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## The Days of Creation

There can be no "blind faith" answers when we are asked to explain the hope that is in us (1 Pet 3:15). Such answers will not lead others to faith. There is no such thing as "blind" faith. Faith comes by *hearing* (understanding and having revelation, really *seeing* what is being said).

Heb 11:3 — If we receive *revelation* of this it will not just be theory, to us or our children. We cannot just "share from our notes." We must have *concepts*, and teach our children concepts. The worlds were not made by pre-existing material, but man *was* made from such material — the dust of the earth (Gen 2:7). And the beasts and birds were also formed from pre-existing matter (Gen 2:19). Matter has not always been (Gen 1:1; Jn 1:3). It had a beginning. It is not divine, like God, who is Spirit and had no beginning. We can hardly conceive of how long the worlds have been in existence, or what God did before he made the worlds. The first creative act of our Father that we know about is His making the worlds.

There is no *dualism* in the universe: there is no other power which stands against God and is out of His control (Eph 4:6). "There is one God above all, through all, and in all" (Rom 9:5). He is supreme over all (Acts 17:25-27). He gives life to everything. Yet, He's as close as our breath (Act 17:28). (He is close to us, but we can be far from Him — Heb 4:16.)

There is a purpose and goal for creation (Rev 4:11; Col 1:16-18; Ps 19:1). Col 1:18 is the final, ultimate goal for all creation. Out of millions of sperm, only one made it to the ovum to form each one of us. We were foreknown, chosen to be who we are by His divine sovereignty. If we never come to do Col 1:18, we will not fulfill the purpose that we were created for. There is no other reason for us to be on this planet.

### **Waste and Wild (*Tohu ve Bohu*)**

Gen 1:2; 2:7 — In the Hebrew, the words are the same (1:2 *was* = 2:7 *became*). Gen 1:1-2 — Most Christians think this was 6000 years ago and that the earth was created by God in this state of desolation and emptiness — *tohu* and *bohu*. The prophets recall the pre-creative

formlessness. Isa 34:11 — confusion and chaos were brought upon the earth. Jer 4:23 (Amp.) — the earth was waste and void. It *became* this way. Calamity enveloped the whole world.

Why did the earth come to this place (Eze 28)? The sin of Satan will always lead to ruin. This is a divine principle. Self-exaltation is incapable of any creative act, but instead the self-exalting one is ruined and ruins all he touches. Most think that the earth began as *primordial chaos* (a Greek myth), as it is described to be in most Bible footnotes<sup>1</sup> for Gen 1:2 (waste and wild). Primordial means "earliest formation." But chaos was not the earth's first condition.

Gen 1:1 refers to His creation *in completion*. Isa 45:18 — It was formed to be inhabited. It was not created a waste place. Heb 11:3 says *worlds* — plural. The earth was only one of these worlds. Did He form the worlds to be inhabited?

Earth is the combat zone. Whatever He created was not waste. Whatever became a waste is not to remain a waste, but is to be restored. Rom 8:18 — We will have to be restored. We are redeemed for the same purpose we were created. The greatness of our purpose makes our present suffering insignificant. Man was not created to fall, nor were Israel and the first church formed to be faithless. All things will be restored and redeemed to accomplish their original purpose. The re-creation of the earth was in order for us to live on it (Isa 45:18). Why did He put man where the spirit of the evil one had wrought destruction? Where did all the fossil bones come from?

Pr 11:29 — We can trouble our house by ignorance. Our children must be prepared to cope with the attitudes of modern society. They must be prepared to cope with being mocked, for they will be. This present age will scoff at the word of our God, and we will be reproached, teased, and jeered at for our stand on the word. The world is merely warming up on the fundamentalists. We will not stand unless we stand on the word. Our children must know the word in order to preach the word (2 Tim 4:2-4; 2 Tim 3:15).

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<sup>1</sup>"This concept of Chaos also was applied to the interpretation of the creation story in Gen 1 (to which it is not native) by the early church fathers." — article on *Chaos* in the Encyclopedia Britannica (1979 edition)

Gen 1:2 — Does this describe creation's original condition? Do the six creative days of Genesis 1 describe the process of the original creation? If the Bible is inspired, nothing should hinder our understanding the truth it is intended to communicate. We must distinguish between the original creation of the earth in Gen 1:1 and its subsequent reconstruction with a view to its becoming the habitation of the highest creation that God ever conceived of. We are to be the exact representation of His nature forever — the material expression of His unseen spirit. Man was created for predetermined purpose, and could not dwell on a desolate earth.

The six days of Gen 1 do not describe the original creation. Those who try to square Genesis with modern geology extend the six days over billions of years. The day, in this view, is only representative of a vast period of time. But this view perverts the scriptures. It fails to reconcile Genesis and geology. Worse, it involves the Scriptures themselves in unresolved contradictions (Gen 1:2 and Isa 45:18).

Those who say Gen 1:2 was earth's original condition do so without thinking, as if God would make something chaotic like the author of confusion. *Became* suggests a cataclysm which came after the original creation and brought the earth to desolation. There is a vast amount of time between verses 1 and 2 of Gen 1. The duration of this gap is not known and is not spoken of in the Scriptures. Void — *bohu* (#922) means an indistinguishable ruin. *Formless* — *tohu* (#8414) means desolation of surface to a desert or a worthless thing. *Became* in Gen 1:2 is not a static term (compare Gen 2:7). Mal 4:6 says the earth can become this way again, smitten with a curse, unless Heb 10:13 is fulfilled by those who love Him enough to obey Him. Sin is a choice not to obey.

## **Genesis One**

Modern geology furnishes empirical facts proving the immense age of the our planet. Genesis has no controversy with geology in this matter, although some Christians do because of their insecurity. There is ample room between verses 1 and 2 for all the geological date setting and dinosaur bones or anything else geologists want to demonstrate. We don't really need to

know how old the earth is. Besides, no one can accurately determine how much time elapsed between the original creation in the dateless past and the chaos which occurred later.

Verse 2 speaks of this chaos which came to the earth after its creation, and then the six days described are the *restoration* of the earth with a view toward it becoming a habitation for man. We can only surmise what brought about the chaos. However there is more than just credulous evidence in the Scriptures concerning this time period. Scripture seems to give certain veiled indications of angelic rebellion in the time before Adam's creation (Isa 14:9-17; Eze 28:12-19; Jer 4:23-28; Rev 12:4).

Nothing in the scriptures states that Gen 1:3-31 describes original creation. In fact, during the first four days of the Genesis account, nothing was created. Only when we come to animals and man in verse 21 (the fifth day) does the Hebrew say *created*. The six days give an account of a new beginning but not the original beginning. The description of these six days points out that the Spirit of Elohim brooded over the ruined creation to bring it back to order, even as He is now brooding over us (Gen 1:2). At each stage of reconstruction we read that, "God said." The will of God was expressed by the Word of God (Jn 1:1-4) and accomplished by the Spirit of God, culminating in *man*, the crowning purpose of the whole of creation (Gen 2:7). Man was to undo the works of the evil one through obedience to his Creator (obedience exposes disobedience). Gen 1:26 — Man's purpose in ruling for God was to culminate in housing Divine Nature (Eph 2:22). The promise of Gen 3:15 to fallen humanity was to be accomplished through obedience to Gen 18:19. He chose a line through which the promise of restoration would be fulfilled. The small remnant produced Messiah, who judged the evil one, but the execution is left to us.

### **The Flood — Which One?**

Was the flood in Noah's day universal? The fact of the flood is substantiated beyond doubt by archaeology, but its universal nature is not. The expression "earth" or "the earth" is not substantial proof. This word comes from *eretz* which can mean country, land, ground, region, etc. (like the Hebrew *har* means mountain, hill, or uplands). The word does not necessarily

mean the whole earth. The flood in Noah's time must not be confused with the geologically verified prehistoric flood. Noah's flood was a violent one, of only short duration. All over the crust of the planet there are marks of a vast flood lasting much longer than this. The flood that geology bears witness to is the flood of Gen 1:2 (2 Pet 3:5-7) Gen 7:4 — The flood of Noah spread wherever man and animals had spread. (Gen 7:18-20) This seems to indicate that this flood was universal in nature. How far did every animal extend on the earth? Gen 7:17-24 speaks of the whole earth, but only for 150 days.

### **The Six Reconstructive Days**

We must thoroughly understand these things so that the secular society won't make a monkey out of us — with clever questions such as:

Since there was no sun until the fourth day, how long was the first day?

How did Joshua make the sun stand still if it doesn't move anyway?

In the Genesis 1 account the word *made* does not mean the same as the word *created*. The Hebrew for make (*asah* — Strong's # 6213) which is used in Ex 31:17 and Gen 1:7, 16, 25, 31, and Gen 2:3,4) is a general word meaning to accomplish, act, bring about, carry out, do, establish, execute, make, perform, prepare, produce, provide, take action, work, etc. The specific word for create (*bara* — # 1254) is used only three times in the first chapter of Genesis: verse 1 (heavens and earth), verse 21 (animals), and verse 27 (man).

If we understand the Genesis 1 account of the six days properly, we will avoid the conflict with science or with the Scriptures which Christians get into when they answer (according to their own understanding) questions about the age of the earth and the time at which the Genesis 1 account occurred.

Chronology — a science which assigns proper dates to events. Chronology says Adam appeared approximately 6000 years ago — we have no reason to debate with this. There is no evidence to suggest that an error has been made here. Gen 5:3 — By the Biblical genealogy and

other historical records we can tell approximately how many years there were from Adam's creation to the present date.

Geology is the study of the history of the earth and its prehistoric life forms as it is recorded in the rocks. Geology shows that there is substantial evidence of the earth and certain creatures existing long before 6000 years ago. Those whose life is in the Bible search the rocks as anxiously as they search the scriptures to find evidence that will prove the earth to be 6000 years old. But there is no need to invent a conflict here. To reconcile geology and the Bible without understanding that there is a gap of millions of years between verses 1 and 2 of Genesis 1, creates many problems concerning the length of time man has existed. Geology says at least 2 million years. The Bible clearly says 6000 years. The man, Adam, was created 6000 years ago.

This does not mean that there were not man-like creatures before Adam. But they were not created in the very image of Yahweh, and they were not the progenitors of man (Adam). They were destroyed in the flood that created the chaos of Gen 1:2 before man was created in God's image.

There is no reason to think there was not a gap of millions of years between an original creation in Gen 1:1 and a re-creation following Gen 1:2. There are vegetable remains from a pre-Adamic age found in the earth's strata, as are fossils of animals with eyes. In the re-creation no beings with eyes are created until after the fourth day when the sun is caused to shine upon the earth. If we deny this gap, we have to embrace one of three untenable views:

The first view states that 6 days of Genesis 1 were 24 hour periods of time immediately following the original creation of the earth in a wasted condition. In this case, Genesis indicates that earth is only 6000 years old. This causes Christians to deny all the scientifically accepted evidence of geology. Earlier plant and animal life is clearly evident and widely accepted.

The second view states that the 6 days were mere 24 hour periods not immediately following the original creation of the earth in a chaotic state. This allows for the old earth of geology. However, during the vast period in between the original creation and the account of Genesis 1, the earth remained in chaos. This conflicts with the

geological evidence of fossils with eyes and other plant and animal life forms. It also places the Scripture in conflict with itself — Isa 45:18 versus Gen 1:2.

The third view states that the 6 days were immense ages which followed the void creation of the earth. But this carries the beginning of the present age of animal life and the advent of man much farther back than the 6000 years allowed by Biblical chronology. This view proclaims that the Scriptures lie.

Proper recognition of the gap between verses 1 & 2 of Genesis 1 resolves all these difficulties. It does justice to the Word and gives ample and intelligent allowance for geologic discovery. It does not conflict with the chronology of the Biblical account. We realize that the Bible was not written to provide a detailed scientific description of how the earth came into being. It only relates the information that is directly pertinent to the purpose of man.

To say that verse 2 describes the original state of the earth is incompatible with the wording of Genesis concerning the first through 4th days. The Hebrew word for made — *asah* — does not imply origination or any creative act, but rather making useful what was already created. The word for create — *bara* — is not used in verse 11, for example, because the earth already had the germ of vegetation in the soil. It is not necessary to suppose that the life of seeds perished in the overthrow of the primitive order by a cataclysmic flood (Gen 1:2). Wheat seeds have remained dormant for 2000 years in the tomb of an Egyptian Pharaoh. When land again appeared after the flood, these seeds germinated. It was animal life which perished, the traces of which remain as fossils.

It is also not implied that the 2 lights were created on the fourth day. Not till verse 21 is there origination or creative action. The sun, moon, stars, and planets were already there from the primitive creation. If the 2nd verse of Genesis refers to the original state of the creation, we have problems. This would mean that the sun, moon and stars were created only two days before Adam, making them so young that their light would not have had time to reach us yet. This would come into great conflict with the empirical evidence of modern science.

One theory says that since the sun didn't appear till the 4th day that there is no reason to believe that the first 3 days refer to literal 24 hour days. Under this theory, these 3 days are then

expanded to allow for the evidence of geology that the earth is 4.5 billion years old. But if these are meant to describe vast ages, it is unlikely that the vegetation present in the "third day" would flourish or even survive in a long, sunless age. Besides this, there are 4 things in the account that support the first 3 days being 24 hours long. (1) there was light, (2) there was darkness, (3) there was evening, (4) there was morning. These 4 things describe natural, ordinary days as we know them. These days had only 2 divisions each; darkness and light, intersecting at evening and morning. No amount of logic can undo this plain statement in verse 4. The day was all light and the night was all darkness, so how can a thousand years of darkness or so support any of the 5th or 6th day life forms? This does away with the "long periods of time" theories.

We want to be reasonable. Light was not *created* during the 6 days. The six days of Gen 1:3-31 are nowhere described as being the original creation of the earth. The desolation of the earth was no more the Creator's original design than the desolation of Israel or of the first Church. The earth was not created as a waste and wild world. Isa 45:18 removes all doubt of what the Biblical account of the six days describes. (Isa 34:11; Jer 4:23) It was reconstruction, not original creation. In preserving the harmony of the Scriptures we find ourselves in harmony with the objective evidence of modern science. We can give honor where honor is due and not suppress the truth in unrighteousness.