

CREATION DAYS 1 AND 2

DAY 1

Genesis 1:1 ~ In the beginning God created the heavens and the earth.

- Creation must be understood theologically rather than scientifically because it was a supernatural event, not a scientific event
- Scripture opens with one very clear and unmistakable statement about the origins of the universe
- In fact, if God were to communicate that the universe came about immediately (*fiat*), out of nothing (*ex nihilo*), and by the powerful Word of God, no more clear statement could be given than the first verse
- In an economy of words, God unquestionably describes the nature of origins
- It would be hard to describe the source of origins any more simply, concisely, or directly than that
- It is the most simple and profound statement ever recorded
- That simple verse summarizes the fact that everything that exists in the universe is the product of God's creative act
- If Genesis is the Bible's foundational book, then Genesis 1-11 constitutes the foundation for the rest of Genesis
- And if Genesis 1-11 is the foundation for the rest of Genesis, then the first chapter is the foundational chapter of the first 11 chapters since it summarizes the creation of the world and everything in it
- And if Genesis 1 is foundational chapter, then the very first verse (Gen 1:1) is the foundational verse of this foundational chapter, speaking of the creation of the universe itself
- "Genesis 1:1 is unique in all literature, science, and philosophy. Every other system of cosmogony, whether in ancient religious myths or modern scientific models, starts with eternal matter or energy in some form, from which other entities were supposedly gradually derived by some process. Only the Book of Genesis even attempts to account for the ultimate origin of matter, space, and time; and it does so uniquely in terms of special creation."¹
- Herbert Spencer was an evolutionary philosopher, one of Darwin's earliest and most enthusiastic supporters
- In his book, *First Principles* published in 1862, he outline five "ultimate scientific ideas"...five categories that (according to Spencer) comprise everything that is susceptible to scientific examination
- They are: 1) Time; 2) Force; 3) Action; 4) Space; and 5) Matter
- He believed that classification encompassed all that truly exists in the universe in that everything that can be known or observed by science fits into one of those categories
- (Such categories still cannot account for things like human intellect and emotion)
- But Genesis 1:1 accounts for all of Spencer's categories: 1) "In the beginning" = time; 2) "God" = force; 3) "created" = action; 4) "the heavens" = space; 5) "and the earth" = matter
- From the very first verse of the Bible and in a few succinct words, God describes the origins of the universe in a way that took 19 centuries for a "scientist" to catalogue
- This verse is a general statement and the rest of Genesis 1 unfolds the sequence of God's creative work

¹ Henry Morris, *The Genesis Record*, 18.

“God”

- The third word in the Hebrew Bible is “God” (Elohim)
- Moses didn’t make any attempt to defend the existence of God or to present a well-argued discussion of His person and work...it is simply assumed
- This first verse portrays God as the Founder and Creator of the world and all who are in it
- Consequently, everything that exists must submit to God’s control

“created”

- The Hebrew word *bara* means “to create, shape, or fashion”
- Only God is the subject when this word is used in the Bible, always referring to His work in calling entities into existence...the subject of this verb is never man
- This word is used three times in chapter one (1:1; 1:21 ~ the creation of the animals; 1:27 ~ the creation of mankind)
- There was no eternal matter from which everything else was made
- Rather, God spoke it all into existence without any preexisting material
- This act of creation involved each member of the Trinity
 - 1) God the Father – Gen 2:4-5
 - 2) God the Son – John 1:1-3; Col 1:16; Heb 1:2
 - 3) God the Spirit – Gen 1:2; Ps 104:30
- The Father is the source of all things (Gen 1:1)...the Spirit is the energizer of all things (Gen 1:2) ...the Word is the revealer of all things (Gen 1:3)
- The Father planned the work of creation...the Son did the work of creation...and the Holy Spirit energized it
- How did God create? → By speaking it all into existence with words
- Six times in Genesis 1 it says, “Then God said” which is usually followed by “Let there be...” (vv. 3, 6, 9, 11, 14, 20, 24, 26)
- This refers to a creative word on God’s part, an effortless speaking of all things into existence
- This should remind us of the power of the written “Word” (The Bible – Psalm 19; Psalm 119; 2 Tim 3:16-17; Heb 4:12) and the living “Word” (John 1:1, 14; Heb 1:2; Rev 19:13)
- No wonder the Word of God transforms people’s lives!
- No wonder Christ performed many supernatural miracles and has the power to transform lives!
- Scripture always speaks of God’s act of creation as a past event, having already been fully completed
- However, evolution is always viewed as an ongoing event

Psalm 33:6 ~ By the word of the LORD the heavens were made, And by the breath of His mouth all their host.

Psalm 148:4-5 ~ Praise Him, highest heavens, And the waters that are above the heavens! 5 Let them praise the name of the LORD, For He commanded and they were created.

- Creation is a completed act as evidenced by the storyline of the Bible:

Creation ----- Conservation ----- Restoration ----- Recreation
 (Gen 1:1-2:3) (Gen 2:4-2nd Coming) (Millennial Kingdom) (New Heavens and Earth)

- What did God create on day 1?
- There was nothing—not even light—until God created it on the first day of creation
- Day one saw the creation of time, space, matter, and light



Time

“In the beginning”

- This refers to the start of time, the beginning of the universe in time
- “Nothing can be clearer than this phrase opening the pages of the Bible. Before this ‘beginning,’ there was nothing in existence apart from the One who caused all things to exist. Time, space, and matter first come into being here. God was the First Cause of all things.”²
- Before this, there was no measurement of time...no passage of time
- Before this, God existed in all of His perfections outside of time
- This is difficult for us to understand since we are bound by time and everything we know is subject to the passage of time
- As such, it is impossible for us to imagine a realm in which time did not exist
- But God exists outside of time and is not limited by the passage of time
- The marking of time is irrelevant to God because He transcends it...He does not count time as we do
- God sees all of eternity past and eternity future perfectly because He is outside the sphere of time
- God can accomplish as much in a nanosecond as He can accomplish in trillions of years since both are alike to Him
- Before creation, God was simply existing
- Since there was no matter, and because God does not change, time had no existence and therefore no meaning, no relation to Him

Psalm 90:4 ~ For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night.

2 Peter 3:8 ~ But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

- But at this point in God’s creative work, time emerged from eternity
- Because time is a property resulting from the existence of matter, time came into existence when matter came into existence

² Henry Morris, *The Book of Beginnings*, 44.

Space

“the heavens”

- The Hebrew *shamayim* means “to be lofty” (i.e. space)
- Space is that in which all else exists
- “Space is not ‘nothing,’ but whatever it is, we are unable to discover it fully. Space exists *in* all things – and all things have their existence in space. Nothing exists outside of space, except the Creator Himself and that which is created to transcend the creation by the Creator’s design (e.g. angelic beings?).”³

Matter

“and the earth”

- The Hebrew word *eretz* means “dirt, dust”
- Here it refers to the material of the universe that would be organized into the fully-developed world on the subsequent days of creation
- This is essentially the “stuff” of creation



- We don’t know for certain what the initial form the matter took in that first instant of creation but, in that moment, the initial elements of the creation began to exist

Genesis 1:2 ~ 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.

- Verse 2, and every subsequent verse in chapter one, begins with the word “and/then” (*waw*)
- This indicates a succession of events or stages in the creation of the world
- “The consistent use of *waw* is a powerful linguistic evidence that chapter 1 is a sequential record of what God did, step by step, day by day.”⁴

“the earth was formless and void”

- The Hebrew phrase *tohu wa bohu* describes the initial stage of creation as an empty place of desolation (*tohu* = a desolate place; *bohu* = empty)...see also Is 34:11 Jer 4:23 where the same phrase occurs
- When it was created, the earth was formless (shapeless) and empty...enmeshed in a watery matrix, all of which was enclosed in dark heavens...a lifeless, barren place
- This means that it was not finished in its final shape and was not fully formed or inhabited yet
- The raw material was there, but it had no form
- God would fill this initial stage of creation over the next 6 days of His creative work
- He would start the processes that would make the universe function
- Once this space-matter-time relationship was created, “making” could begin
- God first created a basic mass of elements that contained all the things necessary for the life that He would later create

³ Ibid., 51.

⁴ Ibid., 45.

“darkness was over the surface of the deep”

- Darkness covered the earth’s water-covered surface before dry land was created on day three
- Initially, the earth was a formless, empty, watery entity utterly devoid of light

“and the Spirit of God was moving over the surface of the waters”

- “moving over” = superintending, divine care, supervision
- The word implies movement...signifying the transfer of energy from Creator to creation which identifies the Holy Spirit as the primary means by which all of creation was actually set in motion
- The work of the Holy Spirit in creation was to energize the earth in order to prepare it for the rest of the creation events
- “[T]his underscores God’s direct activity in all aspects of creation. He didn’t create a mechanism for evolution and leave the universe to develop to maturity on its own. He was directly and personally involved in every aspect of creation. Every bit of it – from the tiniest subatomic particle to the grandest galaxy – shows His handiwork...This planet...is the paradise He created as a habitat for creatures whom He would make in His own image...And the fact that earth alone, of all known planets, seethes with life, is directly owing to the Holy Spirit’s activity...”⁵
- “Everything was prepared now for God to begin creating the various components of the world. God, the Source of all energy, powered-up the world and began to create a beautiful world in which He would place His special creation...what God did in those two verses was foundational to the rest of creative activities.”⁶
- Likely the words God spoke to Job referred to the events of day one of creation, when God was involved in creating the basic components of the world, laying the cornerstone as it were:

Job 38:4-7 ~ Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 5 Who set its measurements? Since you know. Or who stretched the line on it? 6 On what were its bases sunk? Or who laid its cornerstone, 7 When the morning stars sang together And all the sons of God shouted for joy?

- Does that verse also tell us when angels (“morning stars”) were created? Early on day one?
- Again, there is no evidence for the Gap Theory/ruin-recreation theory in these verses

Light

Genesis 1:3-5 ~ 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.

- Verse 3 contains the first instance of God, the second Person of the Trinity, speaking
- When He, who is the light of the world (John 8:12) spoke, light appeared for the first time in the world and darkness was immediately dispelled
- This light is distinct from the light that would emanate from the permanent light bearers (sun, moon, stars) created on day 4

⁵ MacArthur, *Battle for the Beginning*, 78-79.

⁶ Morris, *Book of Beginnings*, 46.

- The thing that most clearly reveals God’s glory is light, so it is significant that light was created on the first day
- God also separated the light from the darkness and called the light “day” and the darkness “night”
- This was the first of 3 separations God caused in creation (#1 – light from darkness/day from night; #2 – waters above from waters below; #3 – seas from dry land)
- This likely indicates that the earth on day one was in the shape of a sphere as we know it today
- The “evening and morning” terminology seems to indicate this...evening and morning can only occur when the earth rotates on its axis
- A definite system of time had been developed on day one...a dark-light cycle...allowing light during the morning and darkness during the evening
- Some people wonder how there could be day and night (or evening and morning) without the sun
- But all that’s needed for day and night is a light source and a spinning/rotating) earth
- Both of those were created on day one
- In fact, likely the rotational motion of the newly formed earth began the moment that light penetrated the darkness for the first time
- “It is worth noting that at the very ‘beginning,’ God used a specific linguistic structure to define what He was doing. There was a ‘light’ portion, which God named ‘day,’ and a ‘dark’ portion, which God named ‘night.’ This sequence of ‘evening and morning’ was specifically called the first day (Genesis 1:5). That same linguistic formula is repeated throughout the following sequence of night-day cycles, reinforcing both the specificity of the phenomena and the time-motion regularity of the process.”⁷
- Thus, the first day of creation defines what the word “day” means throughout the rest of Genesis 1
- It is clear that God intended the word “day” in this chapter to refer to a 24-hour period...not long periods of time!
- Because the sun was not created until day four, many argue that the days could not have been solar, 24-hour days
- However, the “days” of Genesis 1 are clearly defined on day one by the rhythmic phases of light and darkness described by the “night/day” and “evening/morning” motifs
- “[N]othing in Scripture itself would ever lead anyone to think that the world is billions of years old or that the days of creation were long eras. Instead, by defining the days of creation according to the light cycle that separates day from night, Scripture states as explicitly as possible that the days of creation were equal in length to normal solar days.”⁸
- The very existence and stability of the earth depends on the steady rotation of the earth as a sphere
- This is what guarantees that the sun will “rise” every morning and will “set” at night
- This is why the earth cannot be flat
- Long before humans discovered that the earth was spherical, it was stated to be so here

Isaiah 40:22 ~ It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in.

Job 26:7 ~ He stretches out the north over empty space And hangs the earth on nothing.

⁷ Ibid., 47.

⁸ John MacArthur, *The Battle for the Beginning*, 71.

Psalm 19:6 ~ Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

Proverbs 8:27 ~ When He established the heavens, I was there, When He inscribed a circle on the face of the deep,

- Again, the sun is not necessary for there to be light

Revelation 21:23 ~ And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

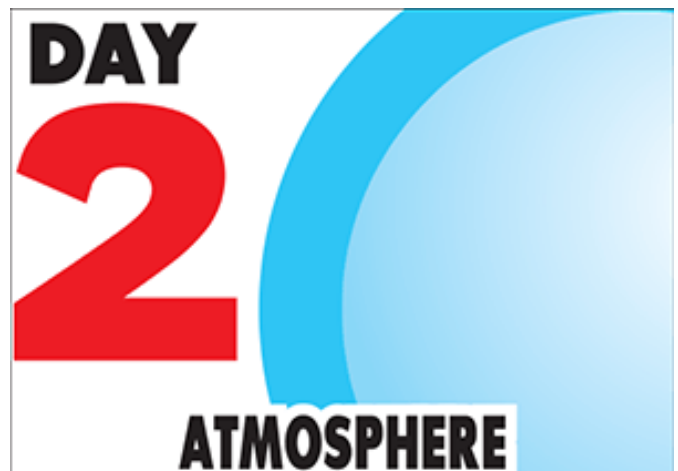
Revelation 22:5 ~ And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

- Why does Genesis 1 say “evening to morning” instead of “morning to evening”?
- The most natural explanation for a day being measured from evening to morning in Genesis 1 is that the beginning of time was marked by darkness (Gen 1:2)
- Light came after darkness (Gen 1:3)
- The repeated phrase in Genesis 1 “there was evening and there was morning” indicates that a day began at sunset
- In the Jewish tradition, days follow this pattern of night first, then day

DAY 2

Genesis 1:6-8 ~ 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.

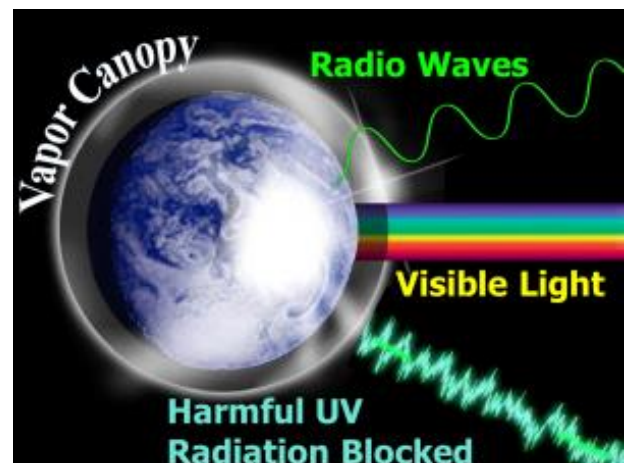
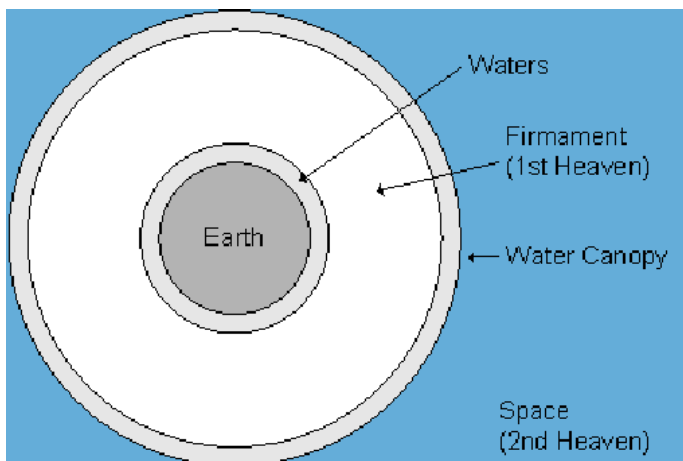
- On day two, God commanded the waters to separate
- He placed an “expanse” or “firmament” between the water that remained on earth and the water that rose above the expanse
- The Hebrew word *raqiya* refers to something that is “spread out, stretched out”...like a space
- In this case, it refers to the sky...the atmospheric and/or interstellar heavens
- So, the “firmament” was some form of vast expanse, a protective layer that surrounded the earth and divided the waters below (the water on the surface of the earth) and the waters above
- God called this expanse “heaven” (v. 8)
- The word “heaven” can refer to various things:
 - The first heaven = atmospheric heaven (Gen 8:2)
 - The second heaven = interstellar heaven (Ps 8:3)
 - The third heaven = the abode of God (2 Cor 12:2, 4; Ps 123:1)
- One of the most difficult issues raised by this passage is the nature and precise significance of this firmament



Water Canopy?

- One of the primary theories is that the “waters above” consisted of a transparent, suspended canopy made up of water vapor or ice crystals that surrounded the entire earth forming its atmosphere
- This understanding has been carefully described by John Whitcomb and Henry Morris in *The Genesis Flood*
- “Whitcomb and Morris suggest that on the second day God suspended a vast body of water in vapor form over the earth, protecting it from the destructive rays of the sun. This might explain the longevity described in Genesis 5, and it provides a water source for the great, universal flood described in Genesis 6-9.”⁹
- If this were the case, then the water canopy would have distributed heat evenly around the earth, keeping the earth in a kind of hothouse environment and making all regions of the earth at least semitropical
- “An atmospheric vapor wrap gave a place for the waters ‘above the firmament.’ This canopy’s greenhouse effect might have made the whole pre-Flood world tropical and helped people live for hundreds of years.”¹⁰
- Organisms would have grown larger than their modern counterparts and could also have lived longer
- It would also explain the dramatic drop-off in longevity after the flood
- It would also explain the absence of rain in the pre-flood world and the absence of the normal hydrological cycle we know today (Gen 2:5-6)
- This might also explain the “window of heaven” that opened when the Flood began

Genesis 7:11 ~ In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.



- Despite the arguments for this theory, many creation scientists have abandoned the water vapor canopy model
- The primary problem associated with this view is that the “greenhouse effect” caused by a large water canopy would have caused the surface of the earth to become intolerably hot
- The latent heat of condensation would have boiled the atmosphere
- “Atmospheric physicist Larry Vardiman used climate modeling software to construct a virtual vapor canopy. When he input enough water vapor for the first 40 days of rain during the Flood year, he found that Earth’s temperatures would have soared due to an intense greenhouse effect. His results required the sun to emit only 25 percent of its current intensity to keep Earth’s inhabitants from basically boiling.”¹¹

⁹ John J. Davis, *Paradise to Prison: Studies in Genesis*, 60-61.

¹⁰ <https://www.icr.org/article/9296>

¹¹ Ibid.

- Additionally, a viable canopy would not have had enough water vapor in it to sustain 40 days and nights of torrential global rain prior to the flood

Water Stored in the Clouds?

- Others have taken the “waters above” to refer to the water vapor that continually floats above the earth’s surface in the clouds which are water droplets (not vapor) in the atmosphere
- In this view, the “waters above” still exist above the firmament today
- But the problem with this view is that “All of human experience shows us (and would have shown them) that the clouds block our view of the sun, moon, and stars, not vice versa. So, the clouds cannot be the ‘waters above’ the sun, moon, and stars.”¹²

Waters Above are the Outer Boundary of the Universe?

- Could the “waters above” still exist today much farther out from the earth’s atmosphere and reaching deep into space at the outer edge of the universe?
- In this view, the waters above are the outer boundary of the universe
- Genesis 1:14-15, 17 indicate that the sun, moon, and stars created on day 4 were placed **within** the “firmament” created on day 2 for the purpose of giving light and marking the seasons

Genesis 1:14-15, 17 ~ Then God said, “Let there be lights in the **expanse** of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; 15 and let them be for lights in the **expanse** of the heavens to give light on the earth”; and it was so...17 God placed them in the **expanse** of the heavens to give light on the earth,

- In this view the “firmament” is outer space because it is impossible for the sun, moon, and stars to fit within the earth’s atmosphere
- And the “waters” of v. 7 are “above the expanse”
- So perhaps the “waters above” exist further out into the universe, at the edges of its borders
- “This understanding of the text allows for the stars to be in the expanse, and this means that any waters above, which is beyond the stars, is not limited to being in the atmosphere.”¹³
- Also, “if the canopy were liquid water, then in its various forms like mist or haze, it would inhibit seeing these stars. How could one see the stars to map the seasons? It would be like a perpetually cloudy day. The light would be absorbed or reflected back to space much the way fog does the headlights of a car. What little light is transmitted through would not be sufficiently discernable to make out stars and star patterns to map seasons.”¹⁴
- Genesis 1:20 sheds light on this as it uses the same word “firmament”

Genesis 1:20 ~ Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” (NKJV because it is the only version that translates “across the face” literally)

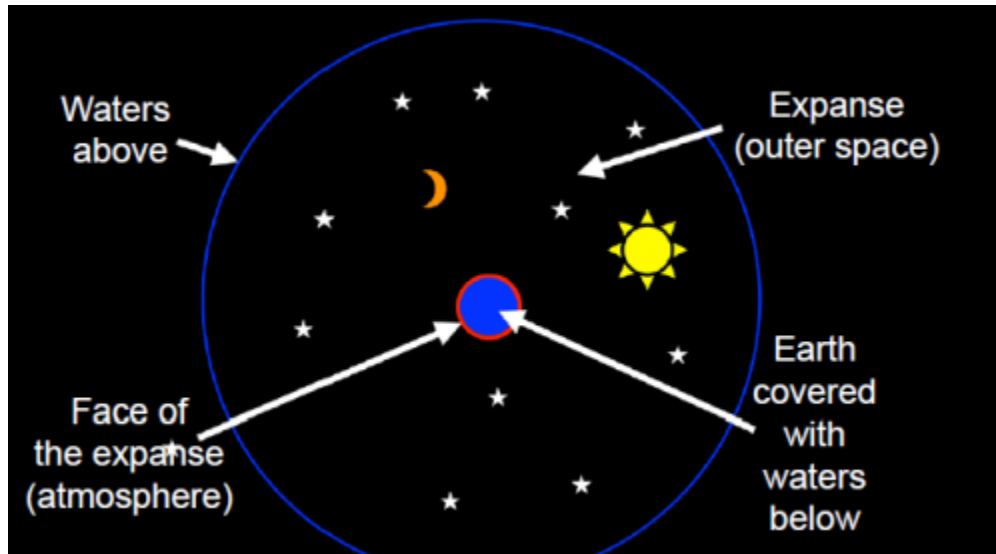
- The “face of the firmament” is part of the firmament, but only a thin veneer that comprises the actual earth’s atmosphere

¹² <https://answersingenesis.org/astronomy/cosmology/firmament-what-did-god-create-day-2/>

¹³ <https://answersingenesis.org/environmental-science/state-of-canopy-model/>

¹⁴ Ibid.

- “What we call today ‘the atmosphere’ is called in Genesis 1 ‘the face of’ the *raqiya*’. It is part of the *raqiya*’, for according to Genesis 1:6–8 the *raqiya*’ extends from the water on the surface of the earth to the waters above the *raqiya*’. But the atmosphere is a very thin part of the *raqiya*’. The birds flying in the atmosphere are flying over the earth and across/over/upon the face of the *raqiya*’. Or as we look up, we perceive that the birds are closer to us than the clouds, moon, sun, and stars, and hence we could say that they are flying “in front of” the *raqiya*’. To grasp what I am suggesting, think of the earth. The “surface (face) of the earth,” where people, plants, and animals live (even those that live in the ground or deep in the oceans), is a very thin perimeter or layer or veneer of the earth (very thin compared to the radius of the earth). The surface of the earth is part of the earth, of course, but a very tiny part of it. So too, the “face” of the *raqiya*’, is the relatively very thin inside perimeter or veneer of the *raqiya*’.”¹⁵



- Related to this, Genesis states that the “window of heaven” was merely stopped and restrained, not necessarily done away with

Genesis 8:2 ~ Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained

- Other OT writers, writing in a post-flood world, seems to support the idea that the “windows of heaven/floodgates of the sky” may still exist at this point

Psalm 148:4 ~ Praise Him, highest heavens, And the waters that are above the heavens!

Malachi 3:10 ~ “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.

- Thus, the “waters above the expanse” are at the outer boundary of the universe

¹⁵ <https://answersingenesis.org/astronomy/cosmology/firmament-what-did-god-create-day-2/>