

## LESSON 4 – “And God Said, Let there be Light....”

### 1. Review:

- a. Let’s take a look at where we have come so far. Genesis 1:1 reads “*In the beginning God created the heaven and the earth*”. Based on Dr. Morris’s interpretation, in this verse God introduces Himself, starts the time clock on eternity, creates space, and the materials that will make up the universe. Verse 2 reads “*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.*” Here, God tells that his creation was without form, and empty. And that darkness filled the space, and surrounded the material. And that the Spirit of God added energy to the creation, which allowed all things to begin forming. These two events were actually closely connected and were the first two events of the first day of creation.

2. Before looking at the following verses of Chapter 1, Dr. Morris takes a look at whether the days referred to in Genesis chapter 1 are actual days, or long ages. Dr. Morris points out, and I have noted in previous classes, that because of the **presuppositions** which have been engrained in our thought, many Biblical scholars have felt it mandatory to accept a long geological age theory. This has unfortunately been accepted by many churches, which have recommended the so called “day-age” interpretation of Genesis 1. This theory seeks to equate the days of creation with the ages of evolutionary geology. Dr. Morris takes only a brief look at this point, and provided supporting data in later discussion.

This theory, as well as the “Gap theory”, encounters numerous overwhelming objections which render it invalid. Some of these objections include:

- a. The order of creative events as narrated in Genesis 1 is very different from the accepted order of fossils in the rocks representing geological ages. Note I said the accepted order.
- b. The geological ages are predicated on the fossil record, and this record speaks unequivocally of the reign of death and suffering in the world, including human death and suffering. This is in direct contradiction to the Biblical teaching that death is a divine judgement on man because of his sin. (see **Romans 5:12** “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*”) To assume that suffering and death are an integral part of God’s creating and preparing the world for man is to picture God as a sadistic ogre, not the Biblical God of love and grace.
- c. The Biblical record itself makes it clear that the days of creation are literal days, not long indefinite ages. We will deal with this in depth as we move forward through Genesis.
- d. Ask yourself this question. If the writer of Genesis wished to teach his readers that all things were made in six literal days, what words would he have used to best convey this thought? The answer is that he would have used the actual words

- of Genesis 1. Had he wished to convey the idea of long geological ages, he could have done it more clearly and effectively in other words than those selected.
- e. Remember Prof. James Barr, Hebrew scholar, not evangelical, from Oxford University, whom I previously quoted. He said “As far as I know, there is no professor of Hebrew old testament theology at any world class university who does not believe the writer of Genesis 1 – 11 intended three things: creation took place in six 24 hour days; you can add up the dates in chronological order; and that Noah’s flood was world wide.....Let’s face it, that’s what the language teaches us.”
  - f. The only proper way to interpret Genesis 1 is not to interpret it at all. We should accept the fact that it was meant exactly as it was written. The days are literal days, and the events happened as they are described. This wonderful first chapter of God’s Word tells us the history of creation. That ***“for in six days the Lord made the heaven and the earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the sabbath day, and hallowed it.”***  
Exodus 20:11
3. The rest of the first day. **Genesis 1:3 – 5** ***“(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.”***
  4. Genesis 1:3 ***“And God said, Let there be light: and there was light.”***
    - a. Verse 1:3 says: ***“And God said, Let there be light: and there was light.”*** God’s word” brings light. **Examining this verse, and Genesis 1:1 and 1:2, can anyone possibly come up with some interpretation of the nature of God?**
      1. God the Father is the source of all things. (Genesis 1:1)
      2. The Spirit of God is the energizer of all things. (Genesis 1:2)
      3. The Word is the revealer of all things. (Genesis 1:3)

Scripture proofs:

1. John 8:12 ***“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.”***
  2. 2 Corinthians 4:6 ***“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.”***
- b. **As the sun has not yet been created, where does this light come from?** From God himself.

1. Revelation 22:5 - *“And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign forever and ever.”* (see also Revelation 21:23)
  2. Isaiah 45:7 – *“I form the light, and create the darkness.”*
5. Genesis 1:4 *“And God saw the light, that it was good: and God divided the light from the darkness”.*
- a. *“And God saw the light, that it was good:”*
    1. Dr. Taylor notes that God “saw”, and what He saw was the light. And it was not just a casual look, but an inspection, because he then judges it as “good”. He also notes that God here tells us that He looks and inspects. He interprets this as God letting us know that we cannot hide from him, that all that happens, he sees. He sees the sins of the sinner, and knows the weaknesses of those who love Him. He knows exactly what we need and when we need it.
    2. God judged the “light”, and he judged it as “good”. **Why does he tell us that the light is “good”, and why is this word repeated throughout Genesis 1?** To tell us that all that He does is good, perfect.
  - b. *“and God divided the light from the darkness”*
    1. Darkness was not removed completely, so far as the earth is concerned, but only separated from the light (Morris).
    2. In verse 1:1, God tells us that he started time. Here he has given us a way to measure that time (Taylor), as we see in verse 1:5. God is a God of order. The continuous, never changing, day/night cycle gives us a background against which we can plan our activities.
6. *“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”*
- a. God’s wording is very careful here. He points out that the light he called “day”, and the darkness He called “night”. He also tells us at the end of this verse, that the ‘evening and the morning’ were the first day. This same formula is used at the conclusion of each of the six days. It is never used in the old Testament unless a literal 24 hour day is intended. The actual wording in Hebrew reads “and there was evening and morning, one day”.
  - b. This is important because:
    1. It shows that each of the days are the same (because of the repetition of the same words) (Morris).
    2. God does his work during the daytime. The work is completed, then “evening and morning, day xxx” (Morris). The word “evening”, according to the standard lexicons, comes from the verb “to grow dark”. This indicates that the evening must have been preceded by a time of light (Taylor).
    3. The Hebrew word for “day”, “yom” when used in association with evening and morning, and with a number(the days are counted), indicates that actual 24 hour days are intended. Whenever used in this manner, with “evening and morning”, or with a number, the use is nearly always associated with a 24 hour day (Taylor).

- c. Dr. Taylor notes, in relation to the word “one”:
    - 1. While the KJV translate the end of verse 5 “the first day”, the Hebrew simply states “one day”, indicating that one whole day had passed by this time.
    - 2. In the rest of Genesis 1, the words “second”, “third”, “fourth”, etc are used.
    - 3. While the same word is used, this “day” is different from the previous usage of the word in this verse. “And God called the light day” indicates only the daylight hours, while, in this usage, a complete 24 hour day is required. This is the same as in English.
    - 4. In the Old Testament, every other time where the word day is used with a number, either 1, 2, etc. or “first”, “second”, etc. it refers to a 24 hour day.  - d. Dr. Morris also concludes that at this point the earth had come together and was rotating on it’s axis; and that the source of light was on one side. This would be required for the rest of the upcoming days of creation to follow in sequence. Taylor also notes that the word for evening is not only associated with “dimming of light, but also relates to words meaning “west”.
  - e. Dr. Morris notes: **“The writer of Genesis was trying to guard in every way possible against any of his readers deriving the notion of nonliteral days from his record.” and “In no way can the term be legitimately applied here to anything corresponding to a geological period or any other such concept.”**
7. Dr. Morris also notes that the presence of light involves the entire electromagnetic spectrum. And that setting this form of energy in motion completed the energizing of the cosmos. All the types of force and energy which interact in the universe involve only electromagnetic, gravitational, and nuclear forces; and all of these have now been activated.
- a. nuclear forces maintaining the integrity of matter were activated by the Father when He created the elements of the time-mass-space continuum. (verse 1:1)
  - b. The gravitational forces were activated by the Spirit when He brought form and motion to the initially static and formless matter. (verse 1:2)
  - c. The electromagnetic forces were activated by the Word when He called light into existence out of the darkness.
8. Angels
- a. Based on other Biblical passages, Dr. Morris concludes that angels were most probably created on the first day of creation. He points out:
    - 1. Job 38:4-7 states: *“(4)Where wast thou when I laid the foundations of the earth: declare, if thou hast understanding. (5)Who hath laid the measures thereof, if thou knowest: or who hath stretched the line upon it?(6)Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; (7)When the morning stars sang together, and all the sons of God shouted for joy?”* This is on the third day if the “foundations of the earth” means the establishment of the solid land surfaces on earth.
    - 2. Dr. Morris states that it is impossible for the angels to have existed prior to creation based on two scripture verses:

- a. Hebrews 1:14 states that *“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”* Indicating that their purpose is to minister to the “heirs of salvation”.
- b. Angels are called the “host of heaven”, and so could not have been created before the existence of heaven.
- c. Psalm 104, verses 2 – 5 indicate that the angels were made as spirits after the materialization of God’s light-arrayed presence in the stretched out heavens, but prior to the laying of the solid foundations of the land.