



TRUE BIBLICAL SIX-DAY CREATIONISM

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{GENESIS 1:3-31}



THE WORK OF THE FIRST DAY THE WORK OF THE FIRST DAY

“And God said, ‘Let there be light: and there was light’. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day” (Genesis 1:3-5).

It was all **dark** on earth! As stated in *Genesis 1:2*, darkness was ‘*upon the face of the deep*’ upon the waters covering the earth. Obviously, there must have been light in the heavens, even as God dealt with darkness on earth by simply stating ‘*Let there be light*’ on earth. As such, the first thing in the creation week that God did was to *command* the already existing Light in the heavens to shine forth *through* and out of darkness on the earth.

That is, God caused the earlier existing light that was obscured to shine forth displacing darkness on one side of the rotating earth for a particular period and called this bright period *Day*. There was an equivalent period of darkness on the opposite side which He called *Night*. Thus, **day** and **night** periods were set in motion on earth. Accordingly, God set in operation laws to regulate recurring cyclical periods of ‘*evenings*’ alternating with periods of ‘*morning*s’ (Genesis 1:3-5) on each side of the earth even as the earth *spins* around its *axis* .

John MacArthur states “*What form this light took is not clear. Whether it was merely an ethereal glow or a light that emanated from a specific place is nowhere stated. Actual lights, such as the sun, moon, and stars, were not created until the fourth day. These were permanent light bearers. But light itself, the reality of light, was created on day one. And instantly it separated day from night.*”¹ But the very fact of recurring *day* and *night* periods from *Day One* itself and ever since, to be precise, demand an *earth* spinning around its *axis* reflecting the *light* of the *sun* forming the daytime and accordingly, regular cyclical *day* and *night* periods. The earth, from the very first day, had to be in its correct orbit so as to rotate around an existing sun for the day and night periods to be in full operation.

As otherwise, the phenomena of recurring day and night periods cannot be explained. It would be scientifically inappropriate to account for the existence of the first three days in the absence of any solar system, as such. It could not be any different the first three days before the sun was actually made to appear brightly on the fourth day. A cloudy sky (Gen. 1:7), therefore, must have been cleared following a downpour (Genesis 2:5-6).

With the earth *spinning* around its axis and as a consequence of this spinning motion, “*the sun appears to move from east to west, causing day and night on earth. The ‘day’ side of the earth faces the sun, and the ‘night’ side faces away from the sun. As the earth spins eastward, some parts of the earth move from the night side to the day side. People who live in these regions see the sun ‘come up’ in the east. Other parts of the earth move from the day side to the night side. People living there see the sun ‘set’ in the west*” ². It is *unscientific* to imagine that this pattern of *day* and *night* periods the first three days and until the fourth day was due to some other factors, not regulated by earth’s spinning around its axis without facing any sun for the occurrence of cyclical ‘*day* and *night*’ periods during the *first* three days.

Some modern day adherents of *Traditional Six-Day Creationism* pose and answer their own question “*How could there be light before the sun was created?*” as follows:

“How could the light exist on Day 1 before the sun was created on Day 4?” “First, realize that light can exist without the sun. Candles, fires, flashlights, glowworms, car headlights, matches, and many other objects give off light without the sun. All that was needed for light to exist on the first day was a light source. The sun and moon are light-givers, but they are not the only light-givers.

“Light energy first: God activated light energy first, then great masses of material were gathered together and set burning in complex chemical and nuclear reactions, and the sun and moon were created to serve as light bearers, or light-givers, for the earth. Second, in the book of John, chapter 1, we are told that Christ is the light of the world, and “the world was made by Him” (John 1:10). This is true not only in a spiritual sense, but also in a physical sense. **At the time of creation, God was the light source.**

“This may have been through the massive energy He used to create the cosmos, through the marvelous electromagnetic force system with short-wave radiation (ultraviolet, x-rays, etc.) and long-wave radiation (infra-red, radio waves, etc.), or through some other force God created. God is light: In 1 John 1:5 we are told that “God is light” and in Him is no darkness at all.

“Dr. Henry Morris made an interesting point about this passage when he said that because God *is* light, dwelling in light (1 Timothy 6:16), He did not have to *create* light. But God did create darkness (Isaiah 45:7) “as the initial state of the unformed and uninhabited earth (Genesis 1:2).” He created the primeval darkness to form a division between day and night. Physically, God is the light of shining glory. Intellectually, He is the light of truth. Morally, He is the light of holiness. He is also the light of life (John 1:4), and of true guidance (John 8:12).” ³

“Was not light already existing?” The answer is easy. Light may exist independently of the sun. There is, *e.g.*, the light of phosphorescence, the light of electricity, the light of incandescence, the light of chemism, atom clashing with atom, and discharging light at every collision.” ⁴

Now, even after a simple cursory reading of the above answers any unbiased person will be left wandering as to what is the real answer to the Question: “*How could the light exist on Day 1 before the sun was created on Day 4?*”

Was it merely an ethereal glow? Or did God activate light energy first and then let great masses of matter ‘*burn in complex chemical and nuclear reactions*’ until the fourth day? And, is it after that did God create the sun, moon and the stars on the fourth day? Or did Christ, the ‘Light of the world’ become the ‘Source of Light’ in a ‘*physical sense*’ at the ‘*time of creation*’?

Since we are told in 1 John 1:5 that ‘*God is Light*’ are we to conclude that ‘*Physically, God is the light of shining glory*’ and therefore, ‘*because God is light, dwelling in light (1 Timothy 6:16), He did not have to create light*’? But, in Isaiah 45: 6, 7 He also says that He did *create* light as well as darkness not necessarily on the first day but even much prior to that of the first day. As such, it is wrong to state that just because ‘*God is Light, dwelling in light*’ ‘*He did not have to create light*’. But He did create light before Day 1 and, as such, light was in existence long before the first Day.

What God actually did on the first day was to command the *existing* light to re-appear out of darkness. The light that was there prior to the first day was rather obscured by thick clouds causing total darkness as described in Genesis 1:2. It is also unbiblical to state that ‘*Physically, God is the light of shining glory*’. God is essentially Spirit and His Light is *spiritual* and not *physical*. Are we to conclude that when God gave the command to “*Let there be light*” He commanded ‘*His light of shining glory*’ to shine forth out of darkness in the form of some kind of *physical* light?

Without a shadow of doubt, it may be convincingly stated that when God created the *heavens and earth* in the beginning as in Genesis 1:1, the stellar heavens must have been surely shining brightly with physical light. It is unscriptural to assume the “heavens” of Genesis were all in darkness. Accordingly, the sun when first created had to emit light and its light along with the light of the rest of the stellar heavens had to shine upon the earth. As such, when initially created, the sun was not a ‘*dark body*’; if it were so, then the stellar heavens created in the beginning also had to be dark and so also the whole universe could be said to be in total darkness.

But the fact that physical *light* was already there is obvious from 2 Corinthians 4:6: “God who ***commanded the Light*** to *shine* out of *darkness*.” As such, Light had to be there so as for God to *command it* to *shine* on *earth out of the prevailing darkness*. God did not ‘*create*’ Light on the first day. Spiritual light was already there in God’s Kingdom; physical light must have been on earth from the very beginning of the creation of the heavens (Genesis 1:1) which includes our solar system and the sextillions of stars.

Anyway, total *darkness* in the original perfect creation is biblically unimaginable. It is unimaginable that God would create universe with starry heavens without any physical light; the very word ‘*star*’ implies a shining brilliant object. The original heavens and the earth God says He created in the beginning must have been definitely shining bright with sextillions of stars. A perfect God who is LIGHT would essentially create stellar heavens shining with physical light symbolizing His spiritual light. After all, even before the physical creation of Genesis 1:1, God created the Angelic Hosts. The Angelic hosts or Heavenly Hosts are also called bright shining stars.

Lucifer himself is called the *Morning Star* and his name means “*Light Bearer*”. However, once Lucifer sinned, the physical light on earth was cut off by obscuring it from its heavenly sources. As a result, the whole earth was covered with darkness. It is *symbolic* of Lucifer’s *judgment* in losing *spiritual* light once having lost the brightness of his original wisdom by sinning. The anti-type of this judgment is also meted out to Pharaoh, King of Egypt, wherein God says: “*I will cover the heaven, and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light; All the bright lights in heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD*” (Ezekiel 32:7-8). Obviously, that was what God did as described in Genesis 1:2, soon after Lucifer’s fall.

God’s commanding the light to shine out of darkness on the first day has rich *imagery* and *spiritual symbolism* conveying evangelical truths. It portrays the appearance of Gospel Light subsequent to Adam’s sin that brought him and humanity under spiritual darkness of sin. The Bible itself interprets *here a little and there a little* the rich spiritual symbolism, though briefly. As such, in the first millennial day itself, we find the *spiritual* light of God’s promises of a coming Savior shining brightly dispelling the *spiritual* darkness in the hearts of believing men, of old.

*“Light is made first. Not heavenly light, but earthly. It may need faith for some to accept the fact of light on earth before either sun or moon, but the moral counterpart is easily comprehended. Before God revealed Himself from heaven, He had written righteousness upon men’s hearts so that their conscience testified as to what was right or wrong. This period begins with the judgment of Adam and coincides with the economy of conscience”*⁵.

And in our times, “*God commanding light is very significant of the bringing in of Christ, for all true light that has shone for man has been the light of Christ. All through the Old Testament the light was shining more and more in promise, but now that Christ has come, and has died and risen, and been glorified at God’s right hand, there is perfect day. ‘It is the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ,’ (2 Corinthians 4:6). That is the full glory of the light. But the light was ‘good’ from the very outset: how good, for example, was the light of Genesis 3:15 and 22:18! ‘When light was brought in ‘God divided between the light and the darkness’. This is a fundamental principle; light and darkness could not go on together. Satan is always trying to mix them. But Paul says, ‘Be not unequally or overly yoked with unbelievers; for what participation is there between righteousness and lawlessness? Or what fellowship light has with darkness? And what consent of Christ with Beliar, or what part for a believer along with an unbeliever’” (2 Cor. 6:14-15). The rejection of Christ has left the world, as such, in darkness, but He is coming again, and will bring in the day. In the meantime believers are of the day – sons of light. Hence they have no fellowship with the unfruitful works of darkness, but rather reprove them. People in the world may talk of progress and increased light, but the sons of light regard it as darkness because Christ is not in it. They confess Christ, and stand in separation from the moral darkness around them.”*⁶

And that includes staying away from the unfruitful works of darkness of atheistic and theistic evolutionists who instead of letting the *light* of biblical *truth* to shine forth darken it by their so called 'scientific speculations'. In doing so, they call 'Light', *darkness* and 'Darkness', *light*!

“LIGHT and the GOSPEL compared: ---

I: THE APPROPRIATENESS OF THE METAPHOR:-

1. Light and the gospel resemble each other in their source and Divine resemblance. 2. Light and the gospel resemble each other in their adaptation to the end designed. 3. Light and the gospel resemble each other in their purity. 4. Light and the gospel resemble each other in their inseparable connection with joy and happiness.

II: THE WILL OF GOD RESPECTING IT:-

1. That man should have the light of salvation. 2. That His Church should be the light of the world. 3. That the world should be filled with the light of the gospel of Christ. (1) Now the gospel is adapted to all the world. It is as much suited to one part of it as to another. (2) It is expressly said that it is designed for the whole world. “I am the light of the world.” “Go into all the world, and preach the gospel to every creature.” (3) The whole world shall finally enjoy its saving rays. “This gospel of the kingdom”, &c. (See Isa. 11:9, 60:19 and Hab. 2:14).

III. APPLICATION:-

1. Have you the light of Divine grace in your hearts? 2. Have you this light in your families? 3. Have you this light in your neighborhood? 4. Are you assisting to enlighten the world? (J. Burns, D. D).”⁷

1: John Mac Arthur, *The Battle for The Beginning, op. cit. p. 79.*

2: World Book Encyclopedia

3: www.creationtips.org

4: Joseph S. Exell, *The Bible Illustrator, GENESIS , Vol.I, Baker Book House, Michigan, USA, .*

5: A. E. Knoch, “*The Divine Calendar*”, Concordant Publishing Concern, CA , U.S.A

6: A. Coates, *op. cit. p. 5, 6.*

7: Joseph S. Exell, *The Bible Illustrator, GENESIS, Vol. I, op.cit, p. 37.*

THE WORK OF THE SECOND DAY THE WORK OF THE SECOND DAY

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

On the *second day*, God made the firmament or a vast expanse so as to separate the already *existing* waters below from those of the waters above it. God then named this newly constructed vast open expanse as *Heavens* (Genesis 1:8). “So the imagery of Genesis 1:6 is that of a vast expanse, a protective layer that overlays the earth and divides the waters below (the sea of water that covered the earth) from the waters above (which could refer to atmospheric water, clouds, and water vapor; or it might describe some kind of ice-crystal or water-vapor canopy that encircled the antediluvian world). In other words, the expanse in-between – the firmament – includes the earth’s atmosphere. God called this expanse heaven (v.8). It seems to refer primarily to the sky immediately above us – the atmospheric heavens.”¹

The *atmospheric heavens* of Genesis 1:6-8 are *different* from the vast *stellar heavens* comprising of the known and unknown billions of galaxies. Thus the Hebrew *merism*: ‘heavens and earth’ includes the *stellar heavens*’ of the outer space. But, these were not created during the creation week along with the *earth* on Day 1. The *heavens* and the *earth* of Genesis 1:1 were created ‘*in a beginning*’ of God’s creative works in the eternity past.

The *atmospheric heavens* of Genesis 1:6, 8 and the *dry land* called *earth* of Genesis 1:10 are the very ‘*heavens*’ and ‘*earth*’ God says in *Exodus 20:11, 31:17* that He made during the *work* of the *six days*. Accordingly, it is *unbiblical* to presume that Exodus 20:11 and 31:17 include the *stellar heavens* of the outer space, and next assume that the same were created on the first day. In fact, they were created ‘*In A Beginning*’ by *fiat* in the eternity past. And, that could be some billions of years in the past if we are to believe the testimony of Science.²

John Mac Arthur, Jr., in tune with the *traditional* position of *six-day creationism*, states that “According to Genesis 1:1, the *heavens* of outer space had already been created. So, the firmament described in verses 7- 8 is the earth’s atmosphere.”³ But Genesis 1:1 doesn’t state that the *heavens* of the outer space were created on *Day 1* which began as described in *Genesis 1:3-5*. The *actual* work of the *six days* began with *Genesis 1:3-5*. As such, this fact as stated earlier *rules out* the creation of the universe during the *work* of the *six days*. Therefore, the Heavens of *Genesis 1:8* and the *Earth* of *Genesis 1:10* are not the same as *Heavens* and *Earth* of *Genesis 1:1*

The *original* heavens and earth were created even before there were any *day* and *night* periods prior to the *first* day. Such recurring periods might have been there from the beginning of the creation of the heavens of the outer space during Lucifer's reign on earth. The *atmospheric* heavens of Genesis 1: 8 and the *dry land* called *earth* of Genesis 1:10 together with the *stellar* heavens and earth of Genesis 1:1 actually comprise the second generation of 'heavens and earth'. These are the same heavens and earth '*that are now*' of which Peter speaks about (2 Peter 3:8).

Next, along with the *physical Light* re-appearing on the first day, the firmament or the atmospheric heavens created on the second day bring in other physical conditions for the sustenance of physical life on earth:-

"1: The atmosphere is the great fund and storehouse of life to plants and animals; its carbonic acid is the food of the one, and its oxygen the nourishment of the other; without its carbonic acid the whole vegetable kingdom would wither, and without its oxygen the blood of animals, 'which is the life thereof', would be only serum and water.

"2: It is a refractor of light. Without it the sun's rays would fall perpendicularly and directly on isolated portions of the world, and with a velocity which would probably render them invisible; but by means of the atmosphere they are diffused in softened effulgence through the entire globe.

"3: It is a reflector of light. Hence the mysterious, beautiful, and poetical blue, contrasting and yet harmonizing with the green mantle of the world.

"4: It is the conservator and dispenser and modifier of heat. By its hot currents constantly flung from the equatorial regions of the world, even the cold of the frigid zones is deprived of its otherwise unbearable rigour; while the mass of cold air always rushing from about the poles towards the equator quenches half the heat of tropical suns, and condenses the vapour so needful to the luxuriant vegetation.

5: It is the great vibratory of sound, the true sounding-board of the world, and without it the million voices and melodies of this earth would all be dumb; it would be soundless desert, where an earthquake would not make a whisper. (If there were no atmosphere ... all commercial, educational, and social intercourse would be at an end, as men would not be able to hear each other speak).

"By its pressure the elastic fluids of animal bodies are prevented from bursting their slender vessels and causing instantaneous destruction. Its winds propel our ships, its electricity conveys our messages. By the aid of its warm gales and gentle dews the desert can be made to blossom as the rose. (John Cobley)"⁴

"But the atmosphere with which the Creator has surrounded the earth is wonderful also in its composition. The two elements of which it chiefly consists - -- oxygen and nitrogen --- are mixed in definite proportions, as 20 to 80 in 100 parts. If this proportion were but slightly altered, as nitrogen destroys life and extinguishes flame, the result of any perceptible increase of it would be that fires

would lose their strength and lamps their brightness, plants would wither, and man, with the whole animal kingdom, would perform their functions with difficulty and pain. Or if the quantity of nitrogen was much diminished, and the oxygen increased, the opposite effect would be produced. The least spark would set any combustible in a flame; candles and lamps would burn with the most brilliant blaze for a moment, but would be quickly consumed.

“If a house caught fire, the whole city would be burnt down. The animal fluids would circulate with the greatest rapidity, brain fever would soon set in, and the lunatic asylums would be filled.

“A day is coming when the ‘elements shall melt with fervent heat.’ God has but to subtract nitrogen from the air, and the whole world would instantly take fire; such is the activity and energy of the oxygen when left uncontrolled (Brewer).”⁵

Symbolically, the separation of waters on earth from those of the waters that were above sets forth a division between the *spiritually dark things* on earth from those of the *spiritual things* in the heavens ‘Above’. “*Like the fifth day, its sphere is the waters and the expanse. The waters above are separated from those beneath the heavens. During the economy of Conscience, the light of nature is replaced by the knowledge of evil, which spread to such an extent that mankind had to be destroyed by the deluge.*”⁶

The separation of waters above from the separation of waters below has much to convey, in principle, the separation aspect of Christian life. Thus this physical separation “... *speaks morally of a heavenly character of things brought in, which becomes the native air in which faith can breathe freely. Just as God gave the light of Christ in precious promises, He also gave from very early days to His saints the thought of what was heavenly, and this became a very separating principle, as we see in Hebrews 11:8-16. Abraham, Isaac and Jacob to whom Promises were made looked for a Heavenly City. They breathed the atmosphere of heavenly hopes, and its separating power made them ‘strangers and sojourners on the earth’. This dividing principle between what is ‘under’ and what is ‘above’ has made its power known from that day to this, and has marked off the saints as heavenly in hope.*”⁷

1: John MacArthur, Jr., *op. cit.* p.89.

2: Edward McCrady, *Religious Perspectives in College Teaching in Biology*, Hazen Foundation, New Haven, 1950?, pp. 13-25. Quoted by Arthur C. Custance in *Science and Faith, Volume VIII: The Doorway Papers*, a Zondervan Publication, Grand Rapids, Michigan, USA, 1978, p. 23

3: John MacArthur, *op. cit.*, p. 89.

4: Joseph S. Exell, *op.cit*, p. 48-49 5: *ibid*, p 49.

6: A. E. Knoch, “*The Divine Calendar*”, *op. cit.*

7: C. A. Coates, *op. cit.* p. 7.

THE WORK OF THE THIRD DAY THE WORK OF THE THIRD DAY

“And God said, ‘Let the waters under the heavens be gathered together unto one place, and let the dry land appear’: and it was so. And God called the dry land, Earth; and the gathering together of the waters called He Seas; and God saw that it was good.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it, after its kind; and God saw that it was good. And the evening and the morning were the third day.” (Genesis 1:9-13).

On the first day, God *commanded* the existing light to shine out of darkness (2 Corinthians 4:6). Similarly, on the second day, God commanded the existing original dry land to appear again. God *commanded* the waters under the atmospheric heavens, covering the *earlier* dry land, to be *gathered together* into one place even as they were before, so as to let the originally created *dry land* to *appear* again. God named the *dry land* appearing again as “**Earth**” and the waters that were gathered together into one place in obedience to His command as “**Seas**”.

The *command* to the waters covering the earth to gather into one place as they were before Lucifer’s rebellion, is aptly poetically described in Job 38: 8,10-11: “... *who shut up the sea with doors, when it brake forth (obviously after Lucifer’s rebellion), as if it had issued out of the womb?... And said, Hitherto shall thou come, but no further: and there shall thy **proud** waves be stayed?*” The Book of Job, whose human author is unknown, was written long, long before Moses wrote the Genesis account of creation.

The specific *command* given to the waters to move to their ‘*original*’ place proves that the waters in the beginning of creation were not totally covering the earth as is commonly assumed by the *Traditional Six-day Creationists*. No such command was ever given to the waters during Noah’s universal flood. Instead, the waters during Noah’s flood gradually abated.

As such, what is stated in Job 38:8, 10-11 doesn’t apply to Noah’s flood. During Noah’s flood in a way the sea didn’t break the limits set upon it as such, contrary to God’s command given to it as in Job 38:8 and 10-11. Instead, the fountains of the deep or the sea were set loose causing the sea waters to engulf the earth. Moreover, heavy showers of rain water from the above also constituted Noah’s flood. Next, Psalms 104:7 also contributes to our knowledge of Lucifer’s flood of Genesis 1:2.

Then, obviously, the waters that engulfed the earth as is described in *Genesis 1:2* were subsequent to Lucifer’s rebellion. Pride dominated him to the point of exalting

himself above God. He attempted to dethrone God by ascending up into the heavens from his habitation on earth. Lucifer's pride and rebellion is symbolized by the sea breaking its limits flooding the earth

Subsequently, on the *third day* of the creation week, God specifically ordered the waters flooding the earth to gather into one place. Remember, these waters had sprung *out of the womb* of the earth to engulf it with their proud waves, symbolizing Lucifer's pride. The sea with its proud waves also symbolically depicts satanic power of angelic evil forces. No wonder, the legion of demons, whom Jesus rebuked, on possessing the swine got themselves next drowned in the sea, their familiar home.

Ever since God gave His command on the third day, the waters have been restrained to remain in the place originally appointed for them as per God's earlier decree (Proverbs 8:29). For this purpose, even as before, God *set in operation sun's gravitational pull* to keep the waters in their *appointed place*. This then *proves* that the sun had to be *created earlier* and *not* on the *fourth day*; unless one wants to assume that God kept the waters in one place by creating some special force or by His power, if we are to believe in the hypothetical creation of the solar system on the fourth day.

Symbolically, during the third millennial day, "*This is marked by the separation of the waters from the land and by the seed; fit picture of the dispersion of Babel, when all the nations were disposed according to the number of the Sons of Israel. Then Abraham emerges and a land is given him and a Seed promised. Thus from the very beginning to the end of revelation the waters denote "peoples and multitudes and nations and tongues" (Rev.17:15). Israel is the only stable foothold in all the earth, although in their present condition, scattered amongst the nations they are like a mountain cast into the sea (Matt.21:21)*"¹.

Next, God commanded the earth or the dry land to bring forth grass, herbs and fruit bearing trees producing fruit with seeds to reproduce *after its own kind*. As pointed out earlier, God states that the earth brought forth grasses *after its kind* and seed-bearing fruit trees '*after their own kind*'. Logically, creation of grass and fruit bearing trees '*after their own kind*' proves that the newly created grass and fruit-bearing trees were after their *original kind*. "*Their kind*", therefore, had to exist earlier, prior to Genesis 1:2, adorning the original Garden of Eden as well as the '*habitable part of the earth*' of Genesis 1:1 in which the Wisdom of God rejoiced.

Otherwise, how the newly created grass and fruit bearing trees could be '*after their specific kind*' if the same were created for the first time? Obviously, there had to be an earlier creation of grass and trees of the *same kind*. Most definitely, there had to be an earlier multi-varied vegetable and plant life on earth which got flooded at the time of Genesis 1:2. Accordingly, God commanded the earth to bring forth and the earth brought forth fauna *after its original kind*. And, God saw and declared that it was good.

If ever there was any biological evolution, then the same could be relegated to life that existed in the earlier earth before it was flooded. In no way, the present flora could

be said to have been evolved as the same was created on the third day. And, for the last six thousand years the same has been reproducing after its own kind. Ongoing reproduction down through the ages definitely rules out evolution.

Whatever the evidence one may discover in favor of evolution, if it be found to be true, then it could be concluded that there might have been some evolutionary process in operation in the pre-adamic world. The same should not be of any concern to Christians. In all probability, unless proved otherwise, even the earlier creation had to be instantly by fiat. We simply do not know. Only geological evidence, if definitely found to support such a conclusion could tell us and thereby fill the gaps in our knowledge.

Figuratively speaking, God's creative works on the third day, in a way, symbolize the spiritual works of the third millennial day. It was during the third millennial day, God did set aside Israel as a nation – as a *dry land*. It was separated from those of the other Gentile nations symbolized by the *sea-waters* under Satan's dominion. Israel as a nation is referred to as a vine which God has planted and takes care of. Next, it is also symbolically referred to as a fig tree. Undoubtedly, God had His people in mind.

It was precisely on the third millennial day, "*Jehovah gave them the Passover – a plain typical lesson as to their own state of death and judgment, and that God's promises and covenant could be only established on the ground of death of Christ for them.*"² *In the dry land we may see a figure of what subsists in stability and becomes fruitful to God. It may be taken as typical of the special place which Israel had as divinely called, separated from the nations around them, and ordered by God. We cannot fail to see in Scripture how distinctive was the place of Israel, and how it was God's thought that they should be a divinely ordered and fruitful people, so as to show forth His praise before the nations.*"

But now "*Christ has come in infinite grace into the death that lay upon man; but He has emerged from death to become the stable and imperishable foundation of an order of things marked by fruitfulness and life. We can be to Another now, even to Him 'who has been raised up from among the dead, in order that we might bear fruit to God' (Romans 7:4).*"³

And, "*consequent upon the dry land appearing, we find 'herb producing seed' and 'fruit-trees yielding fruit after their kind, the seed of which is in them' on the earth. Nothing but what stands in relation to Christ is really stable or fruitful for God. The church is in relation to Him now; Israel will be in a future day; then having as sure mercies of David in a risen Christ they will be stable and fruitful for God's pleasure. Meanwhile the saints of the Assembly have that place.*"⁴

1: A. E. Knoch, "The Divine Calendar", Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A

2: C. A. Coates, *An Outline of the Book of Genesis*, op. cit. p. 9. 3: C. A. Coates, *ibid*, p. 9.

4: A. C. Coates, *ibid*, p.10.

THE WORK OF THE FOURTH DAY THE WORK OF THE FOURTH DAY

“And God said, Let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

“And God made (the) two great lights, the greater light to rule the day, and the lesser light to rule the night: the stars also.

“And God set them in the firmament of the heaven to give light upon the earth, to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day” (Genesis 1: 14-19).

As assumed by traditional six-day creationists, nowhere in Genesis 1: 14-19 it is stated that God *created* the original sun, moon and the stars *ex nihilo* on the fourth day. To state as such, is to contradict their own belief that God created the ‘*stellar or starry heavens of the outer space*’ earlier, supposedly on the *first day* of the creation week. Shockingly, all the *traditional six-day creationists* do not speak the same thing but *contradict* each other proving thereby their assumptions are not biblically based.

Biblically speaking, neither the ‘*stellar or starry heavens of the outer space*’ were created on the *first day* nor the ‘*sun, moon and stars*’ were *created* on the *fourth day*. Such an assumption is arrived at through misinterpretation of biblical facts. It is made to accommodate traditional beliefs relating to the original creation *supposedly* in *six days*.

If we let the Bible speak to us (*exegesis*), it will be certainly obvious that on the *fourth day* of the creation week God issued the command to the existing heavenly lights (sun, moon and stars). This was done to reorganize the solar system and the other astral objects. This rearrangement set in operation the newly created *firmament* called *heavens* (Genesis 1:8) which are totally different from the *stellar heavens* God created in the beginning. Exodus 20:11 refer to these heavens that were made on the fourth day.

Accordingly, God *made* the *two* great lights – the *sun* and the *moon* – that were *already created* in the beginning and whose light was obscured, to take designated positions in the solar system. This was done so as for the *sun* to rule the *day* and for the *moon* to rule the *night* along with the *stars*. This arrangement would continue to function in a regular cyclical manner, thereby setting in operation regular *cyclical* annual seasons.

Genesis 1: 16 doesn't state that God created two great lights on the fourth day. Rather, it states that God made the already existing two great lights, that is, the greater light to rule the day and the lesser light and the stars also to rule the night. Next, *Genesis 1:17-18* state that God set them accordingly, not only to rule and distinguish day and night periods but also to '*let them be for signs, and for seasons, and for days, and for years*' (v.14).

The round earth of *Genesis 1:1* was already in existence prior to the *dry land* called *earth* of *Genesis 1:10* that was made to appear on the *third* day. Obviously, the *sun*, the *moon* and the *stars* had to be earlier in existence having been created *in the beginning* along with the earth. As otherwise, the earth could not be simply in existence apart from the solar system seeing that it is maintained in space by sun's gravitational pull. On the fourth day, the solar system was rearranged and the sun, moon and the stars were made to take their assigned positions or orbits in the vast expanse of the firmament.

The fact that there was '*an evening*' and '*a morning*' the very first day shows that the *light* of the *first day* necessarily had to be of a pre-existing sun. After all, the *same* feature of '*evenings*' and '*mornings*' characterized the *subsequent days* of the creation week and *all the days* ever since after that first week. It is unimaginable that the *gravitational laws* governing the '*evening*' and '*morning*' periods of the *first three days* were *different* from that of the *laws* governing such periods from the *fourth day* onwards. As is now well known, "*The earth spins around its axis, an imaginary line that connects the North and South poles. The spinning motion makes the sun appear to move from east to west, and causes day and night on earth*". As such, logically *sunlight* had to be the source of light from the *first day* itself.

As such, the first three days and three nights had to be as a result of the earth's spinning around its axis, whilst revolving in its orbit around an already existing sun. However, the sun, moon and the stars were not made wholly visible until the fourth day. As such, on the fourth day the solar system was set in order so that the sun, moon and stars could be next seen.

Not only the Sun and the Moon but even the whole Solar System and the Milky Way must have been rearranged on the fourth day. Thus, they took their assigned positions to mark the cycle of day and night (verse 16) periods started on the first day. They were also set to rotate with precision so as to be starry signs in the skies; and also mark and set definite regular cyclical periods characterized by seasons, lunar months, and the solar years. In addition to spinning around its axis and traveling around the sun the earth also moves with the sun even as the sun circles the Milky Way. The entire system has been regulated by *gravitational laws* as from the *beginning* of the creation. This fact rules out their creation on the fourth day.

The spectacular movement of the entire solar system in perfect unison and precision circling Milky Way galaxy makes the entire *system* complete. This aspect similarly rules out the creation of the sun, moon and stars on the fourth day. The Bible merely states that God "*made (the) two great lights; the greater light to rule the day, and*

the lesser light to rule the night; the stars also". This Scripture doesn't state that the 'two great lights and the stars also' were actually *created on the fourth day* as is wrongly assumed by the *six-day creationists*. If the *stars were actually created on the fourth day*, then of what the stellar heavens created in the beginning were made up of? The logical answer should be obvious.

One of the ***strongest proofs*** that the sun, the moon and the stars were ***not*** actually *created on the fourth day* but in the dateless past *along with the earth* "***In A Beginning***" is ***ascertained*** by the *scientific fact* of earth's motion around the sun in its God-appointed orbit. Obviously, the earth was ***kept*** in its ***place*** by the ***gravitational pull*** of the ***sun***. Not only the earth but the other planets also travel around the sun because the force of gravitation pulls them toward the sun. That is, through the force of gravity, the sun controls the orbits of all the planets including the planet earth around it in perfect *precision*. And, it has been the same way from the beginning of earth's creation.

Next, the earth's gravitational pull keeps the moon traveling around it instead of flying off into space. And, just as the earth revolves around the sun, the sun revolves around the centre of Milky Way galaxy. It is not at all imaginable that the *earth*, in the beginning, was simply kept floating *solo* in space without the sun's gravitational pulling. This would be the case if the sun, stars and planets of the *solar system* were created on the *fourth day*. All these cosmological facts prove that the solar system was created in the beginning; and, not on the fourth day which is biblically and scientifically untenable.

If the *sun* was created on the *fourth day*, then *what maintained the earth* in space during the first *three* days without the sun's *gravitation*? "*Gravitation is the power that holds all the bodies in their own orbits in space. They orbit with unerring precision so that man can accurately foretell, hundreds of years in advance, their location in the heavens, and the exact hour, minute and second when eclipses will take place*"¹

"The earth," you remind me, "is a constituent part of the solar system; as such, it necessitates from the beginning the contemporaneous existence of the sun, to hold the solar system in balance, and to keep earth itself in its orbit; but if the sun was not created till the fourth day, what becomes of the astronomic teaching that the earth has been from the beginning an integral part of the solar system?" Again the answer is easy. Observe first, that our passage does not assert that God created --- that is to say, caused to come into existence for the first time --- sun, moon, and stars, on the fourth day. All that our passage asserts in this matter is this: God on the fourth day for the first time caused sun, moon, and stars to become visible. Remember that light is not an essential, constituent part of the sun. For aught we know, the sun itself may be a dark body, as indeed the "solar spots" have led some astronomers to think. Moreover, surveying the sun as the centre of gravitation for the planetary system, the sun can fulfill its gravitating office equally well whether luminous or not." (Joseph Exell).

We can visualize a solar system without the planet earth. But we cannot visualize the existence of earth without a solar system, as would be the case, if the sun, moon and stars were created on the fourth day. As such, we can confidently state that the solar system was created earlier '*in the very beginning*' and not on the fourth day. As

otherwise, we'll have to assume that God had set in operation *different* laws, the first three days, to keep the earth created in the beginning floating *solo* in space without any supporting solar system as has been the case all along.

However, *the earth could not be in any motion without the sun with its gravitational pull, to begin with, for the earth to be in its appointed orbit. This fact rules out the creation of the sun, moon and the stars on the fourth day; but maintains the position that these astral bodies were only rearranged that day, so as to better brighten and regulate the day and night periods as well as the seasons in addition to being signs in the sky.*

Nonetheless, *traditional and young earth six-day creationists* firmly believe the sun, moon and stars were created on the fourth day. After all, it is stated in Genesis 1:14-16 that God made two great lights to rule the day and night periods and thus divide the day from the night on the 4th day (v. 19).

Actually, the Scriptures concerned doesn't state that God made two great lights on the fourth day. It simply states that God made two great lights for specific purposes as described in Genesis 1:14-19 without actually stating as to when they were created. It is wrongly assumed that these lights were made on the fourth day; rather, they were set in the firmament on the fourth day so that from then on they could fulfill the purpose for which they were created in a very precise manner.

Genesis 1:16 doesn't state that the greater and the lesser light, that is, the sun and the moon, were created on the fourth day. It states that "*God made **the** two great lights, the greater light to rule the day, and the lesser light to rule the night: the stars also*". Objectively, "*Genesis 1:14-19 reveals that ... God parted the cloud cover enough for direct sunlight to fall on the earth and for accurate observation of the movements of the sun, moon, and stars to take place...with a view to their eventually functioning as indicators of time ("signs, seasons, days, years") to terrestrial observers. The Hebrew verb wayya'as in v.16 should better be rendered "**God had made the two great luminaries, etc**", rather than as simple past tense, "(God) made"*"².

To state that these two special lights and stars were created on the fourth day is to contradict known facts relating to the functioning of the solar system as pointed out earlier. But, once we come to terms with the fact of Lucifer's reign on earth it will be obvious that these were created earlier.

*"The Greater Light' and 'the Smaller Light' portray the *spiritual* events of the *fourth* millennial day of Satan's rule on earth. "Like the first, this day records the introduction of light. But now the light is not in the earth but over it, deposited in heavenly light bearers. The sun and moon and stars are first seen upon the earth. Just so in the administration of the Law and in Messiah's and the apostles' ministry. The law was like the cold, lifeless, reflected light of the moon. Christ's presence was like the sun. He was the Light of the World. The apostles were like stars. Twelve stars crown, the Sun clothes and the moon is beneath the feet of the woman, Israel (Rev.12:1)"³.*

Christ, the *Sun* of Righteousness, as the *Greater Spiritual Light* shone forth on earth towards the end of the fourth millennial day. But, as Eternal Light, Christ was in existence from eternity to eternity. And so, the physical sun had to be in existence from the very beginning of God's creation.

And the Church, as the lesser spiritual light, has been reflecting the light of Christ since its appearance in the midst of spiritual darkness of the fourth millennial day (Luke 2:32). *“This seems clearly to intimate the thought of God that the earth should be in the light of what is set in the heavens, and under heavenly rule or influence. Jesus glorified is the great light in the heavens. When He was here ‘the dayspring from on high’ visited men, and He was ‘the Light of the World’, but the moral darkness in which He appeared was so dense that it did not apprehend the light. He is now as a risen and glorified Man in heaven, and in the world to come He will shine forth publicly as the Sun of Righteousness. But now those who believe on Him are in the light of His shining. Therefore, ‘Wake up thou that sleeps... and the Christ shall shine upon you (Ephesians 5:14).”*⁴

As mentioned earlier, *“Christ is the Sun of the spiritual universe, and all other light is His light reflected, whether in the Assembly, or Israel, or individual saints. While the sun is absent the moon shines; so heavenly light now shines through saints of the assembly; and by and by when the moon has gone the stars will appear. The lights are made, and set, to rule. It will be so in the world to come; the nations will walk by the light of the heavenly city. There will be no insubordination or lawlessness; they will walk by the light of God which shines in the city. In the present day the assembly rules in the sense of shedding abroad holy and divine influences upon men. There is a shining out of divine light from those who are walking in righteousness, holiness and love. The saint in the light of Christ is clothed with shining armor; he has on the armor of light, and it affects people. How often those in difficulty or danger are glad to have a Christian near them.”*⁵ *“Then we have the thought of the lights being ‘for signs and seasons, and to divide between the light and darkness’. In a moral sense, the Christian should be intelligent as to times and seasons. The sun set in this world by its rejection of Christ. Now the Assembly is a luminary as the vessel of the Holy Spirit; there is a divine Person dwelling here in the saints, and divine light is shining for men through a vessel that corresponds anti-typically to the moon, its light shining through saints.”*⁶

When we resort to God's own interpretation of biblical symbols we cannot be guilty of allegorizing the Scriptures. When we consider the works of God on the fourth day in the light of its rich imagery as illustrated *‘here a little and there a little’* in the Bible, who would willingly want to ignore what God Himself interprets to enlighten our spiritually dark minds? Listen:

“In the sun we have the most worthy emblem that the visible universe presents of Him, who, with the word of His power, kindled up its glories, and with the strength of His right hand established it in the heavens. And the analogies between the sun of nature and the Sun of Righteousness are both striking and instructive. 1. In the opening scene of the fourth day we have a fine image of the advent of the Redeemer of men. On that morning the sun burst forth in its unveiled glories, irradiating the new-made earth, and revealing

upon its face scenes of loveliness and grandeur which could be neither seen nor known before. So arose the Sun of Righteousness upon the world of mankind, an object as wonderful and as new in His person, and character, and office, as the great orb of day when it first came forth to run the circuit of the heavens --- pouring a flood of light from above upon benighted humanity, and opening up to them views of truth, happiness, and immortality, such as the world had never known or heard before; and, like the solar light, while revealing all else, remaining Himself a glorious mystery. 2. As the natural sun is the centre of the system of creation, so the Sun of Righteousness is the vital centre of revealed truth and religion. 3. As the sun shines by its own light, so the Son of God poured the light of truth from the fountain of His own mind. The instructions He imparted were neither derived from tradition nor borrowed from philosophy. He was a self-luminous and Divine Orb, rising upon the darkness of the world, shedding new light, and revealing new truths to bewildered humanity. 4. As in the pure sunbeam we have combined all the colors of the rainbow in their due proportions, so in Christ we find all virtues and graces harmoniously blended in one perfect character. 5. As the sunlight, on whatever foulness or corruption it may fall, remains uncontaminated, so the Son of Man, amid all the temptations, guilt, and depravity of earth, continued pure and unspotted. 6. As the light of the sun is unlimited and inexhaustible, so also are the healing and saving beams of the Sun of Righteousness. 7. As the sun's law of gravitation extends over the whole solar system, so the law of love, proceeding from the Sun of Righteousness, extends its authority over the whole family of man. Gravitation exercises its dominion alike over the mightiest planet and the minutest asteroid; so the Divine law of love, with equal hand, imposes its obligations upon kings, and peasants, and beggars; its authority is no less binding in courts and cabinets than in churches and families, its voice is to be heeded no less by the diplomatist sent to foreign realms, than by the preacher who remains among his flock at home. To all it speaks alike, in the name and in the words of its Divine original, Love one another, as I have loved you.”⁷

1: Dake Finis J, *op. cit.* p. 83.

2: Gleason L. Archer, *op. cit.*, p. 61.

3: A. E. Knoch, “The Divine Calendar”, Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A.

4: C. A. Coates, *op. cit.* p. 10. 5: *ibid*, p. 12. 6: *ibid*, p. 12.

7: Joseph Exell, *The Biblical Illustrator*, *op. cit*, p. 49.

THE WORK OF THE FIFTH DAY THE WORK OF THE FIFTH DAY

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

“And God blessed them, saying, ‘Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth’. And the evening and the morning were the fifth day” (Genesis 1:20-23).

Before the creation of any living creatures, God established the necessary conditions to sustain life on earth. Subsequently, He created the grass, herbs and fruit bearing trees. Next, God brought about the realignment of the solar system. During this realignment, the sun, moon and stars were set in proper order so as to make seasons possible. This was necessary for the proper growth of both flora and fauna. As such, *“The first four days may be regarded as giving the establishment of the conditions of life; then on the fifth and sixth days life itself is introduced. The conditions of life are light, atmosphere, food and rule.”*¹

On the fifth day, God *commanded* the waters to bring forth aquatic creatures. He commanded and through the exercise of His creative power, God created and, the *“waters brought forth, abundantly, after their kind”*. In other words, God created sea creatures of all kinds, and also birds or ‘winged fowl’ to fly above the waters in the atmospheric heavens. The water creatures were created *‘after their kind’*. So also, the fowl of the air or winged birds that God created were *‘after their kind’*. In other words, whatever creatures in the waters and the birds of the air God created was of the *‘same original kind’* that was earlier on the ‘habitable part of the earth’ prior to the chaotic conditions of Genesis 1:2. The re-current phrase *‘after a particular kind’*, repeated ten times in Genesis 1:11-25 *confirms* the creation and existence of earlier life of a similar kind. In no way, the term *‘after their kind’* in these Scriptures *has any reference to reproduction, per se.*²

Figuratively speaking, *“The light in which spiritual life is possible is the revelation of God. Then the atmosphere suited to those who know God is found, as we have already observed, in the circle of the brethren, where spiritual affections are in activity. Then life must be sustained by food; this is very essential. John 6 speaks of food – the bread of life. And, finally, there is heavenly rule; there is no lawlessness in the sphere of life. Darkness, ignorance of God, idolatry, hatred and lawlessness; all that is death. But when the light of God is brought in, love and obedience are set in movement in an appropriate atmosphere, and sustained by suitable food, and under heavenly rule, and there is life.”*³

Life is *re-created* on the fifth day and we see a variety of fishes and great whales and other creatures swarming in the waters. Next, the skies were adorned with birds and fowl and every winged creature. These new living forms definitely were – *after the same kind* – that is, similar to those that were created earlier and were subsequently destroyed, at the time of Lucifer’s rebellion. It is their dead remains in fossilized forms are now discovered and hence the long ages attributed to these fossils could be true.

The Bible doesn’t record the creation of any unicellular and other simple forms of life during the work of the six days. In all probability, the primitive life forms created *earlier* continued to exist in spite of the deadening chaotic conditions of Genesis 1:2. Anyway, this is mere speculation which could be true or not.

Further, “As the fourth day corresponded with the first day so the fifth day corresponds with the second day. Both concern the waters and the heavens. Now, however, it is life in the waters and in the heavens. “We have seen how the nations are pictured by the waters, and Israel by the land. After Peter tells the apostles and elders of the reception of the gospel by the nations, and Paul and Barnabas declare what signs and wonders God had wrought among the nations through them, James recalls the fact that when Israel is restored there will be nations “upon whom His Name is called” (Amos 9:12), showing that some of the nations of that day will have believed previous to Israel’s restoration. Is not this the life in the waters? And this life was the subject of prophecy. Isaiah speaks concerning Him, “A slight thing is it for you to become My Servant, to raise up the tribes of Jacob, And the dispersed of Israel to restore, Behold, I give you also for a light to the nations, To become My salvation unto the ends of the earth” (Isa. 49:6.).

“And moreover, the nations, under Paul’s early ministry, receive spiritual life. The dove is the type of the Holy Spirit even as other “birds of the air” represent evil spirits. So that spiritual life is most aptly represented by life in the air, which was a part of the fifth day’s work.

“The fact that spiritual life is continued among the nations during this dispensation of the Secret does not interfere with the absolutely secret character of this administration. Each day’s work abides. We enjoy light within and from above; we have conscience and revelation. The separation of the “waters above” from the “waters beneath” (the second day’s work) still continues. The separation of the dry land from the waters is still in evidence, for the mountain even when cast into the sea can not be dissolved in it. So that while the work of the present economy is concerned primarily with heaven’s restoration (of which the “Week’s Work” knows nothing) we enjoy the fruit of the five previous days’ work and especially that aerial life which brought us to the borders of the celestial realms.”⁴

The creation of life on earth “... is a remarkable step in the creative process.... Verse 21 explicitly says ‘God created them’ and “rules out the possibility that these creatures evolved through some ages-long process. Together with the description of how God decreed their existence by speaking the command, it demands that we understand the origin of these creatures as an act of fiat creation, not an evolutionary process.”⁵

The creation of the fifth day, to some extent, figuratively displays God's spiritual works of the *fifth* millennial day. *"The fish in the sea represent men in their natural state and element, from which they have to be taken if they are to enter into the blessing of God's Kingdom. The Lord makes those who follow Him 'fishers of men' (Matthew 4:19), and the seyne cast into the sea is one of the similitudes of the kingdom of the heavens. In this connection we find there are good fish and worthless, the good fish representing those in whom there is divine work, who can be gathered into vessels. And no doubt the net full of great fishes drawn to the land in John 21 is a figure of the great gathering for millennial blessing in another day. The net does not break then, and there is no suggestion of any worthless fish in that net. While speaking of the sea we may remark that in the new earth 'the sea exists no more' (Revelation 21:1).The sea, and the life connected with it, is only for time; but the earth continues in the eternal state, it speaks of what is stable and abiding, what is really of a spiritual order. The spiritual alone is eternal."*⁶

Moreover, *"On the fifth and sixth days we view a scene teeming with life. God, having established the conditions of life, takes pleasure in exuberance of life, and in growth and increase. 'Living souls' are such as can enjoy the conditions of life. God's thought even as to unintelligent creatures was that they should enjoy the conditions in which they were placed on earth. As soon as living souls were created He blessed them; it was His first moral act; and the evidence of His blessing was fruitfulness and increase. This is the unfailing accompaniment of the energy of life. The conditions of life in a spiritual sense are now established, and our exercise should be to avail ourselves of them. In doing so, we shall enjoy the blessing of God."*⁷ The coming of the dove, even the Holy Spirit at the beginning of the fifth millennial day and entering into men's hearts, is further seen spreading the Gospel Truth on the fifth millennial day, even unto our day.

1: C. A. Coates, *op. cit.* p.12.

2: Jack W. Langford in a Personal Communication dated 20th January, 2012 stated that the expression *"after their kind"* is *"only an expression of reproducing 'after their kinds'"*. However, the same expression *"after a particular kind"* in Genesis 6:20, 7:14; Leviticus 11:14-16, 19, 22, 29 certainly doesn't refer to reproducing *"after a particular or specific kind"*. Rather, the expressions in these Scriptures refer to a *specific category* of the *"same kind"* that would *be there at that particular or at any other time*. Similarly, the expression *"after its/their kind"* in Genesis 1:11-12, 21, 24-25 doesn't refer *here* to any *reproduction* of the *same kind* even though all living organisms are known to reproduce *after their own kind*, ever since. Instead, in these Scriptures the earth was *commanded to bring forth* (reproduce?) grass, herbs, plants and fauna *"after their particular kind"* which were there *at an earlier time*, definitely prior to the chaos of Genesis 1:2.

3: C. A. Coates, *op. cit.*, p. 12, 13.

4: A. E. Knoch, "The Divine Calendar", Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A.

5: John MacArthur, Jr., *The Battle for the Beginning....; op. cit.* p.125.

6: C. A. Coates, *op .cit.* p. 14.

7: C. A. Coates, *op. cit.* p. 12.

THE WORK OF THE SIXTH DAY THE WORK OF THE SIXTH DAY

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind and cattle after their kind, and every thing that crept upon the earth after his kind: and God saw that it was good” (Genesis 1:24-25).

“And 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 crept upon the earth’. So God created man in His own image, in the image of God created He him; male and female created He them. 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 moved upon the earth” And God said, ‘Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that crept upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day (Gen. 1:26-31).

God caused the earth or the dry land to bring forth all kinds of living creatures as well as the creeping creatures on earth including all kinds of reptiles; and every living creature He created was declared as ‘good’. However, once sin entered into the world defiling God’s creation, God designated certain creatures as *clean* and certain others as *unclean*. “*Then the living creatures of the earth are seen in the vessel which descends ‘as a great sheet, bound by the four corners and let down to the earth,’ for Peter’s instruction in Acts 10. Peter had to learn not to call any man common or unclean. He had to learn the wide scope of grace, its universal bearing, and to see that God had brought in the cleansing for men by the death of Christ so that even Gentiles might have the forgiveness of sins, and receive the Spirit through faith in Christ risen.*”¹

The work of the sixth day culminates in the creation of Man, Adam and then his wife Eve. Genesis 5:1-2 complements and crowns it all by stating that “*In the day that God created man, in the likeness of God made He him; Male and female created HE them; and called their name ADAM, in the day when they were created*”.

*“The sixth day corresponds with the third. Both deal with the land. Now, however, we have life on the land, and the Seed is seen as a Man. So it will be. Even in these, the closing days of this eon, the nations have rejected God just as Israel did before them. God will return to His earthly people and all Israel shall be saved. Then He will bring forth the second Man, the last Adam (of whom the first was but a feeble figure) Who will rule the whole earth to His glory.”*²

God's work on each day of the creation week has been purposeful. Next, each day's work is predictive. Each day's work, therefore, points to specific future redemptive and saving works during the six millennial days under Satan's control. As such, having predictive symbolism, we have *"On the fifth day the waters swarming, and on the sixth day the earth bringing forth living souls. Both the fish of the sea and the living creatures of the earth have been taken up by the wisdom of God as figures to set forth the present working of His grace. All the work of the six days, up to the point of man's creation, was to provide a sphere where man could be set in dominion according to the thought of God. The creation of man was a most solemn and deliberate act. God, as it were, takes counsel with Himself as to it. 'Let US make man in our image, after our likeness; and let them have dominion over the fish of the sea, over the fowl of the heavens, over the cattle, over the whole earth'. Adam was 'the figure of Him to come'; everything is to come under the dominion of Christ. In Psalm 8 it is said of the Son of man, 'Thou hast made Him to rule over the works of thy hands; thou hast put everything under his feet: sheep and oxen all of them, and also the beasts of the field; the fowl of the heavens, and the fishes of the sea, whatever passes through the paths of the seas'. Every created being will be made subject to Christ. And we see in Adam as a figure the character of the influence which He will bring to bear. It is of interest to see that here the woman is, so to speak, included in the man. 'Let US make man in our image... and let them have dominion... God created man... male and female created He them', "... the assembly (CHURCH) is included in CHRIST; before the world's foundation God had chosen the saints in Christ; Ephesians 1:4. 'Having made known unto us the mystery of His will ...; to head up all things in Christ... in Him, in whom we have also obtained an inheritance, being marked out beforehand according to the counsel of His own will'. That answers to what we are reading in Genesis. We see Christ in universal Headship at the end of Ephesians 1, and the Assembly with Him and His fullness."*³

"No man hath seen God at any time', John 1:18. That made it necessary that One should come in as the Image of the invisible God. 'The only begotten Son, who is in the bosom of the Father, he hath declared him'. The God whom no one had seen has now been seen perfectly in a Man, One in whom has been fully set forth all that God is. It is necessary to be guarded when we speak of 'likeness' in relation to Christ because we must ever remember that Christ is God. And no doubt we may see the wisdom of the Spirit in the fact that though He is definitely spoken of in the New Testament as the 'image' of God, He is not so spoken of as the 'likeness'. But we may contemplate Him as the blessed anointed Man who moved in love God-ward. 'The Christ loved us, and delivered himself up for us, an offering and sacrifice to God for a sweet-smelling savor', Ephesians 5:2. And He is able to give impulse to all that comes under His influence so that it may be found in moral correspondence with God. He will not only as the 'Image' irradiate the whole universe with the light of God, but He will give such an impulse God-ward that there will be 'likeness' -- perfect moral correspondence -- with God in the whole vast system of which He will be the glorious Head. This 'likeness' will all be derived from Him. God is going to bring all under the domination of that blessed Man. And He dominates by love, for if He is the Image of God He is necessarily the setter forth of the love of God, for God is love. Image is the revelation side, and likeness is more the perfect correspondence with the revelation in a Man. Everything is to come under the influence

and domination of that Man, and under His rule and Headship everything will be held for the pleasure of God. As we come under His rule and Headship everything is adjusted. One under the rule of Christ will be a good husband, father, mother, child or servant; whatever natural relation he is found in will be filled for the pleasure of God; and he will be right in the sphere of spiritual things too.”⁴ “It is blessed to consider that a day is coming when God will rest in a scene which is the product of His own work -- a scene brought under the influence of Christ, where everything is sustained by living food in the energy of life, and marked by fruitfulness and increase. God will then find pleasure in the result of His own work.”⁵

It will be clear that there is in fact an original direct creation briefly described in Genesis 1:1 in the eternity past. How long this creation has been in existence is not revealed in the Bible. There is not a “*single line in the Scriptures*” or “*in the Volume of Nature informing us as to the antiquity of the globe.*”⁶ All we can say is that: “*In the beginning God created the heavens and the earth*”, *filling the later with animal and vegetable life, as the “the Book of Stone” bears witness. When it was created, and how long it thus existed, Scripture does not inform us.*”⁶ As a matter of fact, no one will be able to convincingly inform us about the ‘ages’ of the earth or of the universe seeing that the same were created in the *midst* of eternity past.

The age of the earth and universe assumed to be about *six to ten thousand* years is erroneously concluded from the chronological work of Bishop Usher. His work, however, covers the recorded history of man and has nothing to do with the age of the earth or of the universe. As such, “*The measures of time in the book of Genesis refer to the age of man, not to the earth at all; and hence it was an unhappy blunder of that otherwise able and accomplished chronologist, Archbishop Usher, to date the first verse of the Bible at 4004 B.C., for which there is not the slightest authority in the sacred text.*”⁷

Illusory *Space-Time Continuum* emerges from ‘*Timelessness*’. As such, *no* scientific *discovery* or any *speculation* relating to *long ages*, should ever disturb us. Again, such a situation perfectly “*meets the demands of science for time and terms of life, unknown to man since he became a tenant on the earth; for between the two first verses of Genesis, you are welcome to measures of time as long as you choose, and to evolve principles and conditions of existence which could only apply to pre-Adamic earth.*”⁸

No one may suppose that such an “*interpretation is offered to save credit of the Word of God; its statements are absolutely perfect, and it is well to know that many centuries before geology could be counted as a science, and before she ever presented a single difficulty, such early writers as Augustine, Basil, Origen, and others held that the first verse of Genesis and the six days of creation were entirely distinct.*”⁹

1: C. A. Coates, *op. cit.* p. 14.

2: A. E. Knoch, “The Divine Calendar”, Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A.

3: C. A. Coates, *op. cit.* p. 13-16. 4: *ibid.* p. 19. 5: *ibid.* p. 20. 6: Walter Scott, *op. cit.* p. 10.

7: *ibid.* p. 15. 8: *ibid.* p. 10. 9: Walter Scott, *op. cit.* p. 10.

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CREATION OF THE SABBATH CREATION OF THE SABBATH

We finally come to the *seventh day*; the day on which God rested ‘*from all His work, which He had made*’. By resting on the Seventh day, God *created* the weekly Sabbath (Genesis 2:2-3). God did not whimsically rest on the seventh day; nor did He rest on the seventh day so as to set an example for *man* to physically *rest* on the seventh day after working for six days. The creation of the weekly Sabbath was in accordance with His perfect plan. As such, from the beginning itself only the physical rest on the seventh day (and not on any other day of the week) has had and still has evangelical overtones. The Seventh Day is evangelically unique.

Young Earth Creationists teach that God created everything in six days and then rested on the seventh day so as to set a pattern of six work- days followed by a day of rest. Actually, the weekly pattern portrays an evangelical message. When God created the heavens and earth it had to be perfect, and so, necessarily, a completed creation. Lucifer’s rebellion brought judgment on earth resulting in chaos. It is from this chaos that God set forth to liberate the earlier dry land and make it suitable for vegetation, animal life and human life. God did this all in six days. He rested on the seventh day after His works of physical redemption and restoration.

Thus He established a pattern of seven day-week not necessarily to set an example for man to work for six days and rest on the seventh day. The physical work of the six days was meant to portray men’s labor against sin. The seventh day rest was to signify believing man’s rest in Christ. He who is in Christ ceases from sin and enters into God’s rest. Next, the weekly pattern portrays God’s Saving Work during the course of six millennial days followed by a millennial Sabbath rest. During this millennial Sabbath the earth will be free from Satan’s misrule and enjoy peaceful God’s rule.

The very fact that God rested on the seventh day shows that the work of the earlier six days was in fact an additional work. In a way, it was a work of physical liberation during which the earth subjected to chaos consequent to Satan’s rebellion was set free for man’s habitation. It was a real physical work against the evil forces of darkness during which God *restored* the original life conditions on earth. And, God saw that it was now very good, and then rested!

In a symbolic way, it pointed to God’s work against the spirit forces of darkness for six millennial days, followed by the sabbatical rest for a thousand years. During this millennial Sabbath of God’s rule on earth Satan will be forced to take rest. “*The Ruin-Restoration of the earth was a fore-shadow of what would happen to Adam’s fallen race: Judgment and death for sin, and then a restoration and new birth for those who receive the light of Christ. It reveals the Gospel message to all people, in all nations, for all times.*”¹

Next, as explained by C. A. Coates, *“The judgment session in the garden introduced the first day, the flood the second, Babel the third, Egypt’s plagues the fourth, Israel’s rejection the fifth, the Dispensation of Judgment the sixth and the final judgment of the Great White Throne ushers in the eternal Sabbath. This is the day which He will bless and sanctify, and He will rest in all the work which He had created in order to make it. Each item of earth’s restoration called forth God’s approval, but the heavenly firmament called forth no such commendation (Gen.1:7). But, at the last, when we displace Satan’s sovereignty in the heavenly regions then all will be indeed: Very Good!”*²

Evangelically speaking, *“The seventh day is figurative of the time when everything will be put into suitability to God’s pleasure; it speaks of the millennial rest of the wide creation. The seventh day stands in relation to the preceding six days in which God had worked in a scene where disorder and darkness had been, but He finally brought suitability to His pleasure”*³.

Accordingly, the weekly Sabbath *“has in view the millennial age when all will be so ordered as the result of divine working that rest will be brought into the very scene where all the disorder and darkness have seen. It will be a triumph of God in relation to all the conditions which have come in here as the result of sin and Satan’s power.”*⁴

“The 7th Day was proclaimed as something VERY special from the very first two chapters of the Biblical account. Let us look closer at the importance of the Seventh Day in relation to time. ‘And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”(Genesis 2:2-3 KJV) “For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”(Exodus 20:11, KJV). ‘It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.’(Exodus 31:17, KJV) With the context of those verses in mind, look at the following verses: ‘But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.” (2 Peter 3:8 “In the sun we have the most worthy emblem that the visible universe presents of Him, who, with the word of His power, kindled up its glories, and with the strength of His right hand established it in the heavens).

And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years’.”(Revelation 20:4 KJV)

“The latter verse speaks of a time yet future, when the Lord Jesus Christ will reign on the Earth with man for a period of 1,000 years before the final judgment, the final destruction of Satan and Death, and the beginning of eternity future. What these verses tell us is that the seven 24-hourdays of Genesis are a prophetic “type” which when multiplied by 1,000, gives us the length of time of the Biblical history of man from Adam until the end of time as we know it. In other words, 7,000 years is the length of all human history (but not all natural history) both past and future on this present Earth. The past part of that human history to the present is roughly 6,000 years according to the Biblical chronology. That means there are yet another 1,000 years ahead, which equates to a 1,000-year “Sabbath” of rest(day 7, see Hebrews 4:9☩) when the Lord Jesus Christ will return, reign, and rest from His redemptive work on the Earth as the King of Kings and Lord of Lords: ‘Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.’ (Revelation 20:6 KJV)”⁵

The seventh day Sabbath portrayed the ‘*Spiritual Rest in Christ*’ that would be experienced by those who would believe in Him. It is thus fulfilled in those who are truly converted and are ‘*in Christ*’ as a saved people. Next, the seventh day Sabbath *portrays* the saints’ *spiritual rest* in God’s Kingdom at Christ’s second coming (Hebrews 4: 9, 11). The Bible is silent about any Sabbath observance by resting from all physical work prior to the establishment of the nation of Israel. However, once the Israelites were set free from their bondage in Egypt, “*The Sabbath was afterwards a very important institution, a special link between God and His people*”⁵, Israel. “*Accordingly, it was to be observed as a day of rest as a reminder of their deliverance from Egyptian bondage (Exodus 20:8-11) and as a sign of covenant relationship between God and His people (Exodus 31:17)*”.

At the moment, only those who are in Christ are the true worshippers of God. These worship Him in spirit and in truth without enforcing upon themselves the observance of any specific day. In Christ, they labor against sin and eagerly look forward to be received into glory at Christ’s second coming and enjoy rest.

Christians are not commanded to *observe* any particular day of the week as a day of rest and worship. The Scriptures are silent about keeping any particular day as day of physical rest and worship. “*The day early Christians observed, not by commandment but by choice, was the first day, Sunday. The physical and spiritual benefits of a rest day can be realized on any other day as well as on a Saturday. Christ and no Apostle commanded to keep the old Jewish Sabbath or any other day, but did command all men not to be bound by any particular day. (Romans 14:5-6; Galatians 4:9-11; Colossians 2:14-17)*”⁶

Christians are not required to observe the Sabbath as in the “Old Testament” times. Nor are the Christians commanded to observe Sunday as a day of rest. They fulfill the Sabbath requirements of physical rest when once they accept Christ as their Savior in whom they are to find their spiritual rest and freedom from sin, Satan, and the world under Satan’s mis-rule. As such, the seventh day physical rest according to the Hebrew Scriptures is fulfilled by spiritual rest when those under the Sabbath law believe in Christ and are indwelt by the Spirit of the Risen Christ.

The spiritual realities relating to the seventh-day Sabbath observance do find their expression through faith in Christ. These spiritual realities indicate that God’s work of the six days culminating in a Sabbath rest is a type of God’s work for man’s deliverance from the power Satan through the course of six millennial days culminating in the millennial sabbath. Satan, now working overtime, will be forced to take rest in the Millenium.

As is wrongly assumed, it was not simply to establish a pattern of seven-day week did God work for six days and rest on the Seventh day. The seven-day week is typological of God’s planned spiritual work for the redemption of mankind from spiritual bondage. As such, the special typological aspects of the creation week confirm the truth of an original perfect creation that was marred by Lucifer’s rebellion necessitating the later additional work of the six days followed by Sabbath rest.

The foregoing account thus expounds the mystery of the evangelical truths that lie embedded and dormant in the work of the first six days. The planned and deliberate work of the six days retrospectively points to God’s redemptive works. The pattern of six-day work coupled with the seventh day Sabbath does make a proper evangelical sense {Hebrews 4}. The original perfect creation enjoying perfect rest, once subjected to futility, uselessness, and restlessness, had to be fully restored through re-creation to accomplish God’s purposes for His unique Spiritual Creation in Man through Christ!

1: C. A. Coates, *op. cit.* p. 21.

2: A. E. Knoch, “*The Divine Calendar*”, Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A. 3: C. A. Coates, *ibid.*, p. 21. 4: C. A. Coates, *op. cit.* p. 21.

5: *The Sevens (7) of the Bible in Time and Nature* 6: Dake, Finis J., *op. cit.* P. 189.

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A LITERAL SEVEN-DAY WEEK

From the preceding account, it should be clear that the Creation Week was made up of seven literal days. “*The fact that God named the light day and the darkness night, ending each day with evening and each night with morning proves the days and nights of the six days were as literal as all days and nights since then*”¹ As such, Genesis 1 account is not a mere ‘*literary device of creation epic*’ adopted by Moses to make a ‘*radical declaration that the God of Israel, completely unlike all the gods of the nations, did not emerge from anything, nor was He ever part of the universe*’².

Next, the Genesis account is not a mere poetic sublime manifesto of the true God. Gleason Archer states: “*Genesis 1 is a sublime manifesto, totally rejecting all the cosmogonies of the pagan cultures of the ancient world as nothing but baseless superstition. The Lord God Almighty existed before all matter, and by His own word of*

*command He brought the entire physical universe into existence, governing all the great forces of wind, rain, sun, and sea according to His sovereign will. This stood in stark contrast to the clashing, quarreling, capricious little deities and godlets spawned by the corrupt imagination of the heathen. The message and purpose of Genesis 1 is the revelation of the one true God who created all things out of nothing and ever keeps the universe under His sovereign control.”*³

Gleason Archer poses some pertinent questions that deserve our attention and biblically appropriate response. He asks: *“Is the true purpose of Genesis 1 to teach that all creation began just six twenty-four-hour days before Adam was “born”? Or is this just a mistaken inference that overlooks other biblical data having a direct bearing on this passage? ... To be sure, if we are to understand Genesis 1 in a completely literal fashion -- which some suppose to be the only proper principle of interpretation if the Bible is truly inerrant and completely trustworthy -- then there would be no possibility of reconciliation between modern scientific theory and the Genesis account.... Yet Genesis 1 allegedly teaches that creation took place in six twenty-four-hour days, at the end of which man was already on the earth.”*⁴

However, the Bible itself interprets each single day as made up of “an *Evening* and a *Morning*”. Each morning of light-period is called “*Day*” and each evening of darkness is called “*Night*” (Genesis 1:5). This very clearly distinguishing fact itself rules out any other interpretation.

Anyway, those who insist that the days of the creation week are not to be taken literally are certainly wrong. *“Are there not twelve hours in the day?”*(John 11:9a). Is it “*unbiblical*” or ‘*unscientific*’ to “*insist on a literal interpretation*” of a seven-day week, of seven 24-hour periods, as described in Genesis 1:31-2:3? It is certainly *unbiblical* to presume that the seven days of Genesis 1 were not each of 24 hours in length. God’s Word clearly defines each day as such, beginning with Genesis 1:5. By the way, what discoveries in science prompt *theistic evolutionists* to deny the *creation* of a literal 24-hour seven days week? When did the “*seven-day week*” originate or how did “*time*” in the midst of ‘timelessness’ or ‘eternity’ evolve?

Reasoning further, Gleason Archer states: *“The second major aspect of Genesis 1 is the revelation that God brought forth His creation in an orderly and systematic manner. There were six major stages in this work of formation, and these stages are represented by successive days of a week. In this connection it is important to observe that none of the six creative days bears a definite article in the Hebrew text; the translations “the first day,” “the second day,” etc., are in error. The Hebrew says, “And the evening took place, and the morning took place, day one” (1:5). Hebrew expresses “the first day” by hayyom hari’son, but this text says simply yom’ ehad (“day one”). Again, in v. 8 we read not again hayyom hasseni (“the second day”) but yom seni (“a second day”). In Hebrew prose of this genre, the definite article was generally used where the noun was intended to be definite; only in poetic style could it be omitted. The same is true with the rest of the six days; they all lack the definite article. Thus they are well adapted to a sequential pattern, rather than to strictly delimited units of time.”*⁴

However, poetic *style* of expression in Genesis 1 in no way implies that there were six major stages of work. Rather, it simply confirms the truth of six literal days, albeit, in a '*poetic style*'. On the other hand, by doing away with a literal week, we'll be doing away with the seventh day Sabbath, which is typical of the millennial rest soon to come. As stated earlier, the creation *week* is figuratively predictive of the six millennial days during which Satan is allowed to labor. But, in the seventh millennial day he will be forced to stop his labor of deceiving the nations and take a compulsory millennial rest. Yes, Satan himself will then be forced to take millennial rest in a '*bottomless pit*' (Revelation 20:2-3), no more free to deceive the nations as he is doing right now, *working overtime!*

Symbolically, each single day of the creation week is *figurative* of the six millennial *days* of Satan's rule and man's struggle against sin, sinful influences of the world, and Satan himself. At the same time, each single day also symbolically portrays God's spiritual work in the hearts of those predestined to be saved during the course of the first six millennial days. As such, by doing away with a *literal* creation week, the theistic evolutionists are doing away with the evangelical truths portrayed by God's work of the first six days of the creation week.

God created the *time* as we measure it today in regular periods of "24-hour days, seven-day weeks, lunar months, and solar years". Beginning with the first week of Genesis 1, He did it by rearranging the solar system and stars in relation to the earth (Genesis 1:14-18); and may be, the entire Milky Way was also rearranged to that effect. "*The word 'evening' means dusk or night and 'morning' means dawn or break of day and each is always used in a literal sense. This proves that the day and night and light and darkness are literal days and nights and regular periods of 24 hours regulated by the sun, moon, and stars as commanded in Genesis 1:14-18; 8:22, Job 38:12; Psalms 19:2; Jeremiah 31:35-37; 33:19-26*"⁵

Whether one takes the seven-day creation week literally or not, God's Word itself *interprets* the creation accounts of the second phase as having taken place in *six* literal *24-hour days*. *Exodus 20:11* clearly states that "... *in six* (24 hour) *days* the Lord *made* {or re-fashioned or renewed (*cf.* Psalms 104:20) a disorderly and desolate earth of Genesis 1:2} *the heaven and the earth, the sea and all that in them is, and rested on the seventh* (24 hour) *day*". However, as proved earlier, the original perfect heavens and earth were created *instantly* by fiat, "*In the Beginning*", in the dateless past.

We need to keep in mind that the Bible interprets its own Scriptures, '*here a little, and there a little*'. We dare not add to it any of our own private interpretations based on *traditional* beliefs. Nor should we desperately indulge in '*unscientific*' and '*unbiblical*' speculations and then foolishly '*smuggle the same into the Scripture*' by wrongly interpreting even the General Revelation.

However, instead of allowing the Scripture, '*here a little*' to interpret Scripture '*there a little*', *traditional six-day creationists* and *theistic evolutionists* and others have been wrongly interpreting the creation accounts through the grid of traditional beliefs.

It is actually wrong to interpret the Biblical account of the “*creation of heavens and earth*” by *fiat* out of nothing (*ex-nihilo*) as stated in Genesis 1:1 and accepted by *faith* as such in Hebrews 11:3 *as if* it is a constituent of God’s activity of Day 1. It is also unbiblical to further assume it is ‘*one with*’ or the ‘*same as*’ the next Biblical account stated in Genesis 1:3 to 2:4b relating to a later subsequent work of re-creation. This work of renewal involved ‘re-shaping’ of a chaotic and empty desolate earth and re-ordering of the solar system and the creation of new life forms.

Biblically speaking, Genesis 1:3 to 2:4a creation record “*presents a wide –angle view of all seven days of creation and deals with the creation of man and woman as a single act. Then, in Genesis 2:4b-24 the author zooms in on the sixth day, giving details which were not possible in an overview like chapter 1. The separate origins of man and woman are brought into sharp focus. Therefore, chapters 1 and 2 are not chronological, but 2:4b-24 presents in greater detail some of what 1:24-31 merely summarizes.*”⁶

Unfortunately, tradition-bound six-day creationists have overlooked some of the important aspects of *Biblical Creation Truth*. On the other hand, those who insist that the six days of the creation week should not be taken literally have only added to the confusion. Next, six-day creationists have hopelessly mixed up the two distinct creation accounts in Genesis, *erroneously assuming it all to be a single comprehensive creative act completed in a brief six-day period*. Accordingly, they will not at all accommodate Lucifer’s rule prior to his fall of which the Bible clearly talks about in Isaiah 14:12-14 and Ezekiel 28:12c-18. Neither are they able to convincingly prove that Lucifer’s fall was sometime after the seventh day.

It may be convincingly stated that the “*Scripture not once asserts a creation in six days; it is written, ‘in six days the Lord made heaven and earth’ (Exodus 20:11). The word “create” strictly used, is applied to the production of things by the Word or work of God, apart altogether from any pre-existing materials or matter (Hebrews 11:3), while the word “made” signifies to shape or form existing material; these are the generations of the heavens and the earth when they were created (‘bara’ in Hebrew, same as in Genesis 1, verse 1); (but were refashioned) in the day that the LORD God made the earth and the heavens” in six days (Genesis 2:4). The distinction between “creating” and “making” is all-important in considering the mutual relations of geology (or of astrophysics or paleontology) and the Scripture account of creation.*”⁷

Notwithstanding any blindly accepted vague “*scientific speculations*” and conclusions drawn there-from, “*The evidence of astrophysics about the age of the universe and from geology and paleontology about the age of the earth*” does not prove an evolutionary process. Rather, it supports the biblical witness and “*throws light and confirms the fact of a pre-Adamic instant creation (Genesis 1:1, that may have lasted for ages) ---- of that world without a human inhabitant, which had undergone various violent catastrophes*”. All this destruction was a consequence of Lucifer’s rebellion (Isaiah 14:12-14; Ezekiel 28:15; Luke 10:18). But, it was subsequently made fit for the *creation of man out of the redeemed dust of the earth*.

God is SPIRIT who inhabits ETERNITY. He is outside of time and space but is Omnipresent. The original pre-Adamic heavens and earth were brought into existence in eternity past in a fully developed, completed state. As such, the question of billions of years doesn't even arise as there could be no time factor in the realm of "eternity", the way we measure time on earth. So one is left wondering as to how the '*evidence of astrophysics about the age of the universe and from geology and paleontology about the age of the earth*' in countless '*billions of years*' is arrived at. True empirical sciences demand specific verified facts and not some fancy speculations.

Even to speak of any *age* of the universe is *futile*, since it was created in '*timelessness*' – in the *dateless* or *ageless* past. As such, the *unscientific* guesses are untenable seeing that the universe was created in the *eternity past* and not in any measurable *time-period* the way we *measure* time in relation to the *earth's* movement around the *sun*. In fact, no man can ever accurately find out the age accurately. Accordingly, the guesses of billions of years should not bother us at all. Nor do we have any scriptural warrant to presume that the earth and the universe are about 6,000 to 10,000 years old. As such, '*young earth*' or '*old universe*' are *not* biblically based concepts.

Even otherwise, if the speculated age of the universe and life on earth in billions of years be considered as true and factual, then we *may rightly conclude that God created the universe to be as old as it is found to be as stated by the scientists*; just as He created fully grown flora and fauna and a fully developed man to begin with. If not, How old Adam and Eve *were* on the *day* they were first created? How old were the fully grown flora and fauna on the day the same were created. If there were atheistic scientists at the time of Adam, they would have calculated Adam's age according to his appearance.

Contrary to atheistic and theistic speculations, there is now no further development but deterioration as a consequence of sin. As such, the question of "*whether it* (evolution other than micro-evolution) *is continuing even today*" doesn't arise.

Next, theistic evolutionists are somehow convinced that "*The Bible only tells us that God is Creator; it says nothing about how He created.*" That is, "*They accept that Genesis 1 tells us that God has created all things, but recognize that Genesis 1 does not tell us how the creation process has unfolded or how long it has taken to unfold*"⁸ Now, that is totally a baseless, if not blasphemous, false conclusion.

After all, God does tell us that He created it all '*In A Beginning*' by fiat. And, as far as re-creation is concerned it is clearly stated in Exodus 20:11 that He completed His work in six literal days. During the course of the six days, He simply commanded and the earth brought forth the *flora* on the third day; and the waters brought forth the fishes and the birds on the fifth day, and so on.

Anyway, it is obvious that the theistic evolutionists have allowed themselves to be deceived into believing and accepting evolutionary lies disguised as scientific truth.

May be, theistic evolutionists are presuming that God did not tell us *how He created man*. But God does tell us that He created Man out of the dust of the earth in Genesis 1:26-28 and 2:7. And, next He tells us that by putting man to sleep, He removed his rib and created the woman *out of the man's rib* (Genesis 2:21-23). That is HOW God says He created the first Man and Woman!

Definitely, Adam and Eve (both called 'Ad-amah' in Hebrew) did not gradually evolve in course of time from some unknown mysterious fanciful "*common ancestor*". Nor does the Bible say that primordial life evolved and developed into the various species over a very long period of time by Natural Selection. Adam and Eve are not some imaginary mythical figures that evolved from some common ape-like ancestors of the remote past. It's a satanic lie, like it or not, to do away with the real humanity of Christ.

Most assuredly, and frankly speaking, "*There is no conflict between science and the Bible. Real scientific discoveries must be distinguished from theories, however. Science, especially geology, is still in its infancy and the testimony of rocks uncertain. True statements of God's Word must also be distinguished from man's interpretation of them. When men finally agree on the age of the earth, then place the many years over the historical 6,000 years between Genesis 1:1 and Genesis 1:2, there will be no conflict between the book of Genesis and science*"⁹

And finally, wherein would the theistic evolutionists attempt to fit in the *Tree of Knowledge of Good and Evil* and the *Tree of Life* in their imaginary evolutionary processes? Are these also some mythical figures conveniently adopted by Moses to give finishing touches to a sublime manifesto?

They are left with no option, but somehow conclude these trees need not be taken literally. Instead, they would perhaps accept the same as mythical objects of some Creation Epic not to be taken literally. Likewise, they may also state that the heavenly things and characters of the heavenly city, New Jerusalem, as well as the future heavens and earth spoken of in the Bible as some unfounded myths not to be taken literally. They need not, along with the atheistic evolutionists, accept the miracles of Christ as well as His Resurrection from the dead as literal and supernatural events.

1: Finis J. Dake, *op. cit.* p. 83. 2: *Creation and Evolution?* *op. cit.* p. 8

3: Gleason Archer, *Encyclopedia of Biblical Difficulties*, *op. cit.* p.15 4: *ibid.*, p.30

5: Dake, Finis J., *op. cit.* p. 83. 6: Spiros Zodhiates, *op. cit.* p.1 7: Walter Scott, *op.cit.* p. 18.

8: *Creation and Evolution?*, *op. cit.* p. 8 9: Dake, Finis J., *op. cit.* p. 76.



CONCLUSION

Unfortunately, the proponents of Young-Earth Creationism and the modern adherents of the Traditional Six-Day Creationism have failed to recognize the evangelical aspects of God's physical works of the six days. They cannot, as long as they are unwilling to acknowledge the biblical truth of an instant perfect creation briefly described in Genesis 1:1. Subsequently, they cannot or will not recognize and admit the fact that the chaos mentioned in Genesis 1:2 is not a work of creation but of judgment. They will not accept the fact that God actually next worked again for six days so as to restore life conditions and create man after His own image and rest on the seventh day. Anyway, in the light of Biblical Truth '*here a little and there a little*' the evangelical truths that are hidden in the very first chapter of Genesis clearly stand out. These evangelically-based truths cannot be simply ignored.

In the mouth of two or three witnesses, any truth not only stands confirmed and affirmed but its complementary facets also become beautifully manifested. This makes it possible to get a comprehensive view of the multi-faceted truth. So also is Biblical Creation Truth. In addition to quoting earlier those who saw God's six-day work as typifying God's spiritual work of six millennial days, it will be equally fitting to quote at length what *J. Taylor* has to write in connection with God's work of the six days and the subsequent 7th day Sabbath. He states as follows:

The book of Genesis gives us the *origin* of things. The beginning here, no doubt, refers to the same period as is referred to in John 1. It is the outset of the divine operations. In John 1 the Person of Christ is the subject. In the beginning He *was there*. 'In the beginning *was* the Word, and the Word was with God, and the Word was God'.(John 1:1). The point in Genesis 1 is to connect the physical universe, what man is cognizant of, with God.

Verse 1 stands alone; it is not included in the operations of the six days. Of the time that may have elapsed between verses 1 and 2, God has not been pleased to tell us, but the second verse reveals a condition that one could not believe was the original state of the earth as created by God. Chaos and darkness marked it.

This state aptly describes that which resulted from sin in the *moral* system of things. Therefore the operations of the successive days serve to show how that out from a chaotic moral state God can bring the most perfect order. Chaos and darkness describe the state of man's soul as away from God, but God acts in this state, and the result is that the soul reaches His rest. God said, '*Let there be light*'. (Gen. 1:3). This passage is directly connected with the gospel in 2 Corinthians 4.

Direct divine creative power is needed in the moral system of things so as to bring order into it, and to render it suitable to God's rest; this power is

always in accord with the testimony presented to us. I think that each day suggests a certain feature of the testimony, and the order in which the work of each day occurs accords with that in which the truth is received into our souls from the time the light first reaches us. “‘The Spirit of God was *hovering* over the face of the waters’ (Genesis 1:2). I think we may connect this with John 3. At the end of John 2 it is stated that the Lord knew what was in man; He did not commit Himself to men. That is, there was nothing to trust in man; but the early part of chapter 3 answers to the hovering of the Spirit. It is the sovereign action of the Spirit so as to produce something for God where there was nothing. That of which a man born again realizes the need at the outset is light. In verse 3 we get light. Here it is no question of the kind of light.

When a person is in darkness he wants *light*. The presence of Christ as the true light here brought out fully the darkness and disorder which prevailed in the moral state of things; hence the need for the sovereign action of the Spirit, and the gospel (the light commanded, as it were) following in John 3. The first day, therefore, is analogous to the gospel as first presented to one born anew.

As to the second day: ‘And God said, Let there be a firmament in the midst of the waters and God called the firmament Heaven’ (Genesis 1:6, 8). There can be no doubt that there is a moral point in this; that is, at a certain time in the history of a soul heaven comes into view. Christ is in heaven. When He was down here, He connected the souls of His people with heaven. In the second day there is indicated another sphere, as distinct from the earth, and this came out very clearly in the Lord’s ministry. ‘Rejoice because your names are written in heaven’(Luke 10:20); ‘your Father which is in heaven’(Matthew 5:45); ‘the Son of man which is in heaven (John 3:13). The earth comes into view in its own place. When we get clear as to heaven we are prepared for the earth. We see in John 3 how heaven takes precedence of the earth.

On the third day great stress is laid on what suggests resurrection. ‘And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth’.(Genesis 1:11). Fruitfulness is in resurrection, ‘Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God’ (Romans 7:4).

The fourth day is a wonderful day for Christians: Christ is now known in heaven as the source of light and rule. The light of the first day, doubtless, came from the sun; this is so, at any rate, if applied morally, for there is no moral light save what comes from Christ. The first day may be taken to represent Christ as here on earth, and the light shone on all. Christ as Man

here inaugurates the day, and henceforth the day always attaches to Him, so that when the Lord withdrew from the earth there was a formal separation of light and darkness.

In the first day it is light as such: what it was, or its source, is not stated. The light appearing, it is separated from the darkness. The day really went with Christ, and the earth is left in total darkness. But the fourth day provides for this, for the 'lesser light' was to rule the night.

The lesser light points to the church, and inasmuch as the moon is not light in herself, she cannot be light to the earth during the night unless she remains in the light of the sun; so the church cannot be light now unless it abides in the light of Christ. The lights in the heavens were to be for signs and for seasons. Seasons have reference to the course of things on earth. Eras of this world have largely been introduced by certain human events; but divine eras are regulated by Christ in heaven. The stars are representative of Christ, and also of the saints individually. Scripture speaks of them in this way. Christ is the bright morning Star, and 'they that turn many to righteousness' shine 'as the stars for ever and ever'(Daniel 12:3).

It is just possible that stars may take in the Jewish remnant in the latter days. The value of the stars is particularly seen during the night when the moon is hidden. When the church is removed there will still be light, though not so bright. In the fourth day we come into practical righteousness as recognizing Christ as Lord in heaven.

In the fifth day we get *life* in a visible energetic way. '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' (Genesis 1:20)-- the activity of life in an intelligent way, one might almost say, although man has not yet come into view. It is the introduction of life.

Following the course of the *days* in chapter 1, viewing them as indicating the order in which God works in men's souls so as to lead them into His Sabbath, it is evident that the sixth day brings the work to an end; for on this day man is created so as to exercise dominion over all that had been made. This was the completion, or top-stone, of what God had designed. 'God created man in his own image, in the image of God created he him; male and female created he them' (Genesis 1:27). In type this is Christ and the church as seen in (Ephesians 1). "When this shall have been literally accomplished, when Christ and the church are set over all things, God's rest shall ensue. God will 'rest in his love' (Zephaniah 3:17) but He shall rest because His work *is completed*. The Sabbath is cessation from labor (Genesis 2:2-3). On our side, on the side of human desire prompted by the Spirit, there is nothing more to be prayed for when the King's Son is

recognized as on the throne. ‘The prayers of David the son of Jesse are ended’ (Psalms 72:20).

We learn from (Exodus 31:17) that on the seventh day God ‘*rested and was refreshed*’. This may be applied to Christ as Man here on earth, for in Him God rested. There was the expression of the Father's delight, and the Spirit descended and *abode* upon Him. But in the full thought of it, the Sabbath refers to the period when God shall rest (all His counsels accomplished) in a renewed creation headed up in Christ.

Chapter 2 (Genesis) deals specially with man, his origin and nature: the scene of delight designed by God for him; the law by which he was to be governed there; his intelligence as indicated in his naming the animals, etc. and finally the origin and nature of her who was to be his companion. It is Christ and the church brought very close to our eyes. Chapter 1:26, 27 foreshadows Christ as man according to God's counsels, but chapter 2 presents the historical side. Viewed in this light, the church is derived from Him. Adam's intelligence is particularly seen in the name he gives the woman: ‘This time’, he says, ‘it is bone of my bones and flesh of my flesh: this shall be called woman, because this was taken out of man’ (Gen. 2:23). He recognized himself in her. The source whence she is derived is the view of the church which this type furnishes.”¹

God’s revealed Biblical Truth is multifaceted; this is true of creation truth as well. As such, another spiritual aspect of God’s Creation Truth in Genesis 1 wonderfully displays another beautiful facet of the same Creation Truth. This aspect of creation truth does beautifully describe God’s original intent for truly converted Christians: that the regenerated, converted and restored Believer’s Life in Christ is truly a life of Separation.

A true Christian’s life is a sanctified life dedicated to God and to His service. Such a dedicated life requires a pursuit of holiness. God’s works of the first three days symbolically portray the principle of spiritual separation in the life of a true Christian. And only such separated Christians, in fellowship with those who are separated and sanctified by truth, truly abide in Christ and bear much spiritual fruit. The separation aspect of the first three days of physical creation followed by three days of productive fruit-bearing land as typical of a true Christian’s life of separation and fruit-bearing is convincingly explained by *Jack W. Langford* as described below:

**“THE DOCTRINE OF SEPARATION BEGINS
IN THE VERY FIRST CHAPTER OF GENESIS”**

The “truth” about the Christian’s “separation” unto Jesus Christ the Lord actually begins with the physical creation as described in the inspired record of Genesis chapter one. Herein we read of the breathtaking events in the first week of the physical creation of God. In six successive days God formed and made the physical heavens and earth as suitable for mans’ habitation. The seventh day God ceased from His work. When one looks

carefully, he will see that the first three of those days can be characterized by the word “*division*” or “*separation.*”

Furthermore, the second three days are characterized by God filling the sphere of separation created in the first three days. Most Christians do not realize that the *separation* God ordains in their lives is pictured and patterned after the *separation* God ordained initially in the physical creation—and ***this fact should illustrate how vitally important the subject is***—God is still “creating” today and God is still ordaining “separation” today. Separation Truth is a vital part of *Creation Truth*.

In II Corinthians 5:17 we are told “*Therefore, if anyone is in Christ, he is a NEW CREATION; old things have passed away; behold all things have become new.*” Here we discover that God is still in the “creation” business. In fact, the apostle Paul had already stated (II Cor. 4:6) that this “New Creation” process had begun just exactly like the original physical creation process began—“*For it is God Who commanded light to shine out of darkness, Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*” This revelation takes us back in our minds to the creation week.

“THE SPIRIT OF GOD MOVED UPON”

We also need to remember that this week of renewing the earth begins with the activity of the Holy Spirit of God—“*...and the Spirit of God was hovering over the face of the waters*” (Gen. 1:2, literal translation). The earth was said to be “without form and void”—literally “*waste and empty.*” In addition, the whole globe was submerged in “*water*” and smothered by total “*darkness.*” It was over this bleak and abysmally darkened chaos that the Spirit of God, like a bird, was literally “*fluttering*” (see Deut. 32:11; Isa. 31:5 & Gen. 1:2). The Psalmist of old reflected upon this scene by his words, “*You send forth Your Spirit, they are created; and you renew the face of the earth*” (Ps. 104:30). So it was with the Spirit’s activity, God spoke and said “*let there be light*” (Gen. 1:3) and the six days suddenly began. The activity of these days was accomplished by the power of the Spirit of God.

So it is, as unregenerate persons our sin-darkened hearts and chaotic lives were moved upon by the Holy Spirit of God, bringing to us the message of God’s compassion and mercy, in order to persuade us to repent and believe the gospel (II Thess. 2:13; Eph. 1:13 & Heb. 10:29). Thankfully, when we first trusted in Christ for soul salvation there was a transformation. At that point in time we were instantly made “new creations in Christ.” And then the beautiful process of our “separation” began. As Paul stated in II Corinthians 5:17,18 “*...old things were passed away; behold, all things have become new—and all things were of God.*” “*God Who commanded the light to shine out of darkness, Who has shone*

in our hearts to give the light of the *knowledge...*” In the Genesis creation account there quickly followed a—

THREE-FOLD SEPARATION

As I said before, the first three days of God’s creative work of renewal can actually be characterized by the word “separation.” On each of the days God “divides” specific elements.

On the first day God not only created light, but He also “*Divided the light from the darkness* (verse 4).” So it is, in that great “separation” passage of II Corinthians 6:14-7:1, Paul says in a preliminary manner on the subject of separation truth, “*And what communion has light with darkness?*” What was true in the physical creation, that light cannot cooperate with darkness, is most certainly true in the spiritual creation.

The spiritual realities that we see and learn in Christ are a light that removes the darkness of Satanic influence. This is first of all the light of spiritual realities chasing away the darkness of man-made religious superstition from our souls. There is only a God-ordained “division” (or separation) between light and darkness, either physical as in the physical creation, or spiritual as in the spiritual new creation. Thus the very first lesson in the Bible for a newly born Christian is to recognize the separation between spiritual light and truth and spiritual darkness and error. This is fundamental and is repeated for us many times in the Scriptures. This is one of the foremost types in the Bible.

God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (I John 1:5,6). This truth is emphasized by many Scriptural references. It would serve well to read all of them. See John 1:5; 3:19; 12:46; Acts 26:18; Col. 1:13; Eph. 5:11-13; 6:12; Rom. 13:12; I Cor. 4:5; I Thess. 5:5-8; Luke 22:53; I Pet. 2:9 & I John 2:8-11. One who walks “in the light” is walking in *separation*. When a person is regenerated, his whole outlook on life changes. Traditional prejudices and hatreds are replaced by “the love of God that is shed abroad in our hearts” (Rom. 5:5). The believer’s whole outlook on life changes as it is illuminated by the truths in the Word of God under the guidance of the Holy Spirit. Perhaps the most shocking illumination is the exposure of what true Christianity really is. The major conflict in the life of Christ was between Himself and the religious leadership of that day. Nevertheless, when a sin-darkened mind has been illuminated by the truths from the Word of God, the light of those truths will illuminate a totally new pathway in life.

It is clear from all these Scriptures above that a Christian must be cognizant of the necessity of being separated from spiritual darkness in life and religion. Unless that separation is put into practice, a believer

cannot walk in full and complete *fellowship* with Almighty God, Who saved him from the guilt and penalty of his sins. The whole battle between Christianity and the Devil is the battle between light and darkness. Spiritual darkness is first of all religious subterfuge and invention; no matter how pious and pretentious is its appearance, it is nevertheless labeled by God as “DARKNESS” to be avoided. It is incompatible with the true light of God’s revelation.

On the Second day God *divided* the “waters below” from the “waters above” (Gen. 1:6-8). God established an expanse or atmospheric “heaven” between the oceanic waters covering the earth and the water vapor that would form a cloudy canopy around the earth. It will become obvious why this separation is God-ordained in the works of the last three days. First of all, the oceanic waters will be the sphere for all the fish and various forms of sea life that God will make. The water vapor above will be a primary source for the nourishment and growth of the fruit bearing vegetation that God will plant on the earth. In addition, the atmospheric heaven will also provide the breathing space for all the various life forms that God will later place on the surface of the earth. Thus, this separation was essential for providing two separate spheres for the physical existence of the different forms of life on the new regenerated earth. Like the light and the darkness of the first day, wherein the spirit of God later attaches spiritual significance of good and evil, so it is that the two watery elements are also spoken of in a figurative sense in later Scriptures. These become very significant. The clouds above and the water below are sometimes spoken of as two separate companies. On the one hand, God’s presence is repeatedly described as being characterized by a cloud or with the “clouds of heaven.” See for instance—Exo. 16:10; 19:9,6; 24:16-18; 34:5; 40:38; Num. 11:25; Job 26:9; 22:14; Psalm 18:10-12; 78:14; 104:3; Isa. 19:1 & Nah. 1:3. In addition the heavenly hosts are sometimes depicted as clouds or being in the clouds—Dan. 7:10 & 13; Matt. 17:5; 24:30 & 26:64. Joyously, the saints themselves are said to be “caught up in clouds”—I Thess. 4:17. And in another place the saints of old are described as “A great cloud of witnesses”—Hebrews 12:1.

Therefore the cloudy canopy over the earth is figuratively spoken of as representative of God’s presence, the company of angelic hosts and of the saints themselves.

On the other hand, the waters below are often used to depict the restless sea of earth’s humanity. “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt”—Isa. 57:20. The four great world empires as different beasts are said to arise out of the sea of humanity—Daniel 7:2-7. In addition, Christ spoke of the turbulences that will come upon mankind during the “great tribulation,” just prior to His

second coming. He thus spoke of the terrible unrest among mankind in terms of “the sea and the waves roaring”—Luke 21: 25.

In one of Christ’s parables He spoke of the “drag net” that was cast “into the sea” and “gathered of every kind.” After being drug to the shore, the “good” are separated and collected in vessels, whereas the “bad” are segregated out and destroyed—Matthew 13:47-50. Therefore, we can see from the Scriptures that in a figurative sense, the oceans and seas represent troubled, restless humanity.

Now it is true that for the time being we are in this wicked world, yet God has placed it into our hearts that we are not really a vital part of it. We are temporarily only strangers and pilgrims on this earth who are witnesses to the world of God’s grace and mercy in Christ. Not only is there going to be an ultimate separation between the saved and the lost into two different eternal spheres, but also the spiritual significance of the separation that took place on the second day of the “Creation Week” speaks to us of a present “separation” that should exist between the saved and the lost. The fellowship and association of believers together to strengthen one another is one of the paramount truths of the church of Jesus Christ. When one is saved, “born again” into the family of God, he will instinctively enjoy fellowship with God and with God’s people. The old comrades of his lost estate will no longer have the attraction that they once had. The believer will no longer have the appetite for the ungodliness that he once enjoyed. Consequently, his old friends will seem to slough off as he walks in his new life in Christ. He will search out and associate with fellow Christians who enjoy the things of God. This is illustrated by the new converts on the Day of Pentecost, as recorded in Acts 2. They “continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread and in prayers...now all who believed were together...” (Acts 2:42 & 44). The exhortation of Hebrews 10:25 is paramount, “Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.”

On the third day God divided the land from the waters and the dry land appeared. In addition God caused the land to spring forth with all manner of fruit bearing vegetation. The third day’s work will therefore speak to us of separation so as to bring forth fruit unto God. The darkened waters that had submerged the earth speak of judgment and death. The second verse of Genesis chapter one described the earth as being in a condition of “waste and emptiness” (literal translation).

Whenever those two Hebrew words, *tohu wa bohu*, are used together, it meant judgmental destruction (see Isa. 34:11 & Jer. 4:23). Thus, some careful teachers of the Scriptures have pointed out in the past that the first scene after the initial creation of the universe (Gen. 1:1) is a scene of

destruction and judgment. In addition to the earth being “waste” and “emptied,” it is submerged under waters and the whole was plunged into intense darkness. Many have referred to this as the original “chaos” out of which God brings “order” and “form.” Remember also that the Spirit of God, by later revelations at which we have already looked (see the first day), likened this to the condition of a soul-darkened sinner under Satanic influence emerging into light and regeneration.

And now on the third day, the segregating of the waters into the oceans, the rising and appearance of the continental land mass, and the placing of a great variety of vegetation upon the land mass speaks of the believer’s new life and fruitfulness unto God. As to the resurrection and separation of our new life to a place of fruitfulness in Christ, the principle is expressed in the words of the apostle Paul in Romans 6:1-23. We will just select a few excerpts of that beautiful passage which describes the believers’ identification with Christ in His DEATH, and then also RESURRECTION to a position of FRUITFULNESS in our lives before God.

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection...knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him...but the life that He lives He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God...”

“For when you were slaves of sin, you were free in regards to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your FRUIT to holiness, and the end everlasting life.”

The Apostle Peter spoke of the believer’s past life in these words—“For we have spent enough of our past lifetime in doing the will of the Gentiles, when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you” (I Peter 4:3,4). Then in his second letter Peter adds that beautiful description of the fruitfulness that should exist in the life of a Christian—

“Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceeding great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control

perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor UNFRUITFUL in the knowledge of our Lord Jesus Christ” (II Pet. 1:2-8).

“THE SECOND THREE DAYS COMPLEMENT THE FIRST THREE DAYS”

Amazing as it may seem, when one carefully reads the first chapter of Genesis he will note that, on the first three “days” of activity, God absolutely does not actually create any physical substance whatsoever. In the first verse of Genesis one, God created the whole universe, that is, the whole heavens and earth. Of course this involves the physical substance of the universe. But then upon the activity of the Holy Spirit over a darkened chaos (verse 2), God speaks three successive “days” (24 hour time periods) into existence (verses 3-13). During these three days there is not any physical substance created. Instead, God is carefully, progressively and systematically preparing environments as we have seen above.

In the first three days God is FORMING environments and in the second three days God will be FILLING these environments. We can also express this in another manner. The first three days are characterized by the word SEPARATION, because in each case God divides or separates two distinct spheres. The second three days are characterized by the word PREPARATION, because God is filling each of these spheres in preparation for earth’s inhabitants. Once the areas of separation have been established, God proceeds to fill, in an orderly fashion, each of those spheres.

On the fourth day God will fill the earth’s day and the night with luminaries, the sun, moon and stars, which will function to rule the day and guide the night. On the fifth day God will fill the air with birds and God will fill the seas with fish. On the sixth day God will fill the land with animals and finally create mankind who is designed to rule over all. So, in all of this there is a perfectly planned sequence. Nothing is haphazard or just thrown together accidentally. Not only is there a divine system to God’s physical creation but there is also a divine system to God’s spiritual creation as well. Let us briefly observe each of these second three days.

On the fourth day God orders or arranges the sun, moon and stars in relationship to the earth. It has been noted by Hebrew linguists that the word which is used only by God and means to “create” (*bara*), is not used in this arrangement on this day. This word was already used in verse one in relationship to the heavenly spheres; therefore it is not repeated here. The sun, moon and stars had already been brought into existence in verse one (“In the beginning God created the heavens”). Rather the word we translate “to make” (*asah*) is used—“God made the sun, moon and stars.” This Hebrew word most often simply means “to arrange or set in order.”

God thus forms or arranges (makes) already existing materials or spheres previously created. By this we would understand that the chaos which involved this earth, described in verse two, also involved the heavenly spheres as well. Therefore, on the fourth day God set in order and arranges the sun, moon and stars to properly function in relation to the earth.

The function of the sun, moon and stars in relationship to the earth is spelled out. They “*divide* the day from the night,” are for “*signs and seasons*, and for days and years” and “*lights*” in the heavens. In addition they are said to “*rule*” the day and the night (verse 16). Thus the operation of the day and night time periods made on the first day are now governed and directed by the function of the sun, moon and stars made on the fourth day. This function will serve to guide and direct the overall operations of the miracle of life on this physical earth.

We have seen that the spiritual significance of the light and darkness made on the first day found its parallel in man’s consciousness of right and wrong, good and evil, the will of Satan versus the will of God and “children of light” versus “children of darkness.” Now on the fourth day, typically, God actually sets guidelines that direct man’s consciousness so that it is not haphazard.

Man’s conscience must be in tune with the guiding instruments that God has specially designed. Conscience would be worthless unless it is calibrated to respond to the standards God has ordained. The typical or symbolic use of the sun, moon and stars is also well spelled out in the Scriptures. In addition, the spiritual significance is in perfect accord with, and parallel to, the physical function of these spheres in the sky.

We first see the spiritual or figurative significance of the sun and moon in the dream of Joseph as recorded in Genesis 37:8-11. Joseph dreamed that the sun and moon and the eleven stars would bow down before him. Jacob immediately interpreted the dream as having reference to Joseph’s own *father* as the sun, his *mother* as the moon and his brothers as the stars. The dream was not difficult to interpret. It was unthinkable in Jacob’s mind that the two supreme guiding influences, the sun (father) and the moon (mother), would bow down before one of lesser importance over whom they rule. Indeed, the father and mother are the first and immediate influences that God has set in our lives to guide and direct us from childhood.

This theme plays an important part in the book of Proverbs. “My son, hear the instruction of your father, and do not forsake the law of your mother...” (Prov. 1:8). The father and mother are first and immediate in the echelon of those who bring to us the guiding truths of the Word of God. Woe be to those who would scorn this guidance -Prov. 20:20; 30; 17.

Indeed, the Word of God itself is represented by the sun, the moon and the stars. That great Psalm which expounds to us the central theme of the Law of the Lord—"the Law of the Lord is perfect" (Psalm 19)—begins with the introductory message from the heavenly spheres that speaks to all mankind on the face of the whole earth, "Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard" (verse 3). As one goes on to read this Psalm he is held in awe as to the perfection, beauty and grandeur of its messages. And make sure of one thing—in obedience to them "there is great reward" (verse 11). Looking through a great telescope into the unfathomable depths of the starry heavens is like looking, by the Spirit of God, into the unfathomable mysteries of the Word of God. In both we see the startling arrangements and magnificent glory of spectacular truths.

On the fifth day God fills the two separate spheres He ordained on the second day—the waters beneath and the atmospheric heaven above. Both spheres now swarm with unique forms of life. The ocean now swarms with fish and sea creatures. Likewise, the sky above is filled with the flying fowl of every variety and kind. These are the same fish and fowl that man knows today. No doubt their original beauty and perfection were even more astonishing than what we see after the millenniums of the curse have left its scars on God's original beauty.

The amazing thing about these two life forms is that they both characteristically defy the laws of gravity. The fish by their very unique characteristics possess amazing buoyancy which allows them free access to the very depths or the heights of the watery deep. They pass through the dark curtains of the deep with smooth, seemingly effortless speed and grace. There is nothing man has ever tried to imitate as complicated and difficult as the engineering that goes into a submarine. And yet the modern submarine is but a clumsy imitation of those efficient creatures of the sea. On the other hand, the birds of the air soar with unbelievable perfection through the currants of the air and sky. They seemingly mock the law of gravity with their uncanny ability to wing their way through every ballet performance imaginable in the sky. What person is there who has never stood in admiration of these heavenly gliders and acrobats? Even the Wright brothers who lay on the hillside to watch carefully their amazing performances, realized man could never equal their perfection of control over the physics and efficiency of flight. The smooth contours in the elegant design of the birds have been carefully acknowledged by our crafty flight engineers in even our most advanced airplanes.

It is interesting that the two forms of animal life that Almighty God first creates on this newly regenerated earth both amazingly depict "victory." From the darkness of the chaos of the second verse of Genesis one, God raises up the double image of victorious life. This is undoubtedly like the

truth emanating out from the depths of the darkness of death when our blessed Savior arose from death to bring life and immortality to light through the gospel. “If any man be in Christ, he is a new creation” (II Corinthians 5:17). Christ was victorious over death and that victory is thankfully transferred to every blood-bought believer.

Amazing as it may seem, the two emblems of Christianity, according to Church history, became the fish and the dove. The fish, in all probability, became an emblem because the first Disciples of Christ were fishermen. Peter and his brethren just so happened to be of that employment in life (Matt. 4:18-22). And so today we often see the fish emblem to indicate a Christian or Christianity. And then, since the Holy Spirit of God took the “form of a dove” (John 1:32) when He came down upon Jesus Christ to inaugurate and empower a new ministry, the dove, likewise, came to be used, even in early Christianity, as emblematic of this new Divine institution composed of Christ’s followers. Today we often see it used by different churches and theologies as emblematic of Spirit inspired forms and functions of Christianity. Herein the inspired words of the apostle Paul should ring out in our remembrance, because it ties everything together—

“For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death” (Rom. 8:2). The most significant testimony of Christianity is that real, Biblical Christianity spells “Victory.” Thank God, the One who engineered the original creation has likewise engineered in every believer the buoyancy to overcome the laws of sin’s gravity.

On the sixth day God brings to a grand finale the week of renewal. Not only is the animal kingdom on earth all made and perfected, but over them all man is brought into existence with the supreme significance of having “dominion” (Gen. 1:26 & 28) over every living thing on the earth. Man is said to be created and made in the very image and likeness of God.

Consequently, it is not difficult to see the spiritual significance of the sixth day’s work. God has ordained that the “new creation in Christ” be so equipped as to “Reign in Life” (Romans 5:17). The spiritual truths exemplified by the work of God on the previous day spelled out “victory.” Because of victory the believer can be “more than a conqueror” (Rom. 8:33-39). Indeed, the apostle Paul tells us that “all things are yours” in Christ (I Cor. 3:21).

Because the believer places his faith totally in Christ, it is as it were that we are created “into the image of the One Who created [us]” (Col. 3:9, 10), and again, the believer “has been created in the likeness of God” (Eph. 4:24). In addition, every believer is “God’s workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph. 2:10).

In summary it is stated “Grace is now reigning through righteousness” (Rom. 5:21). What an amazing and spectacular sequence of blessings and provisions. Not only is the believer created in the very image of God, but he is also created to “reign in life.”

Please keep in mind that in the overall design of God, the work of these last three days is clearly built upon the “separation” exemplified in the work of the first three days. And so it is also true that Divine guidance through the Word (day 4), victory in life (day 5), and the reigning dominion through grace, are all brought to us by virtue of the principles of separation. Only when the believer sees and walks in the principles of separation can there be the fullest blessings from God, and the fulfilling of the purpose of God for us in living out the “New Creation.” (2)

1: J. Taylor, Sr, Volume 2, “*Readings in Genesis*”, New York, 1908, (reprinted from Vols. I and II “*Mutual Comfort*”, 1908/9) Pages 263 to 268.

2: Jack W. Langford, www.separationtruth.org

3: Jack W. Langford, *The GAP Is Not a Theory*, Xlibris Corporation, 2011

