

The Bible Ark Bible Study Program

Genesis – Verses 1:5 – 1:25, What a Day in the Genesis of God's Creation?

Let us look to God in prayer now.

Heavenly father, thank you for your blessed Word, for all your creation, and for the love, the redemption, and the astounding and inconceivably great faithfulness of our Lord Jesus Christ. Bless us now Father as we study your 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 we talked about how our Lord Jesus Christ is the creator of all that exists and that He creates by speaking His creation into existence. If you recall, I made an example of this with Genesis 1:3:

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

According to Dr. Scofield's interpretation, he does not view this event as an act of creation. His contention is that the light had already been created in verse one, and that in verse three all God was doing was revealing the light.

As I said, I am not at all in agreement with that position. If you listened to the Thru the Bible broadcast today, then I am sure that you were able to determine that Dr. McGee has bought in to the same Kool-Aid that Dr. Scofield is selling. I am very sorry to have to report that fact, but it is true.

To me, their position is cutting short the position that our Lord Jesus Christ has in the Trinity. You will remember that in yesterday's study, I read through nine scripture quotes that attest to or are related to the fact that our Lord Jesus is the creator, and that He creates with His tongue and His lips. Jesus speaks and things happen. By the way that these two brothers of my have interpreted Genesis 1:3 (and a few other verses) they are robbing Jesus of His glory and His majesty, and that is what makes me angry.

God states very clearly in these passages in Genesis that He created light; He created the firmament of heaven in the midst of the waters; He formed the dry land and the seas; He created the grass, the herb yielding seed, and the fruit tree; He created the sun, the moon, and the stars; He created moving creatures in the waters and the fowl of the air; He created the living creatures, the cattle (animals of the field), the creeping things, and the beasts of the Earth, and He created man and woman.

Who created all of these things? Jesus created them. Jesus created them according to the will of the Father, indeed. Yet, it was Jesus that spoke all of these creations and creatures into existence. Jesus created me, and Jesus created you my dear friend ... with great patience, care, and love He created you. With every last attribute and quality that makes you a unique person in this world, Jesus articulated that part of you, at some point in time, in some way shape or form. It staggers the imagination. Oh! My blessed friend! You are not aware of this, but I have been busy writing about you. It is my therapy. It helps to keep my broken heart from dragging my soul into oblivion. I have been writing about you for quite some time, tens of thousands of words have I written. Yet I have only just begun to scratch the surface. If I had the time, I could easily write about you for many many years to come. Yet where did all

of those unique and beautiful attributes of your person originate from? They all came from Jesus. It was Jesus's pleasure to make you the way that you are. Just how many years of time did Jesus invest in creating you, in the articulation of your individuality? 10 years? 20 years? 50 years? 100 years? God only knows, but however long it was, it was certainly an exceedingly great effort and pouring out of His love and devotion to you.

Of course, I know this because He has first shown to me how He did the same thing for me, then He led me to comprehend the fact that He did the same for you, and, thus, He has done so for every creature that He has created. We are not cookie-cutter beings. We are made from the same building blocks, for certain, but each and every one of us are individuals in the most profound way possible. We are individuals; because, Jesus made us that way. Jesus took the time to craft His creation and all the objects and creatures in His creation according to His pleasure and the will of God the Father.

Think about that! If it took Jesus an average of 10 years to articulate each person, then we are looking at well over 100 billion years of time simply for Jesus to create humans on Earth up to the present! Even if you reduce that time from 10 years/person down to 1 month/person, it is still a billion years!

There is a very good reason why Jesus is called the Alpha and the Omega, the beginning and the end. Jesus comes out of eternity past to meet us in our beginning. He comes out of eternity past to meet the origins of this universe in its beginning. Jesus has had trillions, or quadrillions, or pentillions of years to create His creation.

Getting back to Scofield and McGee – This is always one of the potential shortfalls of theology. When a person becomes engrossed with the details of theological concepts, ideologies, doctrines, and hypothesis, it is very easy for one to let themselves get wrapped around the axel so to speak. One can become so involved with arguing one stance verses another than they forget about the love of God.

Of all the things that we learn from God, the two most important are love and truth. The greatest of these two is love; however, God tells us that whenever a situation arises where we must choose between love and truth, we are always to choose truth.

I am convinced that absolute truth and perfect love are in 100% harmony with each other, but we live in a fallen world. It is an extremely rare blessings to find absolute truth and perfect love together in this world. To be honest I am not sure that it is possible. It may only be something that we experience in Heaven. Therefore, there are times when we must make a distinction. Occasionally, we have to make a choice. When we do have to make a choice, it usually ends up in heartbreak for a time ... until such a time when the truth if finally revealed.

So why does God tell us that the greatest of the two is love? Let me put it to you like this. I could spend my whole life trying to get you to see the truth of God, my friend, and I doubt very seriously that I would ever be able to get through to you. Instead, God wants me to love you as much as I possible can, and through my display of love, you will some day open up your heart to learn the truth in your own time and volition. It is not easy. It is difficult and painful and as scary as can be, but love will always prevail.

With that introduction, let us now pick up where we left off with verse five yesterday.

Genesis, Chapter 1, verses 5 through 10, Scofield's Comments

5 And God called the light ¹Day, and the darkness he called Night. And the ²evening and the morning were the first day.

1 The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Genesis 1:5 & 1:14; John 9:4 & 11:9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Leviticus 23:27); "day of judgment" (Matthew 10:15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day of the LORD."

2 The use of "evening" and "morning" may be held to limit "day" to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative "day" was a period of time marked off by a beginning and ending.

The second day; vapour above, water below.

6 And God said, Let there be a ^afirmament in the midst of the waters, and let it divide the waters from the waters.

a Literally *expanse* (i.e. of waters beneath, of vapour above).

7 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.

8 And God called the ^bfirmament Heaven. And the evening and the morning were the second day.

b i.e. the expanse above, the "heaven" of the clouds. Genesis 7:11 & 8.2.

The third day: land and sea; plant life appears.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth ³bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

3 It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would "bring forth" as described. It was *animal* life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

The fourth day: the sun, moon, and stars become visible.

14 And God said, ^cLet there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

c Psalm 136:5-9.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^dmade two great lights; the ⁴greater light to rule the day, and the lesser light to rule the night: he made the stars also.

d The word does not imply a creative act; verses 14-18 are declarative of function merely.

4 The "greater light" is a type of Christ, the "Sun of righteousness" (Malachi 4.:2). He will take this character at His second advent. Morally the world is now in the state between Genesis 1:3 and 1:16 (Ephesian 6:12; Acts 26:18; 1st Peter 2:9). The sun is not seen, but there is light. Christ is that light (John 1:4, 5, & 9), but "shineth in darkness," comprehended only by faith. As "Sun of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. 1. 16) are individual believers who are "lights" (Philemon 2:15 & 16) ... See John 1:5.

(A type is a divinely purposed illustration of some truth. It may be: (1) a person (Romans 5:14); (2) an event (1st Corinthians 10:11); (3) a thing (Hebrews 10:20); (4) an institution (Hebrews 9:11); (5) a ceremonial (1st Corinthians 5:1). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.)

17 And God set them in the firmament of the ^eheaven to give light upon the earth,

e i.e. the "heaven" of the stars, e.g. Genesis 15:5. See Luke 23:43.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

The fifth day: the second creative act—animal life. (See Genesis 2:19.)

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living ¹creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

1 The second clause, "every living creature," as distinguished from fishes merely, is taken up again in verse 24, showing that in the second creative act all animal life is included.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

The sixth day: (1) the fecundity of the earth after the creative work of the fifth day.

(1) Man was created, not evolved. This is (a) expressly declared, and the declaration is confirmed by Christ (Matthew 19:4; Mark 10:6); (b) “an enormous gulf, a divergence practically infinite” (Huxley) between the lowest man and the highest beast, confirms it; (c) the highest beast has no trace of God-consciousness—the religious nature; (d) science and discovery have done nothing to bridge that “gulf.”

24 And God said, Let the earth bring forth the living ²creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

2 "Creature," Hebrew *nephesh*, translated as soul in 2:7 and usually. In itself *nephesh*, or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life animals also have "soul." See verses 26, 27, *note*.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Genesis, Chapter 1, verses 5 through 25, Dale's Comments

As I already mentioned, yesterday we talked about certain comments that Dr. Scofield makes that I do not agree with, and that some of those comments actually make me angry. Here again today, we will be looking at further comments that are related to what we discussed yesterday. Additionally, there is another topic that I am going to delve into where my interpretation differs greatly from Dr. Scofield and Dr. McGee.

Notwithstanding, please let me restate what I said yesterday. I do not want any of you to think that any of these points that I disagree with Dr. Scofield and Dr. McGee 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.

I would like to repeat what I said yesterday about our creator Jesus. 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.

Before I get into my assessment and comments pertaining to the verses and information that I read from the Scofield Bible, I believe that it would be prudent for us to clarify the dimensions and thus the implicit bounds of time as time relates to chapter one of Genesis. In this chapter, there are many references made to time. In fact, the chapter is structured according to a chronology of events. Therefore, the author, the reader, and the interpreter are all constrained to the laws, principles, and bounds of the dimension of time. As such, let us see if we can determine the time frame or time frames that we are dealing with in this chapter.

I am aware of three different ways of interpreting the dimension of time set forth in verse one of Genesis, Chapter one. The first interpretation I will describe is apparently the way that Dr. Scofield and Dr. McGee have assumed to be correct. This interpretation asserts that most if not all of the heavens and the Earth were created, either before the first day even began or initially as the first day began.

Verse one ends with the beginning of verse two, where the Spirit of God moved upon the face of the waters.

The second interpretation holds that verse one is an opening statement to the entire Genesis account (verses 1:2 through 2:4 or verses 1:2 through 2:25, depending on one's interpretation of that division which we will discuss in a moment). In other words, verse one is an all-encompassing statement that simply states that God created this universe. The statement reaches back to the beginning of time and closes at the same time as verse 2:4 (or verse 2:25). Then in verse two and onward we begin to get a tiny bit more detail of the events that occurred in that span of time covered by verse one. Finally, we get to verse 2:4 (or verse 2:25) and we learn about the last events that occur in that span of time this is spoken of in verse one.

The third interpretation accounts for three different phases of creation. With this interpretation the divisions can be arranged in a similar way as Dr. Scofield has them laid out. If you recall Scofield stated that there were three acts of creation: (1) the heavens and the earth, v. 1; (2) animal life v. 21; and (3) human life, vs. 26, 27. With this third interpretation, there is continuous creation, but it is based on three phases of creation. In each phase of creation, the type of creation activity is specific to that particular phase. Therefore, in the first phase "the heavens and the earth," God creates matter and energy at the beginning of the first day, then from that point until we get to verse 19 God is taking that matter and energy and making different things in our universe with them. In the second phase (that begins with verse 20) God creates a new thing: life. From verse 20 until verse 25, God is taking the existing dust of the Earth and making living breathing lifeforms out of it. Lastly, in the third phase God creates a free moral agent: man. He creates a being that has his own will.

Now, if we consider each of these three different interpretations in light of what the scripture tells us, we cannot be especially dogmatic about any of the three. Personally, I believe that we can rule out the first interpretation. To my judgement, it just does not fit in to God's account of creation nor does it fit very well into God's full account of the Bible (based on reasons that I have already given you and for a number of other reasons that I do not have time to get into right now). Nevertheless, this is my personal opinion. There are many great men of faith and Biblical understanding that have held to that first interpretation. I fully admit that I could be wrong, but at this present time, I cannot be convinced by what I have seen and heard about this position. Nevertheless, both the second and the third viewpoints of interpretation, seem to fit it with what the Bible says. So which is it? We do not know! Do we?! The Bible simply does not tell us. Remember what I said yesterday. It was not God's purpose for Him to explain to us how He created everything. He is simply telling us that He did it, and He is asking us to believe Him.

With that understanding, let us now look at these verses of scripture and Dr. Scofield's comments about them.

With verse five he tells us that the word "day" is used in three different ways in the Bible. This is a false statement, which is immediately evident in this very verse of scripture. (Moreover, there are multiple Hebrew [and Greek and Aramaic] words in scripture that are translated to the word "day".) The word "day" here in this verse is the Hebrew word "יֹמִי" (yôm). In this verse, God is using the word to label the condition of daylight, a definition of the word that Scofield does not call out in his declaration of the way that the word "day" is used in scripture.

According to the Strong's concordance, the Hebrew word "יֹמִי" (yôm) is used 2,287 times in the Bible. It is translated to the word "day" 2,008 times, it is translated to the word "time" in 64 instances, and in conjunction with the Hebrew word "דָּבָר" (dāḇār) it is translated to the word "chronicles" 37 times. Furthermore it is, also, translated into the following words: daily (44 times), ever (18 times), year (14 times), continually (10 times), when (10 times), as (10 times), while (8 times), full (8 times), always (4 times), whole (4 times), alway (4 times), and there are 44 additional instances where it is translated into a variety of other meanings. Beyond this, there are at least twelve other words in the Bible that are translated into the word day such as: the Hebrew word "יֹמָם" (yômām) (51 times) and the Greek word "ἡμέρα" (hēmera) (389 times).

The point is that what Dr. Scofield is telling us here is more than just a false statement. It is a statement that cannot even be applied in a general sense. Therefore, I am going to skip reading the five verses of scripture that he has referenced in his note, as there are no less than 2,670 other verses that use these same Hebrew and Greek words that he has called our attention to in his references.

Between verses five and six Scofield mentions the water vapor again and then in verse six he continues with this idea of water vapor in his comment on the word "firmament." I already talked about this yesterday. If you recall, it is an interpretation that I believe cannot be substantiated by the information that God has given us, and for the same reason I do not believe that his comment for the "heaven" of clouds in verse eight can be substantiated. Nevertheless, for whatever it is worth let me read to you the two verses that he references here:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." – Genesis 7:11

"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;" – Genesis 8:2

These two verses come from the account the great flood of God's judgement on the Earth in Noah's day.

After this we have a comment from Scofield between verses eight and nine where he is attributing verses 9-12 as things that appear, as opposed to things that were created. I think by now, you understand that I do not believe that such an assertion can be justified.

In verse eleven Scofield's comment is, to my judgement, complete speculation based on what we have already discussed yesterday, as well as what I am about to discuss in a moment in regard to timing.

Again, we have another comment from Scofield between verses thirteen and fourteen where he is attributing the following verses (14-18) as light that appears, as opposed to light that was created. And as I said before, I do not believe that such an assertion can be justified. I am beginning to sound like a broken record!

In verse fourteen he points us to Psalm 136 for some reason, so let me read that passage. I like this Psalm! It is good passage to read for any purpose.

"⁵To him that by wisdom made the heavens: for his mercy endureth for ever. ⁶To him that stretched out the earth above the waters: for his mercy endureth for ever. ⁷To him that made

great lights: for his mercy endureth for ever: ⁸The sun to rule by day: for his mercy endureth for ever: ⁹The moon and stars to rule by night: for his mercy endureth for ever.” – Psalm 136:5-9

Yet one more time in verse sixteen Scofield makes another one of these declarations that the act of making two great lights was not an act of creation. What more can I say. I am just flabbergasted!

With his is second comment on verse sixteen Scofield introduces us to the concept of “types” in the scriptures. I would love to delve into this topic, but we simply do not have the time to deal with it right now. Furthermore, we are going to be running into this concept several more times in our study. Therefore, I am going to skip over it today, and the next time that we run into it, I will come back to this verse. Then at that point in time, we can take a much closer look at the topic, and give it the time that it deserves.

In verse seventeen Scofield has a reference to a couple of verses in relation to the word heaven. Let me read those to verses to you now.

In this first verse God is speaking to Abraham about the great company of offspring that will come from Abraham’s loins.

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” – Genesis 15:5

With this next verse that he references, I am completely perplexed. Up until now, Scofield has utterly ignored the third Heaven, and now without any explanation he points us to this verse. I don’t get it. Maybe it will make sense to you? I donno!

In this verse Jesus is on the cross and He is replying to the thief beside Him, after that thief had asked Jesus to remember him when Jesus was to come unto His kingdom.

*“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”
– Luke 23:43*

Now that I have recorded the broadcast, published it, and listened to it myself, I would like to make a comment about this particular verse. Dr. Scofield is using this verse in reference to the word “heaven” in Genesis 1:17. This is an incorrect reference on two accounts. Dr. Scofield is confusing the Third Heaven with the second heaven. Remember what I mentioned before. The second heaven is “outer space,” where the stars are located. The Third Heaven is apparently where God’s headquarters are at the present time. They are not the same. Nevertheless, Jesus is not necessarily taking about the Third Heaven in this verse. We do not know where “paradise” is. In the Old Testament, the dead would go to Sheol or to what is often referred to as Abraham’s bosom. Many believe that Abraham’s bosom and paradise are the same thing, but I do not know. I have never seen or heard a convincing justification for that stance. I will admit that it is my own personal conviction that they are the same thing, but that is simply an opinion. I cannot prove it. Nevertheless, there is no small number of people very knowledgeable in the scriptures that do not support the idea that Abraham’s bosom is located in the Third Heaven. The point I am trying to make here, is that there is no scripture that I am aware of that would support the idea that “paradise” is in the Third Heaven, neither does Scofield refer to it. More importantly, the stars of Genesis 1:17 were not placed in the Third Heaven; they were created within the second heaven.

Between verses nineteen and twenty we have a comment from Scofield, and then again in verse 21 on the word “creature” we have another comment, both of which fall into that same category of comments that I have already called out many times. I do not see any justification.

Interestingly, Scofield has a comment on his own comment between verses 23 and 24, where he states that man was created and did not evolve. He says that this fact is expressly declared by a pair of verses that he references, so let me read those two verses to you now.

In both of these verses Jesus is responding to the Pharisees in regard to their question of divorce.

“And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,” – Matthew 19:4

“But from the beginning of the creation God made them male and female.” – Mark 10:6

Finally, in verse 24 Scofield make reference in regard to the word soul. We will be coming to this tomorrow, so I am just going to skip over it for today.

Now that we have all of that out of the way, I want take a much closer look at this topic of time, the use of the word “day,” and the implications it has on the interpretation of these verses here in Genesis. My dear friend, at the beginning of our program today, I told you about how I write about you. Actually, I have written many letters to you, in the hope that I can give them to you some day. What I would like to do right now is to read to you an excerpt from one of those letters, where I probe into this mystery of how the word “day” is used in this passage of scripture.

Let me begin:

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In Genesis Ch. 1 vs. 2 we read the following:

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” – Genesis 1:2

It seems to me that most people get the impression when they read this passage that it is describing some ancient version of the Earth that was just a featureless rock, a virtual wasteland. I agree that such an interpretation from the first eight words of this passage could be a fit for that explanation. However, I do not believe that it should be interpreted that way. The problem is that this interpretation does not fit into the greater account of creation very well. It generates too many problems that must be explained away somehow. I believe that the better interpretation for these first eight words is that there was no Earth! God had a plan and a design for it, but He had not yet formed it. It was void; because, it wasn't! We assume that the “face of the deep” that is mentioned after those first eight words is a place on Earth. But this passage does not actually indicate that! This “face of the deep” could be almost anywhere. It could just as well be describing a completely void expanse of space, where God was planning to create our universe.

Conversely, the “face of the waters” could also be in a location other than some ancient version of Earth. If the Earth did not exist yet. Then the “face of the waters” would have to be in a different location, right?

When you look at that second verse of Genesis in this manner (that there was no Earth yet, that there was only a place set aside for it) it puts a completely different light on the whole thing. It truly does focus the entire creation story on the Earth itself. Moreover, this manner of

interpretation fits in with the rest of Bible so much better. All the Psalms and Proverbs, as well as, the accounts of the end times from the prophets, from Jesus, and the apostles all fit into this interpretation with no effort or strain at all.

In verses 3 and 4 we read:

³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness.” – Genesis 1:3-4

And in verse 5 it says:

“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” – Genesis 1:5

OK so! Let me ask you a question. Do you see any mention of the sun yet? ... No? You don't? No, that's because the Sun is not mentioned until verse 16! So then the Sun was not created until some definite period of time after light was created. The Sun was created on the fourth day according to the record.

That leads me to ask: what then is the Bible referring to by “the first day?” We call a day one revolution of the Earth around the Sun, but if there was no Sun yet! ... then the Bible has to be talking about a different kind of day. Yet the Bible never tells us what that “day” is! We are left to our imagination, so then people call it an Earth day?!!! ... 24 hours?!!! Why?! That is the one thing that it absolutely cannot be! How can anyone read this passage of scripture and come to the conclusion that it is talking about a 24 hour Earth day? But everyone does it! I did it! I don't know how many times I read this passage, before it dawned on me that it could not possibly be talking about a 24 hour Earth day.

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OK, so I am going to break off reading there for a moment and give you a few more details.

The Hebrew word that has been translate “without form,” is the word “תהו” (tôû, or to'-hoo). According to Strong's, this word can mean any of the following:

Formlessness, confusion, unreality, or emptiness

- a) formlessness (of primeval earth)
 - i) nothingness or empty space
- b) that which is empty or unreal (of idols) (fig)
- c) wasteland or wilderness (of solitary places)
- d) place of chaos
- e) vanity

Eight times in scripture it is use to mean “vain” or “vanity,” three times it is used to mean confusion, two times the phrase “without form,” two times “wilderness,” two times “nought,” and once each for the words “nothing,” “empty place,” and “waste.”

In Genesis 1:2 the Hebrew word that has been translate “void,” is the word “בהו” (bôû, or bo'-hoo). According to Strong's, this word can mean: emptiness, void, or waste

Here are the other two verses of scripture where this word is used:

“But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.” – Isaiah 34:11

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.” – Jeramiah 4:23

I believe that it is perfectly valid to translate the first part of verse two as such:

“And the earth was an empty space, and void;”

The Hebrew word that has been translate “the deep,” is the word “תְּהוֹם” (t^hôm). According to Strong’s, this word can mean any of the following:

Deep, depths, deep places, abyss, the deep, or sea

- a) deep (of subterranean waters)
- b) deep, sea, or abysses (of sea)
- c) primeval ocean, or deep
- d) deep, or depth (of river)
- e) abyss or the grave

This word is used 36 times in scripture, and there are a few places where it is used to describe or refer to the grave or to Sheol (otherwise known as the abyss).

Moreover, the word “And” is a word that has been implied by the translators. There is, actually, no word there in the Hebrew manuscripts. In most translations the word “And” has not been added to the translation.

Therefore, if we put all of these together, I believe that it is reasonable and valid to translate Genesis 1:2 like this:

“The earth was an empty space, and void; darkness was upon the face of the abyss. The Spirit of God moved upon the face of the waters.”

As we talked about a few moments ago, the Hebrew word for “day” has many different uses. One of the ways that it is used in scripture is to identify a specific span of time of indeterminant length, or a better way to think about it would be as an age, an epoch, an era, a period, or an episode. It could be anywhere from several days or weeks to millions or billions of years in length. And that is the way that God is using the word here. I am certain of it.

There is no reference to establish a 24-hour day; because, the sun does not yet exist in the first fifteen verses of Genesis. Therefore, God is referring to an episode of work. He is doing a specific type of work in that episode. The morning is that dark and foreboding period of time in the episode that is marked with some kind of unpleasantness, but then after much toil and perseverance the unpleasantness is overcome, and the product of that labor emerges as the morning light in the midst of God’s creation.

How long are these episodes? I have not the slightest idea. All that I know is that they are not 24 hours long. If you want to hold the position that they are a billion years, fine. I am not going to argue with you. If you want to insist that they are 13 picoseconds, sure whatever floats your boat. I am not going to argue with you about it. The Bible does not give us enough information to make any kind of determination about the matter. In fact, there really is no reason all of these days (episodes) need to be

the same length of time. Maybe the first day is 17 trillion years, and the second day is only 12 billion years. Who knows? Only God knows! I Nevertheless, if you are going to hold to the assumption that these are 24-hour days, I have to say that you are wrong.

OK, let me pick backup with the reading of my letter to my beloved friend.

“

I am going to skip over a few verses. The passage that I wanted to get to right now is verses 26 and 27:

“²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them.” – Genesis 1:26-27

Wow! That is amazing! He tells us this after explaining all the incredible things he did to the Earth and to the Universe to prepare all of it ... for who? He prepared it for man! He says here in verses 26 and 27, *“let them have dominion!”*

Just to summarize then, this is what I am seeing here when I read these accounts in the Bible:

1. God creates an entire cosmos, and during the whole process He has a special place set aside for Earth.
2. In that cosmos He created light, so that there could be a difference between day and night.
3. With that distinction between day and night, God came up with the general concept of “a day,” not an Earth day, but a period of time ... a Mars day, a Venus day, a Pluto day (5,832 hours), or and age (as in a day in an age). It is a term that is used in the Bible frequently. Often times when the term “a day” is used it can be translated “an age.” Since there was yet a sun in verse two it really could not be a Mars, Venus, or Pluto day either, so the only kind of day that it really could be is an age or some type of God day. Who knows how long that would be? It could be a pico second or it could be a trillion years.

After all of this preparation, He then starts working on Earth. But when the Bible speaks of “the earth” in verse 6 and subsequent verses, I am not completely sure that God is talking about the Earth that you and I live on today. (This is what I mean: In the Bible there are four different tabernacles in Jerusalem; however, God treats them all as one tabernacle. Solomon built the first tabernacle. It was destroyed, then the returned remnant out of Babylon built the second. It was destroyed, then Harrod built the third in Jesus day. The fourth temple is yet to be built in the future. God may have had different versions of the Earth prior to the one that we live on today, and there is no reason why that scenario would not fit into the account of creation that we have in the book of Genesis.) The bottom line is that the Bible makes it very clear that the Sun was created for the Earth. The Earth did not just happen to become to be here arbitrarily.

So why did God do all of this? Why did God create the universe and everything in it with a special place set aside for Earth? ... and why was Earth so meticulously fashioned? ...

God made it all for man. And why did God make all of this for man? ...

Because, He loves us.

Read the account. There is no mistaking it. He says it twice in a row, not to mention how many more times this concept is repeated throughout the rest of the Bible.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." – Genesis 1:28

This is the same thing that is stated in verse 26, almost verbatim. He did not want us to miss the message. Neither is He slow in telling us. It's on the second page of the Bible. 574 words into the beginning of the Bible, and God is already telling us how much He loves us. He creates an entire cosmos for us! How is that possible? What am I that God would even think of me? How many more stars are there in heaven than there have ever been people on this Earth? Are there even as many people on Earth as there are galaxies in space? I am beyond astonished! I am trembling in fear and in awe!

"Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."
– Isaiah 45:11-12

”

So that is all I am going to read from the letter.

Oh! My beloved friend! I wish that I could fully express to you how inconceivably spectacular and astonishingly awesome the kingdom of God truly is and how it will continue to grow in all time and all eternity. The blessings that God has in store for us in Heaven are so far above anything that could ever be described or imagined. If you and I understood just a small little fraction of these blessings, it would literally overwhelm our minds and our hearts.

All of these things are for us. God created man, the cosmos, and all of Heaven and he has placed man right at the center of the whole entire thing. My dear friend, God has made a seat for you and for me beside the very throne of God in the most elevated and exalted position of all that God has created. It is ours for the giving, and all that you and I have to do is simply believe Him. He is telling us that He did it. He created it all. He created you and I, and He even gave His only begotten Son to die on the cross for the redemption of our sin. All that He is asking you and I to do is to believe Him. That is it! Believe on the Lord Jesus Christ. He loves you. He loves you more than you could ever know.

Dale Trussell, April 18th, 2021