.

Genesis, Chapter 1, verses 2 through 4, Scofield's Comments

CHAPTER 1.

The original creation.

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

Earth made waste and empty by judgment (Jeremiah 4:23-26).

2 And the earth was ³without form, and void; and darkness was upon the face of the deep. And ^cthe ^dSpirit of God moved upon the face of the waters.

^c *Holy Spirit.* Genesis 6:3. (Genesis 1:2; Malachi 2:15.)

^d Job 26:13. Psalm 104:30.

³ Jeremiah 4:23–26, Isaiah 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezekiel 28:12–15 and Isaiah 14:9–14, which certainly go beyond the kings of Tyre and Babylon.

The new beginning—the first day: light diffused.

3 And God said, Let there be ⁴light: and there was light.

4 Neither here nor in verses 14-18 is an original creative act implied. A different word is used. The sense is, made to appear; made visible. The sun and moon were created “in the beginning.” The “light” of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

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

Genesis, Chapter 1, verses 1 through 4, Dale's Comments

We already looked at verse one in yesterday's study, and how Dr. Scofield spoke about the names of deity, the underlying meaning of “The Trinity” invoked by the use of word Elohim, and the reference to verse one of chapter one of the Gospel of John:

“In the beginning was the Word, and the Word was with God, and the Word was God.”
– John 1:1

We also read about the three creative acts of God that Scofield ascribes to what is written in chapter one: the heavens and the earth, animal life, and human life.

As we enter into verse two of the book of Genesis, there are several statements that Dr. Scofield makes that I do not agree with. As a matter of fact, I am rather angry about fact that he included some of these comments, as I do not see how he has any basis to state them as a matter of record in such an important piece of Biblical scholarship.

Nevertheless, I do not want any of you to think that any of these points that I disagree with Dr. Scofield about are in anywise important to the Gospel message, the doctrines of the Christian faith, or essential to the understanding of the key tenets of the Bible.

With that said, please let me explain to you what the Bible does not say, and then we will look at what it actually tells us.

Before we read verse two, Scofield includes a description of the actions that we are about to read about in verse two. He states: “Earth made waste and empty by judgment.” Along with that statement he includes a reference to Jeremiah 4:23-26.

Let us take a look at Jeremiah 4:23-26. In this passage of scripture, God is speaking through is prophet Jeremiah about Jerusalem. Prophecy about Jerusalem is a very large part of the book of Jeremiah. Some of that prophecy is specific to that specific time in the history of the nation of Israel, some of it applies to the distant future (from when Jeremiah gave it), and some of that prophecy applies twofold: once to the local time and once to the distant future. I am not sure how Dr. Scofield derives that Jeremiah is pointing back in time to a very distant past with this passage. Perhaps, it does, but if that true, it is not the primary meaning of the passage. Here is the passage:

“²³I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. ²⁴I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. ²⁵I beheld, and, lo, there was no man, and all the birds of the heavens were fled. ²⁶I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of

the LORD, and by his fierce anger. ²⁷For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.” – Jeremiah 4:23-26

When I read this passage from Jeremiah, it seems quite obvious and plain that God is speaking about the coming judgement of Jerusalem and the surrounding land (earth, terra firma). It is one thing for Dr. Scofield to hold a personal interpretation that this passage applies to Genesis 1:2; however, if he is going to be dogmatic about such an application, then there should be some kind of explanation that would indicate the justification for it. I am not saying that I do not believe that the Earth was at some point in the past in a state of chaos and ruin, but this passage in Jeremiah does not prove or indicate that such a state of chaos and ruin existed as we enter into Genesis 1:2.

When we get to verse two there are three comments that Dr. Scofield has notated. With the numeric reference notation, he simply continues his thoughts in reference to Jeremiah 4:23-26, and he goes on to make reference to Ezekiel 28:12–15 and Isaiah 14:9-14. Therefore, let me read those passages to you right now.

“¹²Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. ¹³Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. ¹⁴Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. ¹⁵Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” – Ezekiel 28:12–15

“⁹Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. ¹⁰All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? ¹¹Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. ¹²How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High.” – Isaiah 14:9-14

Again, it is all fine and well if it is Dr. Scofield’s personal interpretation that these passages are somehow related to Genesis 1:2, but there is absolutely nothing here with any of these passages that clearly makes that connection, neither does Dr. Scofield give us any explanation of what that connection would be. Perhaps, his thoughts are on the right track. Maybe, there is a connection here, but the Word of God does not make that clear in any way shape or form. These statements seem to me to be nothing more than musings in Dr. Scofield’s meditations on the scriptures. They emerge here as pure assumption. We do not know what actually occurred. God does not tell us, neither was it ever His purpose to tell us in this account of creation.

I do not have any argument with his two marginal references in verse two. Let me read you the passages of scripture that he has referred to here:

“And the LORD said, My ^aspirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” – Genesis 6:3

When we get to Genesis 6:3, we will be looking at the next note in this thread of references that we find here on “My spirit.”

*“By his ^kspirit he hath garnished the heavens; his hand hath formed the crooked serpent.”
– Job 26:13*

This reference is part of that same thread as with Genesis 6:3 (that begins with Genesis 1:2 and ends with Malachi 2:15).

*“Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.”
– Psalm 104:30*

I do not understand how this verse has any direct relevance to Genesis 1:2, as this verse is speaking of the provision that God makes for the beasts in the Earth. Although God does speak indirectly about the condition of the Earth itself, it is not the primary topic of Psalm 104.

After verse two, before we get into verse three, Dr. Scofield has another description of the actions about to take place in the following verses. He states: “The new beginning—the first day: light diffused.” I will not argue with the value of including this statement, but, again, where does he get the idea that the light was diffused? There is absolutely nothing in the scriptures anywhere to indicate that the light was diffused. For all we know the Earth was lit up by the light of Jesus Christ, just as it will be in lit up by the light of Jesus Christ after the millennium. We do not know! The Bible does not give us enough information. To state otherwise is speculation. All that we know is what the Bible tells us: “Let there be light: and there was light.” That is all we know. The source of the light and the quality of the light is not given to us.

With the comment that Dr. Scofield has set forth in verse three, I am completely perplexed. To my judgement, I do not see anything valid about his statement whatsoever. He states:

“Neither here nor in verses 14-18 is an original creative act implied. A different word is used. The sense is, made to appear; made visible. The sun and moon were created “in the beginning.” The “light” of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.”

First of all, the mark that he placed in verse three for this explanation is not on the verb; it is on the noun “light.” Yet he is talking about the definition of the verb. I really do not think that he is debating the definition of the Hebrew word, “הָיָא” (hāyâ), which means “to exist.” In this verse it has been translated as “be.” There is not really any way that one could argue the meaning of that word. Perhaps, he is debating the Hebrew word, “אָמַר” (’āmar), which means “to say, to speak, or to utter.” This is the same word that is used in verses: 6, 9, 11, 14, 20, etc., etc. If God did not mean to say that he created “the firmament (the heavens) in the midst of the waters,” then why did He go on to say in verse seven that “he made the firmament?”

Again, it is utter supposition to state that the sun and the moon were already created. God states quite clearly in verse 16 that He “made two great lights;” then He set them “to give light upon the Earth,” (verse 17); He “saw that it was good,” (verse 18); “And the evening and the morning were the fourth

day,” (verse 19). Just exactly how much more direct and specific does God need to be to get His point across? God made the sun and the moon on the fourth day. That is what the Bible is telling us here. I will take a line from Dr. McGee. You can say that you do not believe that God created the Sun and the moon on the fourth day of creation, but you cannot say that the Bible does not teach that fact.

There was not a sun or a moon, the light did not come from the sun, and, again, where does he get this idea of the vapor from? God does not say anything about the waters in heaven being a vapor. In fact, God does not even tell us which heaven He is talking about. We know from other scriptures that there are at least three different heavens: there is the atmosphere of the Earth, there is the space (the empty void between the stellar bodies of this universe), and there is the Third Heaven (that the Apostle Paul talks about in 2nd Corinthians 12:2 (which is where God’s headquarters’ seems to be presently be). Which heaven is God talking about in this verse? Clearly, Dr. Scofield is assuming that God is talking about the atmosphere of the Earth, but the Bible does not say that. In fact, in verse 14 it states that God put “*lights in the firmament of the heaven,*” and nowhere between verse three and verse fourteen does God indicate that He is talking about a different heaven in verse three than He is in verse fourteen. Do you not think that God would tell us if He was talking about one of the other two heavens?

You may tell me, “Wait a minute!” “In verse 20 God tells us about the fowl flying in the firmament of heaven!” Yes, it does, but the interesting thing about verse twenty is that it is the only place in chapter one of Genesis where the Hebrew word for “sky” appears in plural form. In every other case, it is written in the singular. I am certainly no Hebrew scholar, but I can tell you that in verse 20 it appears in a different form than the other verses. The bottom line is that there really is not enough information for us to determine if God is talking about the atmosphere or about outer space in verse three.

If God is referring to outer space in verse three, then it opens up a completely different line of thinking. It means that the water above the heaven is many billions of light years away from us, as opposed to a few million millimeters. Billions of light years is a completely different situation than a few thousand meters. That would probably have to be quite an expanse of water for God to bother making mention of it, being that far away. You know that is interesting; because, there is that mysterious substance in the outer fringes of our universe that scientist call dark matter. Maybe that mysterious substance it not really all that mysterious after all. Perhaps, it is just water?

We cannot even figure out if there is water on Mars or not. How are we going to be able to determine if there is water out beyond the edge the universe? I do not know if there has been any new developments in this area or not, but it is my understanding that all of the methods that we have for detecting water cannot actually detect the water itself. When man uses any of these known methods of water detection, what he is actually doing is detecting impurities in the water or he is detecting energy that is emanating from or through the water. That sounds a whole lot like dark matter, does it not?

I am not saying that the Bible is teaching us about dark matter. Not at all! I am simply attempting to illustrate that there are a great many different theories that can be derived to explain the events that God gives us in the creation accounts.

What actually happened? We do not know! I have news for you. We will never know all the details. Our God is an infinite God, and His creation is infinite. After you and I have been living in Heaven for billions of years and learning may great and wonderful things about God’s creation, we are still not going to understand all there is to know about his creation.

I will say it again, it was never God's intention to explain to us how He made any of His creation, the Earth, the sun, the stars, the heavens, the universe, the cosmos, none of these things. This is not the purpose of Genesis chapter one. All God is doing is telling us that He did it. God, the Lord Jesus Christ, spoke this entire creation into existence. He created it using words and speaking it, so that nothing has become something. This is the unique power of God. God and God alone is able to make something out of nothing. He is perfect in power. He is telling us that He did it, and He is asking you and I to believe Him. When we believe Him, He will use His word to give to each one of us all the proof that we will ever need to know that He is God and that He is perfect in power. Through the word of God, we can understand creation through revelation. We will never be able to understand creation through any other means. Creation is too much for our little finite minds to comprehend. If we attempt to understand creation by any other means, then all we are doing is speculating. We are making assumptions. We are filling in the gaps of our own misunderstanding with supposition.

Let me take a moment to explain what the Bible tells us about the creation process. Creation is the will of the Father. All of creation and everything that happens in His creation is by the will of God the Father. However, it is the Lord Jesus Christ that speaks the will of the Father. Jesus takes the things that He is given by the Father and puts them into words and speaks them. When Jesus speaks those things then those things come to pass. Yet Jesus speaks in the Spirit of God. Therefore, when Jesus speaks, it is by the Spirit of God. Jesus does not speak anything arbitrarily. God is true to Himself. God is just and righteous and pure. He follows His own law, including the laws of His own creation. He does not perform miracles that contradict the laws of His own physical universe. It may seem to you and I like He is, but when we learn about how some miracle came to pass, there is always a reasonable explanation as to how it did come to pass without breaking the laws of nature.

Here are a few verses of scripture that illustrate the creation process and the relationship between the Father, the Son, and the Holy Spirit:

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men.” – John 1:1-4

⁶There was a man sent from God, whose name was John. ⁷The same came for a witness, to bear witness of the Light, that all men through him might believe.” – John 1:6-7

¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ¹⁵John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.” – John 1:14-15

²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.” – John 1:29-30

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” – Psalm 33:6

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” – Revelation 4:11

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:” – Ephesians 3:9

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. ⁵⁰And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”
– John 12:49-50

“¹And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” – Isaiah 11:1-4

How did God split the Red Sea? I do not know, but I do know that when I find out how God did it, the means by which He did it will all make perfect sense. The reason why God is able to perform these incredible miracles is that He knows about every last detail of His creation, He is the one that designed it all.

In this day and age, we are learning about subatomic particles: quarks, leptons, vector bosons, scalar bosons, etc. Back in 1909, when Scofield published his Bible, man did not know about these things. Therefore, in the last century man has learned about a layer of God's creation that he did not know existed. If we go to the other side of the spectrum, we can see that man has also learned about another layer of God's creation. Man has been learning that there are many indicators of the existence of expanses and systems that exist beyond the confines of our own universe. We are learning that the cosmos is bigger than the universe itself.

This will never end. Our God is infinite, and His creation is infinite. As time goes on, we will continue to learn about additional layers of God's creation. For all eternity we will learn about layers of creation that are infinitely smaller than what we currently know about, and we will learn about layers of creation that are infinitely larger than what we currently know about. But our God already knows about them.

When you spilled that glass of water the other day, God knew billions of years ago that you were going to do that. God has known you and I for a very long time. He designed us and planned for us long before He spoke our home (this universe) into existence. Therefore, the parting of the Red Sea was not something arbitrary. God did not decide that He was going to part the Red Sea, after Pharaoh's army arrived and pinned the Israelites where they were encamped between Migdol and the Red Sea. No, God knew all along that He was going to part the sea. He knew it before He appeared to Moses at the burning bush. He knew it before He called Jacob and his family to Egypt during the famine. He knew it even before the flood in Noah's day. God knows everything my dear friend. He knows exactly what He is going to do, long before He does it. This is why God's prophets are able to make prophecies that are so completely utterly improbable.

I am trying to get us to a point where we can see the incredible love that God has for us in His creation, but there are a lot of erroneous statements that have been and continue to be made by theologians,

Bible expositors, Bible teachers, and preachers that we need to correct before it is possible for us to see this amazing love of God.

So tomorrow we will pick back up with verse five. You don't want to miss it my friend. I am certain that you be shocked at what I have to tell you.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never dreamed possible.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website. You can also download the Thru the Bible app to your smartphone. All of the TTB broadcasts are available free of charge from many different sources. You can access the broadcasts from the TTB Website, from the TTB app, and from many other sources, including Podcast, YouTube, or from terrestrial radio broadcasts. The TTB audio broadcast is available in over 120 languages, so if you speak a different language as your heart language, they probably have a broadcast of TTB in your mother tongue. Just go to ttb.org for more info.

Dale Trussell, April 20th, 2021