



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

The Book of Genesis

Lesson Number 2

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J.B. Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon



THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE FIRST THREE DAYS

“ 1:1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day. 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.” (Genesis 1:1-13)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The first three days of creation set the stage for the remaining three days. **The first thing created was an environment in which everything would be made apparent.** There was also a permanent division made between light and darkness, and above and beneath. Plant life that would perpetuate itself was also created, included grass, herbs, and fruit bearing trees. All of the Godhead was involved in the creation,

and the book of Job tells us that the angels watched the proceedings and “*shouted for joy*” (Job 38:4-7). The notion that it took millions of years to form the heaven and the earth and everything within them is too demeaning of God to be taken seriously. Such a God is of man's own making, in an effort to compromise with the purported wisdom of men. Since man was created on the sixth day, and was not present for all of the initial

creation, how can he possibly look at creation and make an independent assessment as to its beginning. The church must not allow such notions to be expressed within it. Men must choose to believe God.

THEISTIC EVOLUTION

This approach to the creation of the world represents a compromise with the purported wisdom of men. It is gaining in popularity among professed

CONTENTS

- ▶ INTRODUCTION
- ▶ GOD CREATED THE HEAVEN AND THE EARTH (1:1)
- ▶ THE EARTH WAS WITHOUT FORM AND VOID (1:2a)
- ▶ THE SPIRIT OF GOD MOVED UPON THE FACE OF THE DEEP (1:2b)
- ▶ LET THERE BE LIGHT (1:3)
- ▶ GOD DIVIDED THE LIGHT FROM THE DARKNESS (1:4)
- ▶ DAY AND NIGHT (1:5a)
- ▶ THE FIRST DAY (1:5b)
- ▶ THE DIVIDING FIRMAMENT (1:6)
- ▶ ABOVE AND UNDER (1:7)
- ▶ GOD CALLED THE FIRMAMENT HEAVEN (1:8a)
- ▶ THE SECOND DAY (1:8b)
- ▶ THE WATERS BENEATH GATHERED INTO ONE PLACE (1:9)
- ▶ THE EARTH AND THE SEAS (1:10)
- ▶ THE GRASS, HERBS, AND FRUIT YIELDING TREES (1:11)
- ▶ THE THIRD DAY (1:12-13)
- ▶ CONCLUSION

Christian scholars. Its presence on the religious landscape is like a noisome and putrefying sore.

Question: "What is theistic evolution?"

Answer: Theistic evolution is one of three major origin-of-life world views, the other two being atheistic evolution (also commonly known as Darwinian evolution and naturalistic evolution) and special creation.

Atheistic evolution says that there is no God and that life can and did emerge naturally from preexisting, non-living building blocks under the influence of natural laws (like gravity, etc), although the origin of those natural laws is not explained. Special creation says that God created life directly, either from nothing or from preexisting materials.

Theistic evolution says one of two things. The first option is that there is a God, but He was not directly involved in the origin of life. He may have created the building blocks, He may have created the natural laws, He may even have created these things with the eventual emergence of life in mind, but at some point early on He stepped back and let His creation take over. He let it do what it does, whatever

that is, and life eventually emerged from non-living material. This view is similar to atheistic evolution in that it presumes a naturalistic origin of life.

The second alternative of theistic evolution is that God did not perform just one or two miracles to bring about the origin of life as we know it. His miracles were constant. He led life step by step down a path that took it from primeval simplicity to contemporary complexity, similar to Darwin's evolutionary tree of life (fish begot amphibians who begot reptiles who begot birds and mammals, etc). Where life was not able to evolve naturally (how does a reptile's limb evolve into a bird's wing naturally?), God stepped in. This view is similar to special creation in that it presumes that God acted supernaturally in some way to bring about life as we know it.

There are numerous differences between the biblical special creation perspective and the theistic evolution perspective. One significant difference concerns their respective views on death. Theistic evolutionists tend to believe that the earth is billions of years old and that the geologic column containing the fossil record represents long epochs of time. Since man does not appear until late in the fossil record, theistic evolutionists believe that many creatures lived, died, and became extinct long before man's belated arrival. This means that death existed before Adam and his sin.

Biblical creationists believe that the earth is relatively young and that the fossil record was laid down during and after Noah's flood. The stratification of the layers is thought to have occurred due to hydrologic sorting and liquefaction, both of which are observed phenomena. This puts the fossil record and the death and carnage which it describes hundreds of years after Adam's sin. Another significant difference between the two positions is how they read Genesis. Theistic evolutionists tend to subscribe to either the day-age theory or the framework theory, both of which are allegorical interpretations of the Genesis 1 creation week. Young earth creationists subscribe to a literal 24-hour day as they read Genesis 1. Both of the theistic evolutionist views are flawed from a Christian perspective in that they do not line up with the Genesis creation account.

Theistic evolutionists imagine a Darwinian scenario in which stars evolved, then our solar system, then earth, then plants and animals, and eventually man. The two theistic evolution viewpoints disagree as

to the role God played in the unfolding of events, but they generally agree on the Darwinian timeline. This timeline is in conflict with the Genesis creation account. For example, Genesis 1 says that the earth was created on day one and the sun, moon, and stars were not created until day four. Some argue that the wording of Genesis suggests the sun, moon, and stars were actually created on day one but they could not be seen through earth's atmosphere until day four, leading to their placement on day four. This is a bit of a stretch, as the Genesis account is pretty clear that the earth did not have an atmosphere until the second day. If the sun, moon, and stars were created on day one, they should have been visible on day one.

GOTOQUESTIONS.ORG/THEISTIC-EVOLUTION.HTML

I have supplied the above information to confirm that many leaders of the modern church have thought nothing of compromising their view of Scripture in order to accommodate the wisdom of men. There is no excuse for assuming that human intelligence of itself is capable of assessing the natural creation.

THE CREATION WITNESSES TO THE GOD OF HEAVEN

The Scriptures make clear that God has imbedded in the creation evidence of His own Person. *"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened"* (Rom 1:19-21).

For men to study the creation of God – a creation in which He has made His own traits known – and conclude that creation was the result of an evolutionary process, is the evidence of a foolish heart that has been

The evolutionary hypothesis is really nothing more than an expression of stupidity – a stupidity that was imposed upon men because they ignored the evidence God had set before them.

darkened. The Amplified Bible reads, *"But instead they became futile and godless in their thinking [with vain imaginings, foolish reasoning, and stupid speculations] and their senseless minds were darkened."* The evolutionary hypothesis is really nothing more than an expression of stupidity – **a stupidity that was imposed upon men because they ignored the evidence God had set before them.**

There is no way to dignify the hypothesis of a creation stretched over a lengthy period of time. It reflects upon both the nature and integrity of God. **If a professing believer adopts this view he is guilty of perceiving God as having**

misrepresenting Himself in the Genesis record. Thus, from the very start, those who accept such a view are thinking of God in the wrong manner, and God will blind their hearts so they imagine that they have actually embraced what is true.

WE WILL CONSIDER THE NARRATIVE AS BEING PRECISE

In our review of the creation, we will take the text precisely as it is stated. We will recognize no mere metaphor in the text, or the veiling of the language. Further, we give no respect to any opinion that requires us to view the text in such a manner. The words of the Savior are appropriate

here: *"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe My words?"* (John 5:45-47).

There is a sense in which how God views us will be determined by what we think of this record of creation. I understand this is a little strong for the squeamish. However, no person is at liberty to doubt what God has revealed – much less to adopt a view that contradicts the deliberate and gracious revelation of God.

GOD CREATED THE HEAVEN AND THE EARTH

" 1:1 In the beginning God created the heaven and the earth." Other versions read, *"At the first God made the heaven and the earth,"* ^{BBE} *"When God began to create heaven and earth"* ^{TNK} *"When God began creating the heavens and the earth,"* ^{LIVING} *"First this: God created the Heavens and Earth--all you see, all you don't see."* ^{MESSAGE}

I understand this to be like a

details of it is unthinkable. It is true, as Moses wrote, *"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law"* (Deut29:29). *"Secret things"* are things that have NOT been revealed, which is the very point being made by Moses. That there was a kind of primeval heaven and earth that existed prior to the creation of Genesis 2:1ff cannot be

know anything about God that He has not revealed.

SOMETHING TO CONSIDER

Peter speaks of the creation in a manner as provides a more detailed explanation of this verse. While it is an overview of the total process that was completed on the sixth day (Ex 20:11; 31:17). *"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water"* (2 Pet 3:5). Other versions read, *"the earth was formed out of water and by water,"* ^{NASB} *"the earth was formed out of the water and by the water,"* ^{NIV} and *"an earth compacted out of water and amidst water, by the word of God."* ^{ASV}

It appears as though the elements required for creating the earth were resident in the waters. They had not yet been gathered together as earth, but were so mingled in the water that they were indistinguishable from it. If this is the case, it would still be required to have occurred on the *"first day,"* not antedating that time. Also, such a procedure would not have required a lengthy period of time.

While there are some mysterious aspects to this view, it violates no part of the text detailing the creation itself as long as it is seen within the confines to the six days ascribed to creation. In this case,

heading under which the details of creation are specified. Some feel that verse one is a separate work that preceded the details of creation commencing in verse two – like a kind of first creation which was replaced by the creation commencing in Genesis 1:2. It is supposed that this world was destroyed, together with those who inhabited it. I emphatically reject this view as a total misrepresentation of God. That the Almighty and revealing God would refer to something He did without revealing some corresponding

supported. The *"beginning,"* in such a case would antedate the creation of the world in which we presently reside, and that simply is not reasonable.

This view rather introduces confusion into the whole matter of *"the heavens and the earth, which are now"* (2 Pet 3:7). Men ought to be cautious about adopting personal and unsupported views to the living God. If eternal life is knowing God (John 17:2; 1 John 5:20), it seems to me that **men must not reason as though they could**

If eternal life is knowing God it seems to me that men must not reason as though they could know anything about God that He has not revealed.

creating the heaven and the earth is not only viewed as a summary, but as the creation of the basic components that would be used in the record of the details of creation that follows.

A DIVINE TRAIT

Scripture reveals something of the manner in which God works. First the Lord determined **what** He will do, then how He will **do** it, and then He **does** it. This applies to the natural creation and the new creation – to the natural and the spiritual. The sending of the flood, the saving of Noah, the calling of Abraham, the development of the Jewish nation etc – all follow this line of reasoning.

Doctrinally this reality is stated in this way: *“the purpose of Him who worketh all things after the counsel of His own will”* (Eph 1:11). For this reason, His purpose is called an *“eternal purpose”* (Eph 3:11). **First the purpose, then the creation. First the counsel of His own will, then the work.**

Once this is seen, the imagination that God created the worlds by some process of unmanaged evolution and randomness can be thrown down.

THE TRANSCENDENT PURPOSE

There is a purpose that was determined before creation of the worlds. In fact, the worlds were made with this transcendent purpose in mind. This we read of things determined *“before”* the foundation of the world.

- ➔ **THE SAVIOR:** *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you”* (1 Pet 1:18-20).
- ➔ **CHOSEN IN CHRIST:** *“According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love”* (Eph 1:4).
- ➔ **THE HIDDEN WISDOM GOD ORDAINED**

FOR OUR GLORY. *“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory”* (1 Cor 2:7).

- ➔ **THE PURPOSE AND GRACE BY WHICH MEN ARE SAVED.** *“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory”* (1 Cor 2:7).
- ➔ **THE PROMISE OF ETERNAL LIFE.** *“In hope of eternal life, which God, that cannot lie, promised before the world began”* (Titus 1:2).

This purpose formed the foundation of the earth *“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands”* (Heb 1:10). From that foundation, the *“works”* relevant to the salvation of men, were *“finished.”* *“For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world”* (Heb 4:3).



The creation of the heaven and the earth was within the context of God's eternal purpose – a purpose which is as much a part of God Himself as His love and righteousness. **Something – anything – that is set within the context of purpose cannot be accomplished randomly, or over a period of time in which supposed natural laws manage the process.** He who holds everything together by His Word, brought it into existence

according to an established objective.

This means that nature is not an end of itself, and is therefore not to be worshiped, or treated as though it is intended to be the object of inquiry and devotion. This is why the evolutionary hypothesis is so wrong. It is why any attempt to accommodate our views of the origin of things to these erroneous postulates of evolution is a sin against God. Men may discover natural laws, but they cannot invent them. They are not capable of developing a means by which the age of the earth can be measured, for it is in the process of decaying, not advancing. It seems to me that this is rather elementary, and yet such statements will spark quite vigorous discussions among professing Christians.

THE PURPOSE IDENTIFIED

The purpose into which the creation fits is viewed from several different perspectives.

- ➔ **THAT NOW PRINCIPALITIES MIGHT BEHOLD IN THE CHURCH THE MANIFOLD WISDOM OF GOD.** *“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”* (Eph 3:10). In this view, everything occurring between Genesis 1:1 and the day of Pentecost was preparatory for the events that began on the day of Pentecost, and will conclude when Jesus comes again.
- ➔ **THAT ULTIMATELY EVERYTHING AND EVERYONE ACCEPTABLE TO GOD WILL BE GATHERED TOGETHER INTO ONE – BOTH FROM HEAVEN AND FROM EARTH.** *“That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ”* (Eph 1:10-12). When this time arrives *“the times will have reached their fulfillment,”* ^{NIV} and time shall be no more.

➔ **THAT AS ETERNITY ROLLS ITS CEASELESS CYCLES ON, GOD WILL SHOW THE EXCEEDING RICHES OF HIS GRACE IN A REDEEMED PEOPLE.** *"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus"* (Eph 2:7). The remarkable power and effectiveness of God's grace was little known prior to Christ. Even since the exaltation of Christ, this is an area where human wisdom is extremely deficient. However, when time has been fulfilled, and the earth has served its purpose, the marvelous grace of God will be opened up as it has never been before.

This should suffice to establish why the heaven and the earth was created. **It was intended to be an arena in which God would fulfill His purpose by preparing a people who would exhibit the effectiveness of His grace.**

This is why there was a creation in the first place. It is why it is so wrong to live with this world being most prominent in one's thoughts. It is why social institutions that are only for this world cannot be allowed the preeminence.

THE MEANING OF THE WORD "CREATE"

The meaning of the word translated *"created"* [XXXX] is "To create, shape, form . . . to shape, fashion, create (always with God as subject)." ^{STRONG'S}

"created" forty-four times. All of them refer to what God has done. None of them refer to man as creating anything (Gen 1:1,21,27; 2:3,4; 5:1; 6:7; Deut 4:32; Psa 51:10; 89:12; 102:18; 104:30; 148:5; Isa 4:5; 40:26; 41:20;

The record of creation followed the purpose for which the heaven and the earth were created, commenced on the first day of creation, and summarizes the six days of creation.

As the word is generally used in Scripture, and specifically used in the first chapter of Genesis (3 times in English and Hebrew: 1:1,21,27), it means to bring into being. If materials are used that were already in existence, as when *"God created man,"* God used what He had created, and what came from His own Person: *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"* (Gen 2:7).

The Authorized Version of Scriptures uses the words *"create"* and

42:5; 43:1,7; 45:7,8,12,18; 48:7; 54:16; 57:19; 65:17,18; Jer 31:22; Ezek 21:30; 28:13,15; Mal 2:10; Mk 13:19; 1 Cor 11:9; Eph 2:10).

This lesson will proceed with the assumption that verse one is an overview of the entire six days of creation, and also of the creation of the basic components required for the details of creation.

The record of creation followed the purpose for which the heaven and the earth were created, commenced on the first day of creation, and summarizes the six days of creation.

THE EARTH WAS WITHOUT FORM AND VOID

" 2a And the earth was without form, and void; and darkness was upon the face of the deep."

The landscape of the original creation is here described. Having been called into being (Psa 33:8-9), the Divinely created materials are on the heavenly trestle board. A condition will be described that immediately precedes all of God's works. **It suggests that what God creates must be comprised of what He has brought into being.** This perfectly conforms to the salient statement made by Paul: *"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen"* (Rom 11:36).

THE EARTH WAS WITHOUT FORM AND VOID

"And the earth was without form, and void . . ." Other versions read, *"formless and void,"* ^{NASB} *"formless and empty,"* ^{NIV} *"waste and void,"* ^{ASV} *"waste with without form,"* ^{BBE} *"unsightly and unfurnished,"* ^{SEPTUAGINT} *"a formless wasteland,"* ^{NAB} *"without shape and empty,"* ^{NET} *"or possibly became formless and empty."* ^{NIB/NIV} *"a shapeless, chaotic mass,"* ^{LIVING} *"unseen and unready,"* ^{ABP} *"barren with no form of life,"* ^{CEV} *"formless and desolate,"* ^{GNB} *"a soup of nothingness, a bottomless emptiness."* ^{MESSAGE}

The manner in which the various versions present this text confirms the difficulty involved in describing a condition that has never been witnessed by a mortal. Some of the versions are self-contradictory.

➔ *"Formless and empty."* ^{NIV} There must be some kind of form for the word *"empty"* to be appropriate.

➔ *"Without shape and empty."* ^{NET} Something Wirth no shape cannot be considered a container, and therefor cannot be said to be *"empty."*

➔ *"Shapeless, chaotic mass."* ^{LIVING} A *"mass"* does have a shape, although there is no discernible pattern to it.

➔ *"A soup of nothingness, a bottomless emptiness."* ^{MESSAGE} A *"soup"* is a blend of things, the components of which cannot be properly defined as *"nothing."* Technically, the word *"empty"*

assumes a container with some known limitations. In such a case, "empty" would be the antithesis of "full."

Some Word Definitions

"Without form." Although the

revealed doctrine. A lexical meaning that seems to suit this text is "vacuity" – lacking content. That is, in comparison to the seventh day, there was nothing that could united with the earth, nothing that it could sustain, hold, or nourish.

waters.

➔ The word from which "deep," or "abyss" is translated suggests "a surging mass of water." ^{STRONG'S}

➔ McClintok and Strong's Encyclopedia defines "deep" as used here: "The chaos, which, in the beginning of the world, was unformed and vacant (Genesis 1:2)."

➔ The International Standard Bible Encyclopedia gives this definition: "The Hebrew word ("water in commotion") is used (1) of the primeval watery waste (Gen 1:2), where some suggest a connection with Babylonian Tiamat in the creation-epic; (2) of the sea (Isa 51:10 and commonly); (3) of the subterranean reservoir of water (Gen 7:11; 8:2; 49:25; Deut 33:13; Ezek 31:4, etc.). In the Revised Version (British and American) the Greek word first noted is rendered, literally, "abyss."

At the very least, the word means that everything covered by the words "the deep" was NOT "solid, or stable, nothing distinct." ^{JOHN CALVIN}

CONCLUDING WORD

The state is set for the revelation of the further details of creation. So far as the earth was concerned, there was no form, or substance to it, and it was void or empty. The turbulent mass of "the deep" was covered with darkness.

To unregenerated men, this certainly does not appear a suitable environment for a beginning. There was, in effect, no **detailed** components required for the existence of "the earth" – i.e. land, sea, plants.

The point here is that the earth was not in a useable state, a state which God Himself had determined.

Hebrew word used here is employed in a variety of ways, the lexical meaning that seems most appropriate here is "unreality." ^{STRONG'S} **The point here is that the earth was not in a useable state, a state which God Himself had determined.** In a rudimentary sense, Isaiah wrote, "For thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, **He formed it to be inhabited: I am the LORD; and there is none else**" (Isa 45:18).

"Void." Again, the word is difficult to define, for it describes a circumstance man has never witnessed with the seeing of the eye. At its root, human language is built upon the foundation of human experience and observation. The only exception to this is Scripture, which is based upon the knowledge, will, and purpose of Almighty God. Often that situation requires the development of new words which are buttressed by sound and

Thus the words "without form and void" describe a state of non-being or non-existence. The earth was more of a concept than a visible reality.

DARKNESS WAS UPON THE FACE OF THE DEEP

"... and darkness was upon the face of the deep." Other versions read, "darkness was over the surface of the deep," ^{NASB} "darkness covered the face of the deep," ^{NRSV} "darkness covered the surface of the watery depth," ^{BBE} "darkness covered the abyss," ^{NAB} "dark vapors," ^{LIVING} "it was under a roaring ocean covered with darkness," ^{CEV} "The raging ocean that covered everything was engulfed in total darkness," ^{GNB} and "an inky blackness." ^{MESSAGE}

I assume this is the water to which Peter refers in Second Peter 2:5: "... the earth standing out of the water and in the water." Here that water is referred to as "the deep," or "the abyss," There was no life in these

THE SPIRIT OF GOD MOVED UPON THE FACE OF THE DEEP

"^{2b} **And the Spirit of God moved upon the face of the waters.**"

It is important at the outset of this exposition to again affirm **there was an eternal purpose that undergirded the work of creation itself.** That creation was not an end of itself. We will be introduced to Divine activities that will play a significant role in the development of God's purpose. This is

a consistent pattern in Scripture. Prior to Christ we are introduced to the manner of working that would characterize "the day of salvation" (2 Cor 6:2). During **the ministry of Jesus**, when He "went about doing good, and healing all who were oppressed of the devil" (Acts 10:38), this manner was lived out before the eyes of men. **In the book of Acts**, the impact of such working was seen in the activities of

the church. **In the Epistles**, that manner is expounded, and opened up to our understanding.

THE SPIRIT OF GOD

"And the Spirit of God" Other versions read, "a wind from God swept over the face of the water." ^{NRSV}

Some versions totally ignore the manner of Scripture, as indicated

above. The New Revised Standard Version reads, *"a wind from God."* The New American Standard Bible of 1977 reads, *"a mighty wind swept over the waters."* The New Jerusalem Bible reads, *"a divine wind sweeping over the waters."* The Jewish TANAKAH (JPS) Bible reads, *"a divine wind sweeping over the waters."*

While etymologically this may appear to be a correct rendering of the Hebrew word ~~רוח~~ (ruach), it is not appropriate in the translation of Scriptures. This Hebrew word is used 400 times in Scripture, and is most always translated *"spirit."* However, when the words *"of God"* are associated with this term, as they are in this text, the proper English translation is *"Spirit of God."* These words *"the Spirit of God,"* translated from the Hebrew [רוח אלהים = God's Spirit] occur 13 times in the Authorized Version (Gen 1:2; 41:38; 31:3; 35:31; Num 24:2; 1 Sam 10:10; 1 Sam 11:6; 16:15; 19:20,23; 2 Chron 15:2; 24:20; Ezek 11:24).

The relative infrequency of the use of this expression (*"Spirit of God"*) is largely owing to the limited revelation on that subject prior to Christ Jesus. It is only in the exposition of the redemption that is in Christ Jesus that the matter of God's Spirit, or the Holy Spirit, is more fully delineated.

The Spirit mentioned in Genesis 1:2 is the same Spirit that is mentioned in other ways, all of which are perfectly harmonious with this introduction.

- ➔ *"The Spirit of the Lord"* – Judges 3:10; 6:23; 11:29;13:25; 14:6,19; 15:14; Acts 5:9; 8:39; 2 Cor 3:17-18
- ➔ *"The Spirit of the Lord God"* – Isa 61:1
- ➔ *"The Holy Spirit"* – Matt 28:18; John 7:38-39; Acts 2:38; Rom 5:5; 14:17; 15:13; 1 Cor 2:13; 6:19; 2 Cor 13:14; Eph 4:30; Tit 3:5; 1 Pet 1:5; Jude 1:20
- ➔ *"The Spirit of the living God"* – 2 Cor 3:3
- ➔ *"The Spirit of His Son"* – Gal 4:6
- ➔ *"The Spirit of Jesus Christ"* – Phil 1:19

- ➔ *"The Spirit of Christ"* – Rom 8:9; 1 Pet 1:11
- ➔ *"The Comforter"* – John 14:26; 15:26; 16:7
- ➔ *"The Spirit of Truth"* – John 14:17; 15:26; 16:13
- ➔ *"The Anointing"* – 1 John 2:27
- ➔ *"The Spirit"* – Rom 8:1,13-14; 8:26-27; 1 Cor 12:7; 2 Cor 5:5; Gal 3:8; 5:5,16,18,22; Eph 5:18; 6:17-18; 1 Thess 5:19; 1 Pet 1:2).

This is the same Spirit that is said to have been moving upon the face of the *"waters."* **This is the first Scriptural reference to the Holy Spirit** – and it antedates the existence of the earth and all things therein. As we have already show, Jesus Christ, in the form of *"the Word,"* was there, being the One through who, all things were brought into existence (1 Cor 8:6; Eph 3:9; Col 1:16). **Thus, the entire Godhead is present and active in the creation.**

MOVED UPON THE FACE OF THE WATERS

"... moved upon the face of the waters." Other versions read, *"was hovering over the face of the waters,"* NKJV *"was moving over the surface of the waters,"* NASB *"swept over the face of the waters,"* NRSV *"fluttering on the face of the waters,"* YLT *"and the Spirit of God fluttering on the face of the waters,"* LIVING *"bore upon the water,"* ABP *"moving gently on the face of the waters,"* LITV and *"brooded like a bird above the watery abyss."* MESSAGE

Notice, what was referred to as *"the deep"* is now called *"the waters."* The first term has more to do with depth, emphasizing the quantity of the waters. The second term is restricted to the surface of the waters, emphasizing their broad extent. **Both their depth and the surface-extent was incomprehensible.**

The Holy Spirit brooded upon the face of the deep like a hen broods over her eggs when they are about to hatch. **The creation of heaven and earth was not a disorderly and random event, wrought without purpose or preparation.** The Holy Spirit was instrumental in preparing the

environment and any elements for the creation.

THE HOLY SPIRIT AND THE NEW CREATION

The Holy Spirit is also involved in the preparations for the new creation – things that precede the newcreation itself. *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment"* (John 16:7-8). Other versions read, *"He will convict the world,"* NKJV *"He will prove the world wrong about,"* NRSV *"He will convince,"* RSV *"He will make the world conscious of,"* BBE *"He will show the world is wrong about,"* CJB *"will bring demonstration to the world,"* DARBY *"convict the world of guilt,"* NIB *"Rebuke the world,"* PNT *"will bring conviction to worldly people about,"* WILLIAMS *"will show the people of this world the truth about,"* CEV *"expose the error of the godless world's view of."* MESSAGE

The word *"reprove"* is translated from the Greek word *"ἐλέγξει,"* which has the following lexical meaning: "TO CONVICT, REFUTE, CONFUTE, GENERALLY WITH A SUGGESTION OF THE SHAME OF THE PERSON CONVICTED . . . OF CRIME, FAULT, OR ERROR, OF SIN . . . BY CONVICTION TO BRING TO LIGHT, TO EXPOSE . . . TO CALL TO ACCOUNT, SHOW ONE HIS FAULT," THAYER "GENERALLY AS SHOWING SOMEONE THAT HE HAS DONE SOMETHING WRONG AND SUMMONING HIM TO REPENT BRING TO LIGHT, EXPOSE," FRIBERG and "1. BRING TO LIGHT, EXPOSE, SET FORTH. 2. CONVICT, CONVINCE, POINT OUT, 3. REPROVE, CORRECT." GINGRICH



The word *"reprove,"* or *"convict"* is an exceedingly large word. It speaks of the overturning of a

No one will be born again who has not been reprovved and convicted by the Holy Spirit. That work is like the Spirit moving upon the face of the waters – hovering over them and preparing for the creative working of the Lord.

persons thoughts on a matter – destroying the imagined validity of their thinking, and exposing how wrong they were. This an essential pre-requisite to the new creation, regeneration, or conversion. **No one will be born again who has not been reprovved and convicted by the Holy Spirit.** That work is like the Spirit moving upon the face of the waters – hovering over them and preparing for the creative working of the Lord. Technically, He is the one who breaks up *“the fallow ground”* (Jer 4:3; Hos 10:12). In His convicting ministry, He brings people to realize their need for Christ. Further, that “need” is completely divorced from troubles that arise because of *“earthly things.”* **The need for Christ is based upon man’s alienation from God, the conflict of the human nature with the Divine nature, and appointed day of judgment and the wrath to come.**

This is a ministry of the Holy Spirit that one rarely hears of today. There is not place for such a view in an institutional or sectarian setting. When men are attempting to build a theological tower, they will not think of the indispensable prelude to the new creation.

Observe the areas in which Jesus teaches that conviction takes place – *“sin, righteousness, and judgment.”* His brief exposition of these words will startle lethargic souls.

➔ **CONVICTING THE WORLD OF SIN.** *“And when He is come, He will reprove the world of sin . . . Of sin, because they believe not on Me”* (John 16:8-9). The Holy Spirit, working through the Gospel, refutes all previous notions of sin. He persuades the heart that the paramount sin from which all transgressions spring, is NOT believing on the Son of God. This believing is a complete reliance

upon Jesus that discards any and all self-reliance. The Spirit exposes the fallacy of living for self gratification, and plotting one’s life just as though there was no exalted Christ to whom every knee shall bow. Whether the people are guilty of delivering up Jesus to be crucified, or disagreeing with Him being the preminent man, or postponing living unto Him – it is all the same: NOT believing on the name of Jesus Christ. **The Holy Spirit moves upon the face of the tender heart to convince the individual that they must change their mind about Christ Jesus.** This is a change that results in complete and uncompromising reliance upon Christ.

➔ **CONVICTING THE WORLD OF RIGHTEOUSNESS.** *“And when He is come, He will reprove the world . . . of righteousness . . . Of righteousness, because I go to My Father, and ye see Me no more”* (John 16:8,10). The sentence does not make sense to the flesh: *“of righteousness because go to My Father, and ye see Me no more.”* The righteousness of reference is the impeccable righteousness of Christ. He alone could shout to His enemies, *“Which of you convinceth me of sin?”* (John 8:46). It true, Satan had nothing – absolutely nothing – in Jesus (John 14:30). Not many hours from the occasion during which Jesus spoke these words,- Jesus would be charged with being *“a malefactor,”* or criminal (John 18:30). He would also be charged with *“blasphemy”* (Matt 26:65). He was charged with having a demon (John 7:20; 8:45,52). But they were wrong about Jesus. He is truly *“the Righteous One”* ^{NIV} (1 John 2:1). The fact that He was *“received up into glory”* 1 Tim 3:16) after being

“raised from the dead,” and *“declared to be the Son of God with power according to the Spirit of holiness”* (Rom 1:4), confirmed they were wrong about Jesus. Every person who is convicted by the Holy Spirit concerning Jesus will be brought to admit they were wrong about Him. They were wrong in not submitting to Him. They were wrong in not taking up their cross and following Him. They were wrong in not confessing Him, obeying Him, and calling upon His name.

➔ **CONVICTING THE WORLD OF JUDGMENT.** *“And when He is come, He will reprove the world . . . of judgment . . . Of judgment, because the prince of this world is judged”* (John 16:8-11). Satan has already been judged, and it is just a matter of time until that judgment shall be finalized. Jesus will say to those on His left hand – rejects: *“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”* (Matt 25:41). The Revelation says of Satan, *“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever”* (Rev 20:10). Even the demons who operate under his leadership, know *“of the time,”* associating it with torment (Matt 8:29). There is no possible way that the devil can postpone or cancel his judgment. It is case in stone, so to speak. All who serve him will be cast into the lake of fire with him (Rev 21:8). Those who are convicted by the Holy Spirit concerning the judgment of Satan will cease to serve him, even though they may not have been aware they were serving him. The convicted ones will commence a new life in which they *“resist the devil”* (James 4:7; 1 Pet 5:8-9).

In all three of these areas, those outside of Christ have been deceived. They have had wrong views about sin, about righteousness, and about Satan. The Spirit prepares them to receive Christ by persuading them of the truth in all of the areas – truth, without which, men cannot be saved.

There are at least two other areas in which the preparatory work of the Holy Spirit is found.

➔ **THE SANCTIFICATION OF THE SPIRIT.** *"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet 1:2).* Before a person obeys the Gospel, or is born again, the Holy Spirit also sanctifies that person in strict accord with the foreknowledge of God. This sanctification involves preparing a

person to be delivered from the power of darkness and translated into the Kingdom of God's dear Son (Col 1:13). There is the matter of receiving the love of the truth (2 Thess 2:10), and having a strong desire to come to Christ.

➔ **SENDS GOSPEL MESSENGERS.** *"Then the Spirit said unto Philip, Go near, and join thyself to this chariot . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts 8:29; 13:2).* In both

of these cases, the Holy Spirit orchestrated the affairs of men so they went to the people who were ready to hear and obey the Gospel. In the first instance, it was to a certain individual. In the second, it was to Greece, a country in Europe. He still works in this manner, ensuring that the new creation continues in strict accord with the will of the Lord.

As with the natural creation there is a perceived orderliness in the new creation that does and will produce great glory and praise to God.

LET THERE BE LIGHT

"³ And God said, Let there be light: and there was light." Other versions read, *"Be light made. And light was made,"* ^{DOUAY} *"Let light be, and light is,"* ^{YLT} *"Let there be light. And light appeared,"* ^{LIVING} *"I command light to shine! And light started shining,"* ^{CEV} *"Let light be — and light appeared,"* ^{LITV} and *"Light!" And light appeared."* ^{MESSAGE} All other versions read the same as the KJV.

There are a number of references to the creation of light.

➔ *"Behold, He spreadeth His light upon it . . ."* Job 36:30).

➔ *"I form the light . . ."* (Isa 45:7).

➔ *"For God, who commanded the light to shine out of darkness"(2 Cor 4:6).*

The creation proper will be accomplished in an environment of light. This was, in fact, the effective removal of the dominating darkness that was *"upon the face of the deep"* (Gen 1:2). With a word, *"light"* is created with its essential properties.

Right here the sophist introduces what he perceives to be a deep and unsolvable problem. He points out that it was not until three days later, on the fourth day, that God *"made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also"*

(Gen 1:16). How then, the sophist reasons, could light possibly have been created on the first day?

However, *"light"* and *"lights"* are not synonymous terms. Two *"great lights"* were not the *"light"* itself, but were the appointed vehicles by which the light was focused upon the earth, which is an infinitesimally small part of the total creation, which is called *"worlds"* (Heb 1:2; 11:3).

The sun is not the source of light, but a vehicle through which the earth is illumined. Both the sun and the moon would become stewards of the light that was created on the first day.

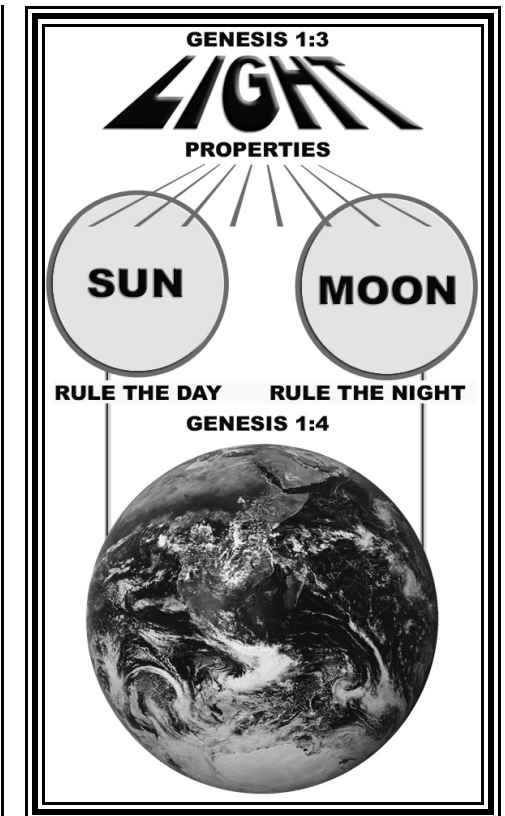
FOR THE FIRST TIME, GOD SPEAKS

Here is the first time in Scripture that God is represented as saying something. Immediately we are confronted with the power of His Word, something to which the Scriptures testify abundantly. In fact, this sets the tone for the rest of Scripture which will stress what God has said — His Word.

➔ *"By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth" (Psa 33:6).*

➔ *"For He spake, and it was done; He commanded, and it stood fast" (Psa 33:9).*

➔ *"Praise Him, ye heavens of heavens, and ye waters that be*



above the heavens. Let them praise the name of the LORD: for He commanded, and they were created. He hath also stablished them for ever and ever: He hath made a decree which shall not pass" (Psa 148:4-6).

➔ *"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things*

which do appear" (Heb 11:3).

➔ "The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory" (Psa 29:4-9).

➔ "For the word of God is quick, and powerful . . ." (Heb 4:12).

SPEAKING THINGS INTO EXISTENCE

One of the primary aspects of

thee a father of many nations,) before him whom he believed, **even God, who quickeneth the dead, and calleth those things which be not as though they were.**"

THE PRINCIPLE

The principle to be seen here is this: **first God creates the source itself. Then, according to Divine discretion, He distributes that source, focusing, as it were, a portion of the whole to accomplish specific objective.**

In our text the source is created – light. It will be employed for a certain purpose on the fourth day.

There are several examples of the use of this principle in Scripture.

➔ Life was given to Adam, who, with Eve, then became responsible to commence the population of the world (Gen 1:28).

➔ The blessing of God being upon Noah, who survived the flood by the will of God. He was then

written that "all His works are done in truth" (Psa 33:4). He is also "holy in all His works" (Psa 145:17), and "righteous in all His works" (Dan 9:14).

All of God's works meet together in, and are the expression of, His own "eternal purpose" (Eph 3:11). **None of His works are experiments.** All of them are fully harmonious with His nature, as well as His purpose. They also are progressive in nature.

As confirmed in this text, "light" will blend with everything that follows in Scripture. The matters of illumination and enlightenment will characterize everything God does, from creation, to the judgment of the flood, to the giving of the Law, the testimony of the Prophets, the coming and accomplishments of the Lord Jesus, and the Gospel of Christ.

Here is a key word in our spiritual vocabulary: "LIGHT."

➔ **RELATED TO EMPHASIS.** "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt 6:22).

➔ **ASSOCIATED WITH LIFE.** "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:4-5).

➔ **DOING THE TRUTH.** "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:20-21).

➔ **JESUS IS THE LIGHT.** "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12).

➔ **RELATED TO THE GOSPEL.** "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them" (2 Cor 4:4).

➔ **RELATED TO THE GLORY OF GOD AS**

One of the primary aspects of the truth of God's Person is the power of His Word. It takes authority to speak something into existence.

the truth of God's Person is the power of His Word. **It takes authority to speak something into existence.** Even though some modern Christian teachers boast of their word being "creative," they are not telling the truth. Often such men appeal to the words of Solomon: "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov 18:21). This proverb is not saying the tongue of man can create either life or death. **It rather speaks of the use of the tongue which will contribute to either life or death in those to give heed to men's words.**

These purveyors of lies also speak of calling things that are not as though they were, referring to Romans 4:17, which text speaks of God, not man: "(As it is written, I have made

charged with replenishing the earth (Gen 9:1).

➔ The Divine will was revealed to Abraham, who would become the "father of many nations" (Gen 17:4-5).

It is important to note in these few examples, that apart from individuals participating in the Source, what they were assigned to do was impossible. The purposes of God requires Divine resources.

SOMETHING ELSE TO BE SEEN

The nature of "the works of God" is confirmed (Job 37:14; Psa 65:5; 78:7; John 9:3; Acts 2:11). **God has no failed works that require the beginning of another kind of work.** It is

SEEN IN THE FACE OF CHRIST. *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give **the light of the knowledge of the glory of God in the face of Jesus Christ**" (2 Cor 4:6).*

- ➔ **RELATED TO MANIFESTATION.** *"But all things that are reprov'd are **made manifest by the light**: for whatsoever doth make manifest is light" (Eph 5:13).*

- ➔ **RELATED TO BEING CHILDREN OF GOD.** *"While ye have light, believe in the light, that ye may be **the children of light**. These things spake Jesus, and departed, and did hide himself from them" (John 12:36; Eph 5:8; 1 Thess 5:5).*

- ➔ **RELATED TO PROTECTION.** *"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on **the armor of light**" (Rom 13:12).*

- ➔ **THE ENVIRONMENT OF OUR MANNER OF LIFE.** *"But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).*

The priority of light in both nature and religion is to be duly noted. The absence of light is lethal in both realms, but this circumstance is particularly true in spiritual life.

GOD DIVIDED THE LIGHT FROM THE DARKNESS

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

Remembering that the creation of a thing is not the end of the matter, we will now view the light, assess it, and properly fit it into the whole of creation.

Here we are being exposed to the ways of the Lord – namely that He makes things for a purpose, judges them, and blends them with His overall determined purpose. This is all very obvious to faith. Holy men of God reflected this perception in certain statements about the things God has made – His *"works."*

- ➔ *"All His works are done **in truth**" (Psa 33:4).*
- ➔ *"His work **is perfect**" (Deut 32:4).*
- ➔ *"I know that, whatsoever God doeth, it shall be for ever: **nothing can be put to it, nor any thing taken from it**: and God doeth it, that men should fear before him" (Eccl 3:14).*

IT WAS GOOD

"And God saw the light, that it was good . . ." Other versions read, "looking on the light say that it was good," ^{BBE} "saw how good the light was," ^{NAB} "and God was pleased with it," ^{LIVING} and "saw that the light was good (suitable, pleasant) and He approved it." ^{AMPLIFIED}

What does He mean by

*"good?" With God, the worth of a thing is determined by whether or not it is useable for its intended purpose. It is not a mere matter of craftsmanship or appearance. The expression *"good works"* is used sixteen times in the Scriptures, and never in a derogatory or questionable way (Matt 5:16; John 10:32; Acts 9:36; Rom 13:3; Eph 2:10; 1 Tim 2:10; 5:10; 5:25; 6:18; 2 Tim 3:17; Tit 2:7,14; 3:8,14; Heb 10:24; 1 Pet 2:12). It is written, *"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God"* (John 3:21).*

If we were to assess the works

- ➔ Is Jesus necessary to their development and maintenance.
- ➔ What part did God play in the doing of them?
- ➔ What is their *"EQ"* – Edification quotient.

When God beheld what He had created, it certainly was not a surface view of things. Rather, it was passed through the filter of His purpose, His nature, and His ways.

- ➔ Was this creation in keeping with the reason for the creation of the

PRINCIPLE: Anything that acceptably serves its intended purpose is good. Nothing that fails to serve the objective for what it was made is good. This is true of individuals, churches, and governments.

of men, here are some questions to assist us in determining if they are *"good works."*

- ➔ Ultimately, do they bring glory to God.
- ➔ Do they fit into His revealed purposes.
- ➔ Do they accentuate God or man.

world.

- ➔ Was it something that would be essential to the maintenance and culmination of the purpose?
- ➔ Did it require the upholding power of Jesus (Heb 1:3)?
- ➔ Would it fit the types, figures, and shadows of redemption, as well as the completion of the redemption

itself?

PRINCIPLE: Anything that acceptably serves its intended purpose is good. Nothing that fails to serve the objective for what it was made is good. This is true of individuals, churches, and governments. If it is true that God created and formed men for His glory (Isa 43:7), then no person failing to give glory to God, or to cause glory to be given to God, is good. If the church is being built for a habitation of God through the Spirit (Eph 2:22), then only a church among whom God is pleased to dwell is good. It is not possible for a government that fails to encourage doers of good and be a terror to those who do evil (Rom 13:3-4), to be a good government.

God saw the light as “good” because it was perfectly suited for the work it was intended to do. It would also serve as a type of the spiritual realm and life into which salvation inducts those who are begotten of God.

APOSTOLIC USES OF “LIGHT”

- ➔ The armor of the saints is called “the armor of LIGHT” (Rom 13:12).

- ➔ The life of faith is a “walk in the LIGHT” (1 John 1:7).
- ➔ The person who loves their brother in Christ is said to “abide in the LIGHT” (1 John 2:10).
- ➔ Conversion is being turned “darkness to LIGHT” (Acts 26:18).
- ➔ The ministry of the exalted Christ involves showing “LIGHT unto the people” (Acts 26:23).
- ➔ An unequal yoke is depicted as a vain attempt: “for what fellowship hath righteousness with unrighteousness? and what communion hath LIGHT with darkness?” (2 Cor 6:14).
- ➔ Recovery from spiritual slumber is described as awaking, rising from the dead, and Christ giving the person “LIGHT” (Eph 5:14).
- ➔ In Christ, God has qualified us to “be partakers of the inheritance of the saints in LIGHT” (Col 1:12).
- ➔ The saints have been “called . . . out of darkness into his marvelous

OTHER WORDS/EXPRESSIONS

Other words associated with “light” include the following: “enlighten” (Eph 1:18; Heb 6:4), “illuminate” (Heb 10:32), “open their eyes” (Acts 26:18), “shined into our hearts” (2 Cor 4:6), “turned” (Acts 26:18), “day dawn” (2 Pet 1:19), “Day star rise in your hearts” (2 Pet 1:19), “lighten” (Rev 21:23).

GOD INJECTED HIMSELF INTO THE CREATION

Because God Himself “is light” (1 John 1:5), there is a sense in which He injected Himself into the creation, doing so at the very first. It is to be understood that wherever God is at work His Person is present. That is why creation is said to be by God’s “hands” (Psa 95:5).

The same is true of the new creation. God Himself is resident in the “new creature” (2 Cor 5:17). He dwells in the new creation, just as His Presence accompanied the natural creation.

GOD DIVIDED THE LIGHT FROM THE DARKNESS

“ . . . and God divided the light from the darkness.” Other versions read, “separated the light from the darkness,” ^{NASB} “made a division between the light and the dark,” ^{BBE} “parted between the light and the darkness.” ^{ABP}

The word translated “divided” (~~XXXX~~) means, “DIVIDE, SEPARATE, SEVER, TO SEPARATE, TO MAKE A DISTINCTION” ^{STRONG’S} The idea is that light and darkness cannot be joined together. If God is light, and in Him is no darkness at all, then it was not possible for Him to be integral to darkness itself. That is what made the separation an inviolable one.

In dividing the light from the darkness God formally and forever disassociated Himself from the darkness, for He Himself is light. As it is written, “This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all” (1 John 1:5). In the strictest sense of the word, God is never resident in darkness. For this reason, those who are sitting in darkness are separated from Him (Matt 4:16). Those who remain in ignorance of Him are alienated from Him (Eph

Because God Himself “is light,” there is a sense in which He injected Himself into the creation, doing so at the very first. It is to be understood that wherever God is at work His Person is present.

- ➔ Believers are admonished to “walk as children of LIGHT” (Eph 5:8).
- ➔ Those in Christ are referred to as “children of LIGHT” (1 Thess 5:5).
- ➔ The “glorious Gospel of Christ” is characterized as “LIGHT” (2 Cor 4:4).
- ➔ Conversion is depicted as God shining “in our hearts, to give the “LIGHT of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor 4:6).

LIGHT” (1 Pet 2:9)

- ➔ The Gospel, a “more sure word of prophecy,” is set forth as a “LIGHT that shineth in a dark place” (2 Pet 1:19).
- ➔ The core message declared in apostolic doctrine is that “God is LIGHT, and in Him is no darkness at all” (1 John 1:5).
- ➔ The state of things in Christ is described as “the darkness is past, and the true LIGHT now shineth” (1 John 2:8).

In an orderly manner, and according to His purpose, God commences the three days of the creation of the worlds – by Given O. Blakely

4:18). There is no way to transcend this circumstance. Either the light dawns upon the individual, or they are destined for destruction (2 Thess 1:8).

WHAT DOES THIS MEAN?

What illuminates and what obscures cannot be blended. What exposes and what hides cannot be brought together.

It is affirmed that *"God is light, and in Him is no darkness at all"* (1 John 1:5). That means God cannot contradict Himself, or speak or act in violation of His character. He cannot exaggerate, misrepresent, understate, or lie – all of which belong to the order of darkness. He cannot dispense spiritual gifts that fail to edify His people. He cannot tolerate sin, for which Jesus was delivered up.

Error and truth cannot be mixed. Unholy means cannot be employed to accomplish holy results. Just as in nature, light and darkness have been divided, so have they been divided in matters of morality and spirituality. They are distinct from one another – like the *"old man"* is from the *"new man"* – which cannot be joined together (Eph 4:22-24; Col 9-10). This means there can be no such monstrosity as a *"carnal Christian,"* a *"worldly minded believer,"* or a *"sinning saint."* That is no more likely than an *"angelic demon"* or a *"holy devil."*

The wisdom of God and the wisdom of the world cannot be mixed (1 Cor 1:20). The desires of the flesh and the desires of the Spirit cannot be entertained simultaneously (Rom 8:5-8). Preference for the things of this world cannot be maintained while one is seeking first the Kingdom of God and His righteousness (Phil 3:19; Matt 6:33).

Nature is a reflection of God's eternal purpose. This purpose was one in which He redeems a people from the earth (Rev 14:3) into whose hands He would deliver *"the world to come"* (Heb 2:5-9). His Kingdom would be given to them as *"joint-heirs"* with the *"Second Man,"* through whom they would be begotten (Dan 7:18,22,27; Rom 8:17; 1 Cor 15:47). Some have suggested that the thrones vacated by the fallen angels would, in fact, be repopulated by those who were, by being made a new creation, *"joined unto the Lord"* (1 Cor



6:17). Although not expressly stated in Scripture, I find this has a strong appeal to the heart.

This purpose would involve a preliminary work in *"this present evil world"* (Gal 1:4), in which the sons of God would be perfected, established, strengthened, and settled (1 Pet 5:10). **All of this would be accomplished in a domain in which moral and spiritual light and darkness existed.** The existence of the darkness is what would induce suffering, while the existence of moral and spiritual light would contribute to the perfecting of the saints. This is the environment in which preparation for participation in the *"eternal purpose"* would take place.

In the natural creation the principle of light and darkness were established. It was also determined that these two qualities could in no way be merged or blended together. A clean line of demarcation has been drawn between light and darkness, and neither can cross over that line to blend with the other.

The situation of the saints in this world is this: salvation, wrought by grace through faith, sets the child of God in the domain of light, which is equated with *"the Kingdom of God."* As long as the individual seeks first that Kingdom, and walks carefully upon the *"highway of holiness,"* which is the road that leads to the Kingdom (Isa 35:8), they are walking *"in the light."* That *"light"* is personified in Jesus Christ (John 8:12). The radiation of His

glory, particularly as it is revealed in the *"better covenant which was established upon better promises"* (Heb 8:6), forms the practical circumference of that light.

SATAN'S STRATEGY

The various names ascribed to Satan confirm the nature of his strategies.

- ➔ **"ADVERSARY"** (1 Pet 5:8). One who opposes – particularly set against progress, growth, and trump.
- ➔ **ONE WHO "DECEIVES THE NATIONS"** (Rev 20:3). A master at the distortion of thought, making things appear differently than they really are.
- ➔ **"ENEMY"** (Matt 13:39)). Hostile in his opposition, and determined to move us away from the Lord.
- ➔ **"FATHER OF LIES"** (John 8:44). Originates gross fabrications which lure men into the realm where he is invincible.
- ➔ **"MURDERER"** (John 8:44). Aims to take away the life that is realized in Jesus Christ,
- ➔ **"RULER OF THE DARKNESS OF THIS WORLD"** (Eph 6:12). Capitalizes on obscuring the truth, promoting spiritual ignorance, and making one obtuse to spiritual realities.
- ➔ **"SPIRIT THAT WORKETH IN THE CHILDREN OF DISOBEDIENCE"** (Eph 2:2). Promotes disobedience, which creates a domain in which he can work freely.
- ➔ **"TEMPTER"** (Matt 4:3; 1 Thess 3:5). Is a master at drawing the attention of the individual to things will incur the wrath of God.
- ➔ **"THE GOD OF THIS WORLD"** (2 Cor 4:4). The world is the realm in which all of his resources and tools are found. It is the realm of the seen and the perishing.

Working within the confines of his own despicable nature, he seeks to get people off the highway of holiness, out of the light, and into a realm that has already been cursed.

He works on the principle of choosing, presenting alternatives to

walking in the light (1 John 1:7), hearing Him who is speaking from heaven (Heb 12:25), and looking unto Jesus (Heb 12:1-2).

The Liability of Distraction

If a person is sensitive in their spirit, they will detect the devil picking up his pace during times of spiritual advance. He cannot interfere with one's growth directly, but seeks to do so by indirection. It is like a convenient exit-to-nowhere that appears while traveling the highway of holiness (Isa 35:8). The attack will not be something that appears significant – Satan is more crafty than that. Not being able to get on the highway himself, he makes convenient exists that will lead the unsuspecting individual into the area of darkness, where he can operate more freely.

The exit, no matter how minuscule it may seem, is actually an interruption of the walk of faith. Using expert arguments Satan seeks to convince the person that there is no l a w against temporarily shifting the emphasis of life to things pertaining to this world. The person begins to reason that it will be easy enough to get back into a more spiritual routine later. After

It is startling to consider how many people are caught in this snare. You can rest assured that the Jesus who has affirmed the necessity of forsaking all to follow Him, will not continue to sustain the soul who ignores that word.

all, the Lord will give us strength when we need it. **However, this is not the case at all.** A departure from living by faith, seeking the things that are above, and looking at the things that are not seen, is attended by a depletion of strength. It is not possible to maintain a level of spiritual advance by removing from the Source of that advance.

To view it another way, should the individual be determined to maintain the life he has been given from above, he will choose to do so by inferior means. This is like trying to live by Law when the grace of God has appeared. It simply will not work. It would be like returning to the synagogue for instruction, when the Son of God is at your disposal – or choosing to work in the kitchen when Jesus is teaching in

your house.

It is startling to consider how many people are caught in this snare. **You can rest assured that the Jesus who has affirmed the necessity of forsaking all to follow Him, will not continue to sustain the soul who ignores that word.**

It is not that we are advocating a hermit-like existence where the believer isolates himself from society. Jesus did not do that, and neither should we. However, wherever Jesus went, He was the premier personality. **He never consented to operate by the agenda of people who were closer to the world than they were to God.** Neither can those who follow Him consent to such compromises. Truth, by its very nature, is exclusive.

DAY AND NIGHT

^{5a} ***And God called the light Day, and the darkness He called Night.***

In these opening words of Scripture, God is determining a vocabulary through which He will communicate with humanity – particularly those who are reconciled to Him through Jesus Christ. **More is involved in this matter than the creation itself.** Special words are assigned to the time of light and the time of darkness. In keeping with His changeless character, God Himself will be associated with light (1 John 1:5), or the day. Satan will be associated with darkness (Lk 22:63; Eph 6:12; Col 1:13; 2 Pet 2:4), or the night.

Calling the light “Day” and the darkness “Night” is in keeping with God’s eternal purpose – the purpose

which drove the natural creation. Those associated with God through the Lord Jesus Christ are *“the children of the day”* (1 Thess 5:5). They are noted for walking in the light (1 John 1:7), being illuminated (Heb 1:32), and being enlightened (Eph 1:18; Heb 6:4). Those alienated from God *“of the night”* (1 Thess 5:5), and are walking in the darkness (1 John 2:11).

Strictly speaking, the purpose here was not to define the light and darkness, although, in a sense, that was done. It was rather to prepare both the environment and those in it to comprehend the true nature of things. **There is an environment in which things are clearly seen, and one in which they are obscured.** There is a realm in which one can move about freely, and another in which he is under decided

restrictions. There is a time when God works for good, and a time when He does not. There is an environment that is more suited for work than any other.

In view of these things, we do not expect natural, moral, or spiritual things to be seen in the night. **This means that spiritual life cannot be sustained by types and shadows. Spiritual growth cannot take place in the dark of spiritual night, or in spiritual ignorance and blindness.** True productivity is intended to take place in the day, not in the night.

SPIRITUAL USES OF THE WORDS “DAY” AND “NIGHT”

Remember, “day” is associated with light – illumination, clarity, clearness, and lucidity. This meaning is anchored in the Genesis narrative of creation.

In an orderly manner, and according to His purpose, God commences the three days of the creation of the worlds – by Given O. Blakely

➔ **"DAY OF JUDGMENT"** (Matt 10:15; 11:22,24,36; Rom 2:5,16; 2 Pet 2:9; 3:7; 1 John 4:17). The day of judgement is a time when all things will be seen clearly – be manifested, or made apparent. The *"counsels of the hearts,"* or *"motives of men's hearts"* ^{NIV} will be seen by an assembled universe (1 Cor 4:5). Every *"idle,"* or

to them will be exposed for what they really are (John 3:19). People and things may not be seen clearly now, but they will be perfectly clear in *"the day of judgment."*

➔ **"DAY OF GOD"** (2 Pet 3:12). This is a *"day"* when God will be known as He really is. All imaginations will have been sepi away. False

questions whether or not the Lord rules, will know at that time that He surely does – and there will not be anything they can do but bow before Him and accept His judgment concerning them.

➔ **"CHILDREN OF THE DAY"** (1 Thess 5:5,8). These are the *"sons of God,"* and they walk in the light as He is in the light (1 John 1:7). They are noted for understanding, discernment, comprehension, knowledge, and perception – all traits of those who dwell in Divine light.

Especially in this day of grace, God speaks to those with the capacity to understand. It is the *"DAY of salvation"* (Isa 49:8; 2 Cor 6:2). Those who are in the process of learning as asked, *"Know ye not?"* or *"don't you know?"* ^{NIV} (Rom 6:3,16; 7:1; 1 Cor 3:16; 5:6; 6:3,9; 15,16,19; 9:24; 13:5; James 4:4). This is the time of the day, and there are Kingdom realities that are to be known – seen and comprehended.

This is not the day for guessing, surmising, theorizing, and speculating.

This means that spiritual life cannot be sustained by types and shadows. Spiritual growth cannot take place in the dark of spiritual night, or in spiritual ignorance and blindness.

"careless" ^{NASB} word will be exposed and judged, as men give an account of themselves to God (Matt 12:36). People and generations that have not availed themselves of Jesus Christ will give an account as they are exposed to the assessment of people like the Queen of Sheba, and the people of Nineveh (Matt 12:41-42). All who have not availed themselves of the light sent

notions about God will have been decimated, and those who have held to them will know that they have been wrong.

➔ **"DAY OF THE LORD"** (Acts 2:20; 1 Cor 5:5; 2 Cor 1:14; 1 Thess 5:2; 2 Pet 3:10). The emphasis here is on *"Lord"* – the One who is *"over all."* This will be HIS day, when He sheds light on everything. Nothing will be hidden. Those who have

THE FIRST DAY

^{5b} *And the evening and the morning were the first day.* Other versions read, *"There was evening, and there was morning, one day,"* ^{NASB} *"and there was evening, and there was morning – the first day,"* ^{NIV} and *"evening came, then morning, the first day."* ^{CSB}

Evening was first because initially *"darkness covered the face of the deep."* The light came afterward – first darkness, then light. **This narrative is prior to the creation of the sun and the moon, which were placed in the firmament to lighten the earth** (Gen 1:14-18). The first day there was light, but no one on earth who could behold it.

There is a certain priority reflected in this *"first day."* It denotes all of God's workings among men.

➔ First there was chaos and

darkness.

➔ Then the Spirit moved upon the face of the deep, preparing it for order and illumination.

➔ Next there as *"light,"* to illuminate, thus creating an environment in which the Lord would work.

➔ Then there was a dividing of the light and the darkness, so that they could not be mingled.

➔ Next, there was a naming of the light and darkness, creating a nomenclature that carried a meaning critical to proper understanding.

Now, a complete cycle called *"the first day"* had been completed. That language would be employed

throughout God's dealings with men. It would be used to define environments and those who occupied them. It is said of the prior and current states of those in Christ Jesus, *"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light"* (Eph 5:8).

The word *"light"* is used ninety-five times from Matthew through Revelation, and the word *"darkness"* is used fifty-one times. *"Day"* is used three hundred and sixteen times from Matthew through Revelation, and *"night"* sixty-two times. **In both cases, the emphasis is placed on light and the day.** However, all of the references are built solidly upon the creative events that took place on the *"first day."* That is where the standard, or means of measurement, was established. The essentiality of light is seen there!

THE DIVIDING FIRMAMENT

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

Other versions read, "*an expanse in the midst of the waters,*" NASB "*a dome in the midst of the waters,*" NRSV "*a solid arch stretching over the waters,*" BBE "*a horizon in the middle of the water,*" GWN "*a vault through the middle waters,*" NJB "*a space between the waters,*" NLT "*Let the vapors separate to form the sky above and the oceans below,*" LIVING "*a firmament [the expanse of the sky] in the midst of the waters, and let it separate the waters [below] from the waters [above].*" AMPLIFIED and "*Sky! In*

the middle of the waters; separate water from water!" MESSAGE

ARCH OF THE SKY." MERRIAM = WEBSTER

The word "*firmament*," as used in this text, means, "1) EXTENDED SURFACE (SOLID), EXPANSE, FIRMAMENT 1A) EXPANSE (FLAT AS BASE, SUPPORT) 1B) FIRMAMENT (OF VAULT OF HEAVEN SUPPORTING WATERS ABOVE) 1B1) CONSIDERED BY HEBREWS AS SOLID AND SUPPORTING 'WATERS' ABOVE." STRONG'S "THE EXPANSE STRETCHED OUT AS A CURTAIN" OVER THE EARTH (ISA. 40:22; PS. 104:2), RESTING ON THE MOUNTAINS AS ITS PILLARS (THE LANGUAGE IS PHENOMENAL, AS INDEED NECESSARILY IS THAT OF EVEN MEN OF SCIENCE OFTEN): JOB 26:11. IT WAS THE RESERVOIR OF RAIN AND SNOW, WHICH POURED THROUGH ITS OPENED "WINDOWS" OR "DOORS" (GEN. 7:11; ISA. 24:18 ; PS. 78:23). FAUSSET'S BIBLE DICTIONARY In the English language, the word "*firmament*" means "THE VAULT OR

The verses that follow explain the firmament more fully. Here it is enough to briefly comment on its primary purpose. It "*divided 'the waters from the waters.'*"

"*Firmament*" is mentioned seventeen times in Scripture (Gen 1:6,7,8,17,20; Psa 19:1; 150:1; Ezek 1:22,23,25,26; 10:1; Dan 12:3). We will find a more precise definition of the firmament in those texts – particularly the ones in Genesis. For now, it is enough to say it is an ordained and especially created means of separating the waters above from the waters beneath.

ABOVE AND UNDER

"⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

This text gives more particulars about the division of the waters. The firmament divided the waters "*which were under the firmament from the waters which were above the firmament.*" The division of these waters is a most intriguing subject, and can capture the thinking processes if one is not careful. Throughout history it has often been observed that the Bible is not a book of science, and therefore the explanations given in it do not always comport with scientific observations. The purpose of the Word of God is to bring clarity to the Person and purpose of God as it is embodied in the exalted Christ. It is not intended to reveal or confirm scientific facts.

The firmament served a needful purpose. It stood between the waters above, and the waters beneath – on the earth. It appears as though "*the waters above*" were contained in the clouds. However, I am not sure this thoroughly defines their location. Job mentions the waters being bound up in the clouds: "*He bindeth up the waters in his thick*

clouds; and the cloud is not rent under them" (Job 26:8). The New American Standard Bible reads, "*He wraps up the waters in His clouds; And the cloud does not burst under them*" The Amplified Bible reads, "*He holds the waters bound in His clouds [which otherwise would spill on earth all at*

indiscriminately, but is under Divine control. God is said to "*send*" the rain, so that it does not pass to the earth without a word from Him (1 Kgs 17:L14; Job 5:10; Matt 5:45). Without the dividing firmament, catastrophe of unprecedented proportions would take place upon the earth. The "*firmament*"

The verses that follow explain the firmament more fully. Here it is enough to briefly comment on its primary purpose. It "*divided 'the waters from the waters.'*"

once], and the cloud is not rent under them." It is also contained in the book of Job, "*For he maketh small the drops of water: they pour down rain according to the vapor thereof: Thich the clouds do drop and distill upon man abundantly*" (Job 36:27-28).

The earth needs the rain to refurbish and strengthen its soil (Job 5:10; 37:6; 38:26,28).

The rain does not fall

separates the great waters above from the lesser waters beneath, so that they cannot be blended together. The solitary exception to this law appears to be the time of the flood of Noah's day. It is a surmise that the waters above poured down upon the earth without Divine restraint, until every living thing and person died, saving for Noah and his family, and the animals with them in the ark.

A WONDERFUL TYPE

In an orderly manner, and according to His purpose, God commences the three days of the creation of the worlds – by Given O. Blakely

There is a wonderful type depicted here. There are *"things above"* and things *"on the earth"* (Col 3:2). There is a separation of these two that forbids them to be joined together. Those in Christ are therefore commissioned to seek the things *"that are above,"* and set their *"affection on things above, not on things on the earth"* (Col 3:1-2). There is a *"Jerusalem which is above, which is the mother of us all"* (Gal 4:26), and our affection is to be set there. *"Every*

good and perfect gift is from above" (James 1:17), and there is a *"wisdom that is from above"* (James 3:17).

This glorious realm that is *"above,"* and is to be the focus of our attention, has been separated from the entire natural order, which cannot be blended with that *"which is spiritual"* (1 Cor 15:46). Whether we are talking about our initial translation into the Kingdom of God's dear Son (Col 1:13), or the putting on of immortality (1 Cor

15:53-54), the abandonment of **the lower must take place before there can be participation in the upper.**

Just as in the realm of nature, when the realities above are not divided from the temporal things below, there is only catastrophe. The attempt to blend the heavenly with the earthly, or the spiritual with the carnal, will result in confusion of understanding and aberrant conduct.

GOD CALLED THE FIRMAMENT HEAVEN

^{8a} **And God called the firmament Heaven.** Other versions read, *"God called the expanse heaven,"* NASB *"God called the expanse sky,"* NIV *"God called the dome Sky,"* NRSV *"God gave the arch the name of heaven,"* BBE and *"God name what was above the horizon sky."* GWN

This is the heaven referenced in the following texts:

- ➔ *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"* (Matt 5:18).
- ➔ *"Heaven and earth shall pass away, but my words shall not pass away"* (Mat 24:35; Mk 13:31; Lk 16:17).
- ➔ *"Heaven and earth shall pass away: but my words shall not pass away"* (Luke 21:33).
- ➔ *"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is"* (Acts 4:24).
- ➔ *"And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein"* (Acts 14:15).

➔ *"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness"* (Acts 14:17).

➔ *"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"* (Rev 21:1).

Sometimes, because of the vastness of this area, it is referred to as **"the heavens."**

➔ *"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men"* (2 Pet 3:7).

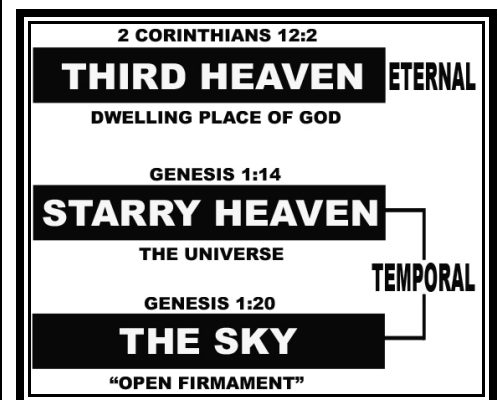
➔ *"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"* (2 Pet 3:10).

➔ *"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"* (2 Pet 3:12).

There are three heavens mentioned in Scripture. By priority, the first is the dwelling place of God. As it is written, *"God is in heaven"* (Eccl

5:2). And again, *"your Father is which in heaven"* (Matt t:1), and *"Our Father which art in heaven"* (Matt 6:8). His throne *"is in heaven"* (Psa 11:4). Jesus said He *"came down from heaven"* (John 3:13). This is the heaven in which our primary citizenship is found (Philo 4:20), and it is where our the names of the people of God are written (:l 10:20; Heb 12:23).

The firmament is the next heaven, where all of the terrestrial bodies have been placed (Gen 1:14-17). The next is referred to as *"the open firmament,"* where the fowls of the earth fly (Gen 1:20). It is what is ordinarily called *"the sky"* (Matt 16:2), although the visible stars are also said to be in the *"sky"* (Heb 11:12). The lower heavens (*"firmament"* and *"open heavens"*) are temporal, whereas the dwelling place of God is eternal. There is no record of it being created. The heavens that shall finally *"pass away"* are the ones that were created on the second day – combined together and called *"heaven."*



There is one other matter that is of more than passing interest.

17: 16; 21:3; Jer 8:2; 19:13; Zeph 1:4-5; Acts 7:42).

In matters of religion, man's propensity is not to go high enough. Both impressions and expressions are too low. That is why they are so easily forgotten.

Although compared with the universe as a whole, the earth appears almost inconsequential. Yet one senses that it is very central in the "eternal purpose" of God. The very phrase "the heaven and the earth" confirms this to be the case. "The heaven" consists of an innumerable number of heavenly bodies, multitudes of which are significantly larger than the earth. Yet, that portion of the creation, which quantitatively dwarfs the earth, is together under one term: "heaven." However, the significance of this portion of creation is strictly owing to the purpose for the earth. We know this is the case, because when sin entered the world he entire cosmos was consigned to mortality (Rom 8:20-22).

When seen correctly, the heavens with all their massiveness and glory, are like a diadem or crown of the earth. God has adorned the earth with a wreath of staggering size, yet placed His emphasis upon the earth itself. He is not working out His eternal purpose in the created heavens, but on the earth. He did not send His Son to one of the impressive celestial bodies, but to the earth.

This is why it is so wrong for man to fasten his attention upon the created heavens. The propensity of fallen man to worship the heavenly bodies is declared in Scripture (2 Kgs

God spoke to Israel about this matter, and did so with great clarity. "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven" (Deut 4:19). And again, "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die" (Deut 17:2-5).

As impressive as "the heavens" may be, it is said of the exalted Christ, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"(Heb 7:26).

It is wrong for men to look to the natural heavens for direction, like those who zealously read the horoscopes, and those prognosticators who rely upon nature for direction. Such practices are not innocent, and must never be viewed as though they were.

In the heavenly economy, the highest takes the priority, and the lower is always subordinate to it. Angels know this very well, as evidenced when they sang at the birth of the Lord Jesus: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). When Jesus rode into Jerusalem on the foal of a donkey, God moved "the disciples," and they "began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:37-38).

In God's Kingdom the highest takes the priority. However, we have in our time a religious trend in which praise is offered at a level that is too low. It is even lower that the heavens, being offered "in the flesh." The modern praise and worship movement has too much of man in it – too much flesh. As such, it is even lower than the worship of heavenly bodies.

In matters of religion, man's propensity is not to go high enough. Both impressions and expressions are too low. That is why they are so easily forgotten. It is why they are so short-lived, and those involved in them can move into "the flesh" and a worldly mind-set without difficulty. Monotony and discontent always accompany an accentuation on the flesh. This is why men attempt to change or update spiritual foundations and emphases.

THE SECOND DAY

^{8b} **And the evening and the morning were the second day."**

Like the first day, the second day consisted of an evening and a

morning. **There is nothing in all of Scripture that suggests a change in the duration of evenings and mornings.** They were established in the very first day, and were based upon the light.

Those who insist on the varied length of the creation days are attempting to harmonize the Scriptural account of creation with the assessments of men. However, this cannot be done, because

no man was present during the first days of creation. In addition to this, God did place a kind of date-stamp on each day of creation.

WHAT TOOK PLACE ON THE SECOND DAY?

The events of the second day, as we may expect, were of great magnitude. They prepared the world for habitation, which was intended to be the arena in which the plan of the ages would be worked out. While the earth would be the habitat of mankind, upon whom God would set His attention, mankind would not be the principle creation. Creation was a setting designed to reveal the nature and superiority of God. It was also the locus for the developed of a purpose that demonstrate His love, wisdom, and power. This would instruct the heavenly hosts in the scope and effectiveness of

God's wisdom (Eph 3:10).

- ➔ The firmament was created.
- ➔ The firmament separated the waters above from the waters beneath.
- ➔ God called the firmament "heaven."

Thus the environment for mankind was further developed. Thus far that development included:

- ➔ The creation of orderliness.
- ➔ The creation of light.
- ➔ The division of light and darkness.
- ➔ The term "Day" applied to light.
- ➔ The term "Night" applied to darkness.
- ➔ The creation of a firmament.
- ➔ The separation of the waters above from the waters beneath.
- ➔ The term "heaven" applied to the

firmament.

The Lord has thus established the reality of order, illumination, a time of enlightenment, a time of obscurity, the concept of "above," and the concept of "beneath."

Throughout God's dealings with men, these will be pivotal considerations. **They will help to shape a spiritual mind, and a more thorough acquaintance with God.** God is forming a vocabulary through which man may become more acquainted with Him.

We will find that the moral arena also has light, darkness, day, night, above, and beneath. Men do not have to speculate in these areas. A depiction of these realities is seen in the creation.

THE WATERS BENEATH GATHERED INTO ONE PLACE

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

At this point., it appears as though water covered the entire surface of the earth. In the beginning, this was accompanied by darkness, which covered the face of the deep (Gen 1:2). Now, however, there was "light."

In this next day of creation, God **continues** to form things with His Word. A point is also made of this in apostolic doctrine (Heb 11:3).

- ➔ *"And God **said**, Let there be light: and there was light" (Gen 1:3).*
- ➔ *"And God **said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen 1:6).*
- ➔ *"And God **said**, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (Gen 1:9).*

Remember, by means of the firmament, the waters above have been

separated from the waters beneath. Now, God will speak to the waters beneath as He continues to prepare the earth for mankind. God has, after all, *"formed the earth and made it; He hath established it, He created it not in vain, **He formed it to be inhabited: I am the LORD; and there is none else"** (Isa 45:18). **Thus, even in the creation, God draws the attention of men to Himself: "I am the Lord; and there is none else."***

WATERS GATHERED INTO ONE PLACE

"And God said, Let the waters under the heaven be gathered together unto one place . . ." Other versions read, "be collected into one place," SEPTUAGINT *"be gathered into a single basin,"* NAB *"come together into a single mass,"* NJB *"gathered into one area,"* TNK *and "be gathered into oceans."* LIVING

Remember, this is the earth **before** the Noahic flood, in which the surface of the earth was significantly altered. On this day, the waters will not be gathered together as they were **after** the flood. The earth itself will not be divided by the waters, but will remain as a whole. Again, this is a record of the earth before the curse of the flood.

The waters "above" were not *"gathered together unto one place,"* but *"the waters beneath."* David appears to refer to this gathering of the waters in the eighteenth Psalm: *"Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils"* (Psa 18:15). Peter also alluded to this separation when he writes, *"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water" (2 Pet 3:5).* He goes on to say that the same word that accomplished this brought about the flood: *"Whereby the world that then was, being overflowed with water, perished" (2 Pet 3:6).* That is, **the same waters that receded from the land, were the very waters that overflowed, and, coupled with the wasters from above, covered the whole earth in the flood.** Further, the very word of God will cause the final destruction of the heaven and the earth: *"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet 3:7).*

Prior to the flood, it appears that the earth was not divided into various continents as it was following the flood. It is supposed by some, and it may very well be so, that the waters gathered together formed a great river that ran throughout the earth, governing the climate, and causing the “mist” that went up from the ground, “watering the whole face of the ground” (Gen 2:6). This is only conjecture, but it is intelligent, and does not contradict the rest of the revelation. I only give the explanation here to confirm that the text does not violate sound reasoning.

This view also accords with the description of Eden, out of which flowed a river that became four rivers that went throughout the world. “*And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is **Pison**: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is **Gihon**: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is **Hiddekel**: that is it which goeth toward the east of Assyria. And the fourth river is **Euphrates***” (Gen 2:10-14).

This view also harmonizes with David’s description of spiritual realms: “***There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High***” (Psa 46:4). It also accords with certain descriptions of the world to come, whereas single river is said to be present. “*And he showed me a **pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and***

yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev 22:1-2). I do not know the fullest extent of these words, but they do accord with the physical condition described in our text.

If it is true that the world was created as a stage upon which the drama of redemption was to be enacted, it makes perfect sense that there are many likenesses of that Divine purpose within the fabric of the creation itself.

LET THE DRY LAND APPEAR
 “. . . and let the dry land appear: and it was so.” Other versions read, “so dry ground may appear,”^{NLT} and “that the dry land may appear.”^{TNK}

prophets will prophesy on the land. John the Baptist will minister on the land. Jesus will be born on the land. His ministry will be upon the land. He will be crucified on the land. He will be raised on the land. He will ascend to heaven from the land. The pouring forth of the Spirit will be upon the land. The calling of God will be upon the land.

Throughout Scripture, the sea is a picture of turmoil and instability (1 Chron 16:32; Psa 96:11; 98:7; Isa 57:20; Jer 31:35; 50:42; Ezek 26:3,18; Rev 13:1). Spiritually, the second beast, which carried the great whore, Babylon the great, rose out of the sea – the place of turmoil and unrest. False religion, or Babylon the Great, is depicted as a harlot riding on the beast, operating by its standards,

If it is true that the world was created as a stage upon which the drama of redemption was to be enacted, it makes perfect sense that there are many likenesses of that Divine purpose within the fabric of the creation itself.

Technically speaking, this was not the creation of land. Apparently that was accomplished in verse one: “*In the beginning God created the heaven and the earth.*” Now a series of separations have taken place, one of which was the separation of the waters from the land.

The eternal purpose of God will be worked out upon the land, not on the sea. Adam and Eve will be placed upon the land. Noah will build his ark on the land. Abraham will be called from a land to go to another land. The nation of Israel will be cultured on the land. The Law will be given on the land. The

and carried along by the mind-set of the world. That is the most monstrous of all attempts to blend what God has separated. It has yielded the worst distortion of all, which has caused the greatest damage among men. O, that men were able to perceive this with greater clarity! Babylon is “*the mother of harlots and abominations of the earth*” (Rev 17:5). Unfaithfulness to God and Christ is traced back to her (“*mother of harlots*”). The abominable, intemperate, and detestable things of the earth are also largely owing to her corrupting influence.

THE EARTH AND THE SEAS

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

This is the fourth separation to

have taken place in the creation.

- ➡ Light from darkness (1:4).
- ➡ Day from night (1:5).
- ➡ Waters above from the waters

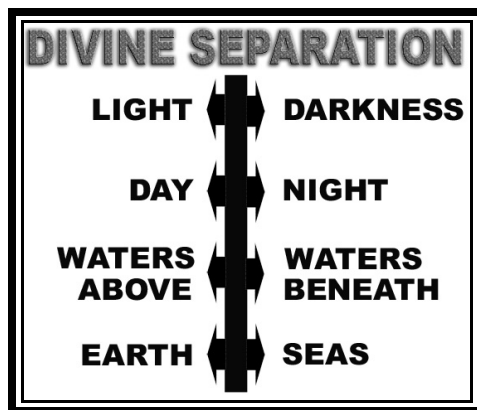
beneath (1:7).

➡ Land from the waters (1:9).

Separation, division, and distinction are found throughout the

In an orderly manner, and according to His purpose, God commences the three days of the creation of the worlds – by Given O. Blakely

works of God. We are initially introduced to this reality in the creation of the heaven and the earth. There are things that are divided by God, and can by no means be joined together. One aspect of the spiritual significance of this is spelled out in Paul's second Epistle to the Corinthians. Here was a church that had been invaded by carnality, and it was clearly evidenced in everything from division to fornication. In a salient passage that calls for adhering to the Divine laws of separation Paul writes the following text.



"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not

the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor 6:18).

The words "*communion*," "*concord*," "*part*," and "*agreement*" accent the nature of all valid relationships.

However, there are things that do not fit together, and the people of God are to make no attempt to blend them, or maintain them as though they are harmonious. When believers and unbelievers are yoked together, they are "*unequally yoked*." There is no such thing as a "*fellowship*" between righteousness and unrighteousness. Light and darkness can have no "*communion*." Christ and Belial (Satan) have no "*concord*" (harmony). Believers and unbelievers have no part with each other, or are not harmonious. There is no "*agreement*" between the temple of the living God (the church – 1 Cor 3:16) and the temple of idols.

All of this is mirrored in the creation, where things disharmonious were divided or separated from each other. It is a principle in the Kingdom of God that people and things that have contradicting natures cannot be linked together, work together, or be treated as though there was something common about them.

THE CAUSE OF SPIRITUAL DEFECTION AND RETARDATION

All spiritual defection and retardation are the result of an attempt to blend thoughts, ideas, and ways that are **unequal**, or contrary to each other. **Thus a person cannot yield to the Lord and yield to the devil simultaneously.** It

is not possible to be carnal and spiritual, or to love the world and to love God at the same time.

This is why, at the very beginning of spiritual life, Jesus circumcises the individual, cutting away and separating the flesh from the new nature (Col 2:11-12). Thus the "*old man*" is separated from the "*new man*," or the "*sinful nature*" from the "*new creation*." That introduces a circumstance in which the "*old man*" can be controlled to the glory of God. **This is done by crucifying the flesh – something that could not be done if the flesh was integral to our essential nature.**

Those who speak of a "worldly Christian," a "carnal christian," a "sinning saint," or affirm that "we are all sinners, it's just that Christians are forgiven," do not realize what they have said. Their language contradicts the very nature of the Kingdom of God, and is in sharp conflict with the prophecies of the prophets, and the teaching of both Jesus and the apostles. It is also contrary to the Lord Jesus – the "*Second Man*" (1 Cor 15:47). He was "*God manifest in the flesh*" (1 Tim 3:16), and yet His flesh did not sin – not a single time. He lived unto God thoroughly, living by faith just as those who have been joined to Him. Although, unlike Jesus, those saints do have a sinful nature, it has been separated from their essential nature, and is not a part of new life.

It seems to me that until the separation of the flesh from the spirit, and the reality of the "*old man*" and the "*new man*" is seen, living unto God is greatly complicated, and failures will be more frequent.

THE GRASS, HERBS, AND FRUIT YIELDING TREES

"¹¹ 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: and it was so. ¹² And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. . ."

On the third day things were created that grew, advanced, and matured. This was not true of the heavens, the earth itself, the light, the earth and the sea. Those things were stable and unchanging, providing the environment for things that lived – **for only living things grow.**

LET THE EARTH BRING FORTH

"And God said, Let the earth bring forth the grass . . ." Other versions read, "*sprout vegetation*," ^{NASB} "*produce vegetation*," ^{NIV} "*put forth vegetation*," ^{NRSV} "*cause grass to spring up*," ^{DARBY} "*the green herb*," ^{DOUAY} "*bud forth the bud of the herb*," ^{GENEVA} "*yield tender grass*," ^{YLT} "*burst forth with*

every sort of grass," ^{LIVING} "pasturage of grass," ^{ABP} "all kinds of plants," ^{CEV} "sprout tender sprouts," ^{LITV} "Earth, green up," ^{MESSAGE} and "put forth [tender] vegetation." ^{AMPLIFIED}

Now, for the first time, something that God has created reproduces itself. This also was not true of the heaven, the earth, the light, or the firmament. This was a new kind of creation and reflected an aspect of God's eternal purpose regarding men. **The ultimate creation would be man, and, through Divine enablement, he would be expected to produce something.** We are introduced to this in this remarkable nature of God's work in this phase of the creation.

The word "grass" means "GREEN HERB," ^{STRONG'S} "INCLUDES GRASSES AND GREEN VEGETABLES." ^{ISBE} This apparently refers to the greenage found in the fields. It was said to have been consumed by the beasts of the field (Num 22:4; 1 Kgs 18:5; Job 6:5; Psa 104:14; 106:20; Dan 5:21). The vast array of beasts that would cover the earth would require staggering amounts of this "grass" – particularly before the flood, when the world was more heavily populated because of the massive amounts of land. In this phase of creation, God provided for land animals that would be created later.

The grass would also have its own seed, thus allowing for it to perpetuate itself.

WHOSE SEED IS IN ITSELF

" . . . the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Other versions read, "plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth," ^{NASB} "Then God said, "seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds," ^{NIV} "seed-bearing plant, and fruit trees with seeds inside the fruit, so that these seeds will produce the kinds of plants and fruits they came from," ^{LIVING} and "plants yielding seed and fruit trees yielding fruit whose seed is in itself, each according to its kind, upon the earth." ^{AMPLIFIED}

From smaller plants to trees, plant life was created that contained its own seed. The plants could increase in the wild, so to speak, or the seed could be gathered later by men, and special crops planted.

There were "herbs," or vegetation that bore their fruit beneath the surface of the earth – like root vegetables. There were also herbs and trees that bore their fruit above the ground, where it could be readily seen. Thus, we are introduced to two kinds of fruit: fruit that is apparent, and fruit that is not apparent to human eyes.

AND IT WAS SO

" . . . 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 itself, after his kind. . . ." Other versions read, "And that is what happened," ^{NLT} "and it was done," ^{CEV} and "there it was." ^{MESSAGE}

By means of His Word, God caused the earth to produce grass, herbs, and trees – and in abundance. **What God creates can be effectually commanded to bring forth fruit.** This is true of the spiritual realm as well as the natural one. The fruit that was produced was sufficient to sustain both man and beast.

God caused certain categories of nature to be productive. In doing so, He foreshadowed the new creation, which would also produce fruit after its own kind (John 15:16)– "fruits of righteousness" (Phil 1:11). From one point of view, this fruit would caused by the word of the Lord. From another, it would be "the fruit of the Spirit" From yet another vantage point, it would be the result of abiding in Christ. Thus, the entire Godhead if involved.

This circumstance parallels the **manner** in which fruit is produced within and by the believer. Because of Divine involvements, the product is referred to as "the fruit of the Spirit" (Gal 5:22; Eph 5:9). That fruit is also "good," being identified as "in all goodness and righteousness and truth" (Eph 5:9).

THE THIRD DAY

" ^{12b} . . . and God saw that it was good. ¹³ And the evening and the morning were the third day."

GOD SAW THAT IT WAS GOOD

" . . . and God saw that it was good." This Divine assessment of creation is expressed three times to this point in the first chapter of Genesis. "And God saw the light, that it was good . . . (the earth and sea) and God saw that it was good . . . (grass, (herbs, and trees) and God saw that it was good . . ." (1:4,10,12). It will be expressed four more times in this

chapter (sun and moon) and God saw that it was good . . . (sea creature and fowls of the air) and God saw that it was good . . . (beasts and everything

that creepeth on the face of the earth) and God saw that it was good . . . (after creating mankind) and, behold, it was very good" (18,21,25,31).

By means of His Word, God caused the earth to produce grass, herbs, and trees – and in abundance. What God creates can be effectually commanded to bring forth fruit. This is true of the spiritual realm as well as the natural one.

Etymologically, the word *“good”* means “FINE . . . PLEASANT . . . FAVORED . . . EXCELLENT, VALUABLE IN ESTIMATION, APPROPRIATE, RIGHT, ETHICAL, AND BEST.” STRONG’S However, in the Divine economy that is driven by an unalterable and eternal purpose, we have to be more specific than that.

Here, *“good”* means that what was made, perfectly blended with the purpose of God. It means that what was created would serve precisely as it was intended to serve. It was [precisely what the Lord wanted, and there was not the slightest flaw or imperfection in any aspect of creation.

THE THIRD DAY

“And the evening and the morning were the third day.” Once again, the measurement for a day is consists of an evening and a day. **The thought that this is a varying standard is inconsistent with both the nature and will of God.** Although the Lord is depicted as changing *“times and seasons”* (Dan 2:21), **the standard by which times and seasons are measured remains the same.** Whether we are speaking *“seven days”* (Gen 7:4), of *“forty days”* (Gen 7:4), *“three hundred days”* (Dan 8:14), *“one thousand two hundred and ninety days”* (Dan 12:11), *“one thousand three hundred five and thirty days”* (Dan 12:12), or a *“thousand two hundred and threescore days”* (Rev 11:3) – a day is a consistent measurement. **Otherwise, the expression of a certain number of days is insignificant.** If this is not the case, they all rationality concerning a specified period of time becomes meaningless.

During the third day God did the following.

- ➡ The waters under the heavens were gathered into one place.
- ➡ The dry land appeared, standing out of the water.

- ➡ God called the dry land *“Earth,”* and the gathering together of the wasters *“Seas.”*

- ➡ At the word of God, the earth brought forth grass, the herb yielding seed, and the fruit bearing trees.

For the first time, something living was created: grass, herbs, and trees – each with the seed for life and perpetuation in itself. Thus, the stage was being set for the creation of man.

dead in trespassers and sins, alienated from the life of God, and were dominated by the devil.

- ➡ The Holy Spirit moved upon the face of humanity inspiring the Prophets to prophesy of the coming salvation, and convicting men of sin, righteousness, and judgment.
- ➡ An initial burst of light came to the earth when Jesus walked among men as *“the Light of the world.”*

CONDITIONS AND PREPARATIONS				
PREPARATION SEEN IN THE CREATION				
WITHOUT FORM AND VOID	DARKNESS COVERED THE FACE OF THE DEEP	THE SPIRIT MOVED ON THE FACE OF THE WATERS	AN ENVIRONMENT OF LIGHT	AN ENVIRONMENT OF LIFE
PREPARATION SEEN IN THE NEW CREATION				
NOT A PEOPLE, DEAD IN SIN	ALIENATED IN OUR MINDS, AND ENEMIES	SANCTIFICATION OF THE SPIRIT	ILLUMINATED, SHINES IN OUR HEARTS	SEATED WITH CHRIST IN HEAVENLY PLACES

In summary, that preparation consisted of:

- ➡ The dissolution of disorder, and the establishment of order.
- ➡ The preparatory work of the Holy Spirit.
- ➡ The environment of loght.
- ➡ The environment of life.

There is a clear parallel with the new creation.

- ➡ Moral and spiritual chaos existed before Jesus took away sin, destroyed the devil, plundered principalities and powers, and ended the era of righteousness by the works of the Law. Men were

- ➡ The world was introduced to real life in the Person of Christ.

- ➡ Having raised from the dead, Jesus ascended into heaven, and is seated at the right hand of the Majesty in the heavens. The Lord commenced a reign intended to bring many sons to glory.

- ➡ Now, in Christ Jesus, men are given new hearts, enlightened, and given the status of sons of God. There is spiritual order, abundant provision, sufficient light to navigate to glory, and the provision of everything pertaining to life and godliness.

It is all intentionally prefigured in the natural creation.

CONCLUSION

The manner in which the | creation is revealed contradicts any | evolutionary hypothesis. **Each phase of**

creation, covering six days, was orderly, controlled, and immediate. So far as the record is concerned, nothing living was created in an incomplete state, or required extensive time-periods to reach its intended form. The world and the inhabitants in it were created by the word of God, not as self-governing processes. Thus we gladly confess, *"Through faith we understand that the worlds were framed by the*

word of God, so that things which are seen were not made of things which do appear" (Heb 11:3). Rather than balking at, or questioning the Word of God, faith heartily embraces it. The believer rests in Divine affirmation, and finds peace and satisfaction in the process. Besides this, if men question the creation, they will not have any ability to receive the report of the new creation. That is simply the way God

has arranged the matter. Men cannot believe selectively, rejecting some Divine affirmations because they are perceived as reasonable, and accepting others which they assess as believable and necessary. This is a reaction to truth that God will not allow. Additionally, *"a double minded man is unstable in all of his ways"* (James 1:8). O, the blessing of receiving the love of the truth ! (2 Thess 2:10-11).

Our next Hungry Saints Meeting will be held on Friday, 12/17/10. We will continue our new series of lessons on the book of GENESIS. The third lesson will cover verses 13-23 of chapter one. "THE FOURTH AND FIFTH DAYS." The lights intended to rule the day and the night were created, The sea was then populated with all manner of diverse creatures. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

The Blakely Family: Given, June, Benjamin, and Eva

406 South Bergeant Street, Joplin, MO 64801

Telephone: (417) 782-3063, Email: Given (GivenB@aol.com) June: (JuneE01@aol.com)

ADAH's Webpage: <http://wotruth.com/adah.htm> -- EVA's Webpage: <http://wotruth.com/Eva.htm>

Benjamin (Bensvison@aol.com), Eva (Evablakely@aol.com)

Adah Hutchcraft (adahhutchcraft@hotmail.com), Jason Hutchcraft (hutchcraftj@hotmail.com)

THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1stthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

"Openings and Introductions" = 7-10 minute exposition of truth to promote spiritual focus; "Lead Singing" – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; "Calling" = 7-10 minute exposition of truth designed to provoke disciplined thought; "Sermon" = 45 minute exposition of the things of God as revealed in Scripture; "Exhortation" = 5-8 minute challenge to act upon the truth we have heard; "Table Meditation" = 8-12 minute exposition of matters relating to Christ's role in salvation; "Lead Scripture shower" = Leading of the quoting/reading of Scripture without comment; "Lead prayer session" = Presentation of three matters for prayer that are taken from the Word of God; "Lead Intercessory Prayer" = A time of focused prayers for personal needs; "Closing Scripture/Benediction" – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO
DURING DECEMBER, 2010

1. *Blakely, Jonathan* (AM Exhortation, PM Table Meditation).
2. *Blakely, June* (Lead PM Prayer Session).
3. *Blakely, Mattie* (Lead AM Singing, AM Calling).
4. *Blakely, Michael* (Play Piano, AM Exhortation, PM Table Meditation, PM Sermon)
5. *Cobb, Matthew* (PM Introduction).
6. *Cobb, Robert* (AM Message, Teach AM Class, PM Exhortation, PM Exhortation, PM Table Meditation).
7. *Dill, Sarah* (Clsong Scripture and Benediction)
8. *Hutchcraft, Aaron* (AM Table Meditation, Give Kenya Report, PM Sermon).
9. *Hutchcraft, Barbara* (Lead AM Singing, Lead AM Singing, PM Introduction, Lead PM Singing, PM Introduction).
10. *Hutchcraft, Debbie* (Lead PM Singing).
11. *Hutchcraft, Gene* (Lead PM Intercessory Prayer, AM Exhortation, Give Kenya Report).
12. *Hutchcraft, Judah* (Closing Benediction/Prayer, Read PM Sermon Text, Read PM Sermon Text).
13. *Hutchcraft, Silas* (Read PM Sermon Text).
14. *Meyer, Mary* (Lead Scripture Shower)
15. *Parker, Melissa* (AM Calling).
16. *Parker, Tony* (AM Calling, PM Table Meditation).
17. *Scalf, Rebecca* (Lead PM Singing).
18. *Sims, Annie* (Introduction to PM Sermon).
19. *Sims, Baylie* (Introduction to AM Sermon. Read AM Sermon Text).
20. *Sims Girls - Annie, Hannah, Rachel* (Read AM Sermon Text).
21. *Sims, Hannah* (Closing Scripture/Benediction)
22. *Sims, Ricky* (AM Sermon, AM Table Meditation, AM Table Meditation).
23. *Sims, Tasha* (Lead Scripture Shower, Lead PM Singing, PM Sermon, PM Introduction).
24. *Williams, Jeremy* (AM Sermon).
25. *Williams, Logan* (Play AM/PM Lord's Table Interlude, AM Opening).
26. *Williams, Nichole* (Lead AM Scripture Shower).
27. *Williams, Sydney* (Read AM Sermon Text).
28. *Preparing Lord's Supper* (Various sisters).

THE BODY OF CHRIST

It is a fact: "But now hath God set the members every one of them in the body, as it hath pleased Him" (1 Cor 12:18). He did not set them in the home, but "in the body." He did not place them in society, but "in the body." They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of "the body" is realized when it is "together," not when the people are separated. The ministry of each member is determined by their faith – "a measure of faith" that has been given to them in order to the "profit" of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together "the church, which is His body" (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

In an orderly manner, and according to His purpose, God commences the three days of the creation of the worlds – by Given O. Blakely