

The Meaning of “Day” in Genesis Chapter One

Or

**(Did the Entire Creation of Our
Universe and Planet
Occur in Only 144 Hours?)**

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The Meaning of “Day” in The Book of Genesis Chapter One

The title for this article brings home the fact that all is not quite right in how translators over the centuries have dealt with the Hebrew words for “Light” and “Day” in Genesis Chapter One.

For many years there has been discord in relation to two passages in Chapter One where Light is the subject matter, and secondly, depending on how those two passages are treated leads down to either a well-grounded understanding of the origins of Genesis, or alternatively to a slippery slope of another faith busting myth.

Biblical scholars have published many volumes on this subject but for unclear reasons have, over the centuries, chosen to follow a well trodden pathway of their peers which has denied many believers of the delights that God had intended to have delivered to mankind through the Book of Genesis.

But before we get into the nitty-gritty of what is correct and what may not be so correct, it is necessitous to provide the background into what vehicle was used to convey this message from God to his human subjects.

The Adamic Construct of Song Lines

We don't ascribe to Adam much more than he and Eve were the instruments through whom sin entered into the world. This one event has over-shadowed everything else that Adam achieved for mankind and veiled from view what other influence he has had on today's society.

Now I want to go out on a limb here. Perhaps even not a very safe limb but I need to convey here a very real truth about Adam. If we said about Jesus our Lord that he only gave mankind *division* and strife (Luke 12:51 also John 7:43, 9:16 and 10:19) and caused *hate* everywhere he went (Matt 10:22) and that was the predominant and remaining sentiment of the general societal view down to today, then we would be blasphemously bending the truth for evil purposes to denigrate him. Similarly if we simply write off Adam as only being the instrument of causation for sin entering into the world and nothing more, then we could be judged for the same offence. Are you surprised by this?

From 1Corinthians 15:45 we see that Adam and Jesus are inextricably linked in the Redemption Plan for mankind.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

What is not commonly taught in our congregations is that when Adam and Eve were brought into our world in the Garden within Eden (Gen 2:7), the Earth had been populated by hominin man for some 500,000 years (Gen 1:27). And further to this, for that entire period prior to Adam's advent, Hominin man never escaped out of his primitivism of being a Stone Age hunter-gatherer.

The first encounter we have with Adam is in Genesis Chapter Two and unfortunately he has been badly misrepresented down the ages as to what input he had into the development of the early Hebrew nation and what the circumstances were that necessitated his advent.

Adam had far superior brain function to that of the indigenous Hominin man who had, up until that time, populated the Earth. He was highly skilled and in today's terms had a very high IQ. This is in direct contrast to Stone Age Man whom we still hold in vogue that they selected wives by clubbing them into submission.

It was following Adam and Eve's exit from the Garden in Eden that within a short time following came the metal minerals ages, ie copper and tin, followed by the Bronze Age and the two Iron Ages. We also see within a few generations of Adam the population taking up civil and civic responsibilities, engaging in fine arts and introducing specialist metallurgy and husbandry skills. It is completely obvious that without Adam's higher form of life, Stone Age Man may still have been stuck in hunter gatherer mode down to this day. But whilst all of this gives us a peek at Earth-living 6,000BC style, this does not bring into account what was the most important aspect of Adam's advent onto planet Earth.

Science has had a robust debate on the matter of what level of communication skills Hominin man had achieved in his 500,000 years. Science tells us that for any animal (humans included) to have the ability of articulate speech requires four particular genes, a developed brain and the physical structural attributes in the throat to facilitate complex sounds. For instance beasts of the wild have a form of communication but they don't have articulate speech. Similarly Cro-Magnon Man and Neanderthal Man who were the last in the species of Hominin man had only one of the required genes (FOXP-2) and also did not have the compound bony voice box structures that would have facilitated such speech/sound patterns.

We can also make some other deductions from the extended basic hunter-gatherer life style of Stone Age Man that their brain capacity would not have facilitated an articulation of their thought and reasoning functions and therefore communication as we know it today was not possible for them.

But Adam and Eve had these genes, and the biological throat structure, and the brain capacity that all combined together to afford them articulate language. We see in the Genesis account evidence of articulate language between Eve, God and the Serpent and we also see Adam's skilled nomenclature. Therefore Adam and Eve were indeed the antithesis of Hominin man who had populated the then world.

The Genesis account, contrary to popular thoughts, is a compendium of ancient song lines that were put together by Moses and his team of scribes in a written form of Paleo-Hebrew language. These song lines had been remembered by a memory rote system of information retention and passed down the generations from right back in the Garden of Eden. So when we look at the Genesis account, it is the works attributed to Moses, for the written form, but he was only scribing what the Hebrew nation had carried down successive generations from the times of Adam in oral form.

The creation events at the hand of God were given to Adam by God in face-to-face conversations and put into song lines in the form of prose. And as we read the Genesis account we see a development of how these song lines are constructed and notice that their content becomes more sophisticated as it moves onward from Chapter One, the details of which can only have come from God, to Chapter Two and forward. As we observe these song lines transiting down the generations we notice that they tend to follow the construct devised by Adam which are applied to pertinent events occurring in each generation's time frame.

The whole of Genesis essentially was held in memory retention down the thousands of years until Moses was charged with the task of introducing the written modality of this oral Paleo-Hebrew language. So if we ask ourselves who was the father of the Paleo-Hebrew language we have to acknowledge in the first instance God, but on the ground we have to applaud Adam for his ability to devise a system where the history of the world was not lost. We can note that Hominin man did not have the brain capacity to undertake anything like retention of facts on this or any other scale.

It was a watershed moment to understand that the transmission of the Genesis account came down the generations via this vehicle. It completely changes how we interpret the scripts when we know that Chapter One of Genesis was given by God to Adam directly and therefore in the interpretation from Hebrew to other languages it is critical to identify the author and the reporter of the events and also it is important not to bind up those former oral prose through hermeneutic gymnastics that are applied to the written structures of language.

This is a very important point to keep in mind. The interpretations of oral song lines from indigenous communities the world over who use this form of information transmission down generations of time must not be confined within these same rules of literary etiquette. Any attempt to apply hermeneutic rules to Moses' scripts of the Genesis account are a folly and will limit the retrieval of the information that God delivered to us if we clothe it in a restrictive straight jacket.

In reading the succinct nature of these early song lines we notice that they are constructed in a prose form. We can identify that these song lines conform to their own rules, or perhaps more correctly – to Adam's rules, and hence through this we find that the song lines can reveal more than what we read if we treat the Mosaic writings as the original source of the information. We find that Adam constructed the song lines picking the important points in his lifetime, and we can say with certainty that he would have initially put into this rote system every detail that God would have given him directly pertaining to the period of the creation event. Therefore what we read in Genesis chapters One to Four today would still have the basis of Adam's underlying oral construction and this in itself is a light-bulb moment.

It is also worthy of note that Adam's handling of language was very good. It is indeed a very difficult task to reduce the history of the world down to a few lines of memorised information that can be understood in our time nearly 6,000 years later. So we need to be mindful that he was not just some ancient figure that held a club in his hand, but was intellectual, smart, capable, innovative, a skilled orator and in his time techno savvy.

If we now turn to 1Corinthians 15:45 where we read that there were two Adams, very distinctly there are similarities between the First Adam and the Last Adam. The first Adam was made a "living soul" thus he was a higher life form than the indigenous populations that he found himself imbedded into. He brought to the world from his personal experience the knowledge that there was a God, and that it was God who created the heavens and the earth. He brought to the world that there was a heaven and from his time in Eden that there were other heavenly beings including Satan. He was able to tell the world of the greatness of God and the works that had been done using his articulate speech, and he brought to the world a new and pure genetic line (DNA) that would lay the foundation for the last Man Adam to be born into the world through Miryam (Mary) some 4,000 years hence. He also brought to the world the knowledge of sin and through this, heralded the institution of law.

But all of this was ancillary to what we should accredit him with. At the hand of God, he became the "first Adam" because he was given a living soul. He

was given a dimension of life that in the entire history of the planet to that point did not exist, and this soul was to be the single most defining attribute that separated Adam from all other terrestrial life forms. Adam was the first of modern man, this there is no doubt about. But science is ham-strung on this quantum advance in humankind because they are unable to detect from fossil evidences attributes of a spiritual sensory nature.

The similarities to Jesus, the last Adam, are striking. Jesus came into the world, born of Miryam and was of the pure blood line DNA from the seed of Eve. He was embedded into a population of existing humankind that were body and soul only. He carried the personal knowledge of God, was a scholastic master with the Tanakh and of course became symbiotic with the Word of God. (If I may use that expression). Whereas the first Adam gave us a living soul, the last Adam gave us the indwelling Spirit of God and taught redemption back to God for all mankind. His departing gift to us all was salvation through faith for those who would believe he was the only begotten son of God who rose from the dead and now resides in heaven at the right hand of God.

It probably does not require reiterating the progression from Hominin man with only his self-indulgence to serve his body; to Adamic man who became a living body and soul; to spiritual man who was a reflection of the image of God with body, soul and spirit. But it is interesting to consider how the Redemption Plan was stepped out over the half million years by God's direct intervention in all three events: from Genesis 1:27 to Genesis 2:7 to our Lord's presence 2,000 years ago.

By comparing the two Adams we can clearly see that Adam from Eden was not just a sinner. His impact on humankind is still visibly amongst us today and it is a great pity we collectively have not given him the credit due for his life with us. Without the first Adam there would not have been a last Adam. The two most definitely are inextricably linked through God's grand Redemption Plan.

Moving forward again, the backdrop of that history above I hope instils a more holistic view of Adam as a scholar, as a smart orator and one who had great insight into the tasking that laid before him with the responsibility to deliver information down thousands of years and through many generations that would endure wars, catastrophes and judgements from God. His life achievements have earned him the right to be honoured and respected by mankind across all times and across all lands and to not be judged by us mere men of the twenty first century as just a common sinner.

So when we examine the Genesis scripts we can have great confidence that their basis was founded in God's direct word and we should pay close attention to

their structure and their delivery of critical information. We are therefore now ready to look at our subject matter of explaining from Genesis Chapter One the conundrum of “Light” and the six “Days” of the creation period and to find the answers through what Adam originally passed down to Moses.

Reproduction from KJV Genesis 1:1 to 1:19

Gen 1:1 *In the beginning God created the heaven and the earth.*

Gen 1:2 *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.*

Gen 1:3 *And God said, Let there be light: and there was light.*

Gen 1:4 *And God saw the light, that it was good: and God divided the light from the darkness.*

Gen 1:5 *And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

Gen 1:6 *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

Gen 1:7 *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.*

Gen 1:8 *And God called the firmament Heaven. And the evening and the morning were the second day.*

Gen 1:9 *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.*

Gen 1:10 *And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*

Gen 1:11 *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.*

Gen 1:12 *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.*

- Gen 1:13 *And the evening and the morning were the third day.*
- Gen 1:14 *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*
- Gen 1:15 *And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*
- Gen 1:16 *And 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 1:17 *And God set them in the firmament of the heaven to give light upon the earth,*
- Gen 1:18 *And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.*
- Gen 1:19 *And the evening and the morning were the fourth day.*

Let us start with the first song line (or verse) that introduces us to the word “Light” and hitherto we see Verse 1:3 deals solely with this one theme. The Hebrew word for Light is [ORE] and Strong’s Concordance defines the word coming from the root “Lumination” or “Luminary”; so, no surprises here. But what Adam is accounting here is not the same substance of what we read in Verses 1:14 to 1:18. The two are very different and the commonly expressed issue of duplicity inferring that both accounts are two creations of the suns in our solar system is shockingly way off the mark. Therefore something about the interpretations of the two accounts obviously doesn't fit, and to resolve this we need to refer to what we shall call Adam’s Song Line Rules which dictate that song lines are not repetitive. (*As a side note we find that the other classic example of this rule being badly broken is the confusion between Gen 1:27 and Gen 2:7 which are both taken as being the same account of the advent of Adam and Eve.*)

And so in relation to our theme this necessitates a back-step to see the macro view and lose the myopic attention on the singular word “Light” that we immediately link to our twentieth century sky. It is remarkable that our concentration is so easily led toward what is happening on the ground – so to speak. We must not forget that the human domain is secondary to its higher authority and deity and Creation is just as much about God as it is about his creation of our world. We must not deny God from this Genesis account

because remember that the world back then had no concept of God nor heaven nor that the world had been created. And herein we have a clue to how we should interpret the Verse 1:3 song line.

I have reviewed all of the scripture references for Light in the entire Hebrew script of the Bible and have concluded that after excluding light as a source from the sun, stars and other physical objects that are mentioned in 1:14-18, that we are notably left with matters referring to God's attributes and qualities: His presence, his goodness, righteousness, the law and the testimony, paths of uprightness, God's word, salvation and Isaiah's word to the gentiles. It is God himself that enunciates his master plan, a work of divine excellence that was blue printed deep in timeless antiquity to bring forth new spirits into His final abode through the physical domain of terrestrial Earth where souls of pure gold are tried and proven through a furnace and the dross disposed of. I am therefore comfortable that God, and everything that represents him in righteousness and goodness, is the Light referred to, and hence it displaced the lifeless and void darkness^(RF 93). We might further contemplate that through Ephesians 6:12 and Colossians 1:13-14 that satanic powers can occupy darkness.

Perhaps we need to think about just what God purposed this terrestrial domain to be. God did not just have a good thought one day and decide to bang up a new world with all the mod cons. This universe of ours was purpose built for a very specific reason. Our existence on this planet in the physical realm has been provided to mankind for the pure and simple reason to partake in redemption from here to God's abode through the process of salvation. So God has invested a lot of effort into making this environment to a very high specification to accommodate his human creation.

The function of recording and delivering to mankind this account of creation in Genesis is dual purposed. Our initial thoughts would run to the historical account of our beginnings, but the other side is the revelation to mankind of God's deity by God himself. In fact the perspective for Genesis is found in the Greek script Book of Revelation. God is revealing himself to his human creation; it is an ongoing action and has been since the times of our beginnings.

Now relate this back to our discussion on the subject of "Light" in Genesis 1:3. There are numerous scripture references where God and his many attributes are referred to as light:

John 1:7-9 *The true light is the Holy Spirit of God*

John 12:6 *I have come as a light into the world so that whoever believes in me should not abide in darkness*

1John 1:5 (Regarding New Jerusalem) *And the City had no need of sun nor of the moon to shine in it: for the glory of God illuminates it and the Lamb is its light.*

In relation to the traditional thought of “Light” being a source of light-wave emitting energy it is pertinent that if we look at the creation account that we do not see specifically where God created such a light. In the verses Genesis 1:14–18, we note that God “made” the sun and the moon, and this is important because in the Hebrew script the words “made” and “create” are entirely different. Create is from the Hebrew word [BARRA], and only God can BARRA (ie ex nihilo). The word “Made” and “Form” are not BARRA, they are words that describe the making or forming of a thing out of pre-existing material. For instance: Adam was formed from the dust of the ground and Eve was made from Adam’s rib.

There are only three occasions in the Genesis script where God creates. These are : (Genesis 1:1) the heavens and the earth, (Gen 1:21) great whales and every living creature that moved which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and finally (Gen 1:27) indigenous man. Everything else in the universe was constructed from existing materials arising from the original creation period referred to in Verse One.

Therefore given that only God can create something from nothing, the creation of the phenomenon called “light” as referred to in verses 14 to 18, referring to electromagnetic radiation waves, must have been included in the first creation event of the heavens and the earth as one of the innumerable natural laws of the universe that God put in place so that the universe could run under its own auspices.

This brings us back to Verse 1:3. God said, “*let there be light*”, and that this light be separated from the darkness that prevailed at that formative time. Because at this stage of the creation there was no sun or moon or stars, it is correct to say at that point there was no light on earth of this energy emitting type. We therefore can say that this light referred to in Verse 1:3 is the revelation from God revealing who he is. But let us be very clear about this. This is the very first of many revelations that God will give to his human creation throughout the times of humankind on Earth. The final revelation will be when the New Jerusalem comes down and the redeemed of mankind will be forever with God and his Salvation.

This gives us valuable foresight into the next verse where God saw (or approved) the light (of His revelation) that it was good(ness) and it divided

(separated) the unenlivened space (ie the darkness) when the light of God's existence shone into His new creation. And this point is relevant because it explains why there are seven divisions within Genesis Chapter One.

It also reveals to us that there is a difference between this Earth space we inhabit and the outer spaces of the cosmos. Very obviously, there are physical life forms on planet Earth which is in stark contrast to any other place science has looked at – whether physically or electronically.

If we look at the Hebrew script in the context of God revealing his deity to his human creation, the 1:3 and 1:4 verses have this subtle difference in the meaning of the word “Light”, and we are given some latitude in the paleo-Hebrew language that affords us a meaningful and contextual understanding. In fact Verse 1:4 presents us with an interpretational fork in the road. If we followed the traditional “light is energy waves” and somehow dither with explaining the conundrum of duplicity with verses 1:14 to 1:19 then we lose the richness of what God is explaining to us. The sign post that we need to take notice of in order to take the right direction is in Verse 1:4 and this leads us to another astonishing revelation.

But before we get ahead of ourselves on this matter, we must look at the logical sequence that this information is being presented to us. Up to this point, there is no suggestion of any form of light. Not an energy type nor of God's presence. Why then do we immediately jump to say “Light” in the first instance is the sun and moon, when in fact at this point in time “Light” has not existed in any form. So we need to take the song line as read that Verse 1:3 is *not* about the sun or the moon.

In Verse 1:5 God refers to the “Light” and “Darkness” of Verse 1:4, and in his wisdom he gives these two states of existence a proper-noun name, ie Light is the knowledge and presence of God and the Darkness is unenlivened where God is not. The Light of God's revelation he calls “Day” (Hebrew YOM), and the Darkness he called “Night”. Where the issue comes into clarity is that the definition for Day (YOM), in this case, has already been given to us in Verse 1:4. Clearly, this light is the light of God – and its illumination of Himself, He called “Day” (YOM), and for Night the definition is the unenlivened darkness.

So in the first instance the Hebrew word for Day, YOM, is not about a “day” cycle being 24 hours. There is no mention or inference of this meaning from this verse. So we can be comfortable that the Hebrew YOM (Day) in its original meaning (as given by God in Verses 1:4 and 1:5) means that the revelation of God is the Light of Verse 1:3.

There is no arguing that in later verses this gives us a multiple definition for YOM, about which, firstly, the early Paleo-Hebrew language only had a very limited vocabulary. In its written form at the time of Moses it had a vocabulary of approximately 8,500 words and these were always pressured into taking up multiple meanings. Secondly, we find on examination of the Hebrew scripts there are other meanings existing for this word, so for the sake of understanding the whole issue, it is not as if the YOM definition is sacrosanct as being a 24 hour period as is commonly spoken about. Clearly it is not.

So let us clear up this light and day conundrum once and for all. Genesis 1:14, in relation to the sun (paraphrased) : *And let there be lights in the firmament for signs and seasons and days and years.* So the energy emitting light from the sun is physical whereas the light of God is spiritual. Both are the same Hebrew word. The clue is that the physical sun light is “*for signs and seasons and for day and night*”. We can understand that the Earth’s orbit produces this day/night oscillation and from this we account days nights and seasons. This is easy. But, don’t overlook “signs” in this verse. This tells us that the physical sun light is also a sign, a token, or evidence, and hence can be interpreted with a symbolic lean. Here we are being referred back to Verse 1:3.

Therefore the light of the sun is a token, or evidence of the revelation of God. The song lines are telling us that we have got the interpretation of Light and Day around the opposite way. First there was God’s Light, which he called Day, then later there was Earth’s physical Light from the sun, and this second Light from the cosmos is evidence and a token for the first Light, ie Verse 1:3, the revelation of God. The conundrum is therefore resolved, first is God’s light which he called Day, and the later verses are of the sun light and its Day (ie light is shining), which is a token of God’s light. There is no suggestion we have been locked into a 24 hour period.

We must keep in mind that we are interpreting from ancient song lines that are very basic. By giving these two states of light’s existence proper-noun names, God is explaining to his human creation at the time of Adam and Eve about an event that occurred deep in antiquity and so needs to phrase the detail of this event to not only their understanding, but also in a sentence construct that will be understandable by us in this day.

God's chosen methodology is to have the sun emulate a likeness of himself coming into a dark and lifeless void and his presence being as a shining light in the darkness. Now Adam and Eve and the generations from that period would immediately see the symbolism of God revealing himself in the new universe as a light in the dark that they would have understood without issue. Recall the scripture:

John 12:6 *I have come as a light into the world so that whoever believes in me should not abide in darkness*

When dealing with translations from early cultures in particular, their cultural philosophy plays a very large part in understanding the intent of the scribe. It is a mistake to overlay a twenty first century western meaning over a six thousand year BC culture.

Genesis 1:5, 8, 13, 19 and 23 are the best examples of how commentators can set off on the wrong foot and this links back to the previous discussion on the word "Day". Let's take a closer look to understand this issue. The above verses are common with the phrase, "And the evening and the morning were the (#) day", and understanding this apparent reversal of events of morning and evening as a chronological sequence are difficult. Philosophically, the early Hebrew culture had a much different concept of past and future.^(Rf29) Hebrew for "yesterday" (i.e. past) is TEMOL, and for "tomorrow" (i.e. future) is MAHHAR. The surprising fact of these words are that TEMOL means "to be in front", and MAHHAR means "to be behind".

Therefore in Hebraic thought the past is in front of a person and the future is behind. This is what has been handed down from early times and is opposite to current western thought. The reasoning for this is that the past is known and therefore laid out in front of a person, whereas the future is not known and therefore hidden behind a person.

The impact on the phrases in these six verses is that when reporting what occurred in the past it is viewed from the event that is closest to the observer. When looking "forward" toward the past event, the first time-line marker is the last evening, and then further away the next marker is the preceding morning. Hence, when looking forward to the past, the days roll by in the order of evening then morning, followed by another evening and morning. This Philosophic view point is important to understanding Chapter One, and in like manner, a researcher must be aware of the almost opposite derivation of meaning when ancient cultures are examined.

But we cannot leave this subject with the confusion of the evening/morning terminology. It is appropriate here to discuss to root base for "evening" and "morning", and how the legacy of the paleo-Hebrew language impacts the interpretation applied to give us these two derivatives.

From our modern day stance, we would assign "evening" and "morning" to be participle to Night and Day, thereby being definitive that this expression that

appears in the six verses pertain to a twenty-four hour period. This is the hermeneutic rules coming into play. As a consequence of this original bias toward a twenty-four hour period, the definition has been corralled into the same time reference because linguists say that where the Hebrew word for Day (YOM) occurs in the company of another defining noun or adverb, i.e. evening/morning, the combined effect is for the word YOM to refer to a twenty-four hour period.

If, however we remove the modern hermeneutic bias attached to YOM as previously noted it unchains a flexibility to re-look at the passages. We have got to step back from the intense and personal argument in order to carefully seek the original meaning intended by the author. The roots of these two words are: Evening (EREB from ARAB) root meaning: dusky, darkened; derived from "covering with texture", intermingle (mixed up). Morning (BOQER from BOQAR) root meaning: break forth, seek out, search: based on the notion to plough. But also it can be applied in the sense of being discernible.

The legacy I have previously referred to in relation to the Paleo-Hebrew language is brought to our attention in this example. The legacy prevents specificity to the level we are seeing that has been post-written into this passage. Quoted from "Genesis and the Big Bang", one author states that evening and morning interpret to be Evening (from disorder or chaos) to Morning (order and discernibility). ^(Rf 28, 31) Along similar lines the author from AccuracyInGenesis.com traces EREB and BOQER to be defining words and therefore can accommodate an interpretation of "darkness and light" or "darkness and the dawning light" in reference to the six Chapter One passages. ^(Rf 30)

So instead of carrying the mill stone of modern language hermeneutics, the passages are released to say that each of these rhetorical epistrophes are marking a set period. So in simplification, each verse would read: "And the darkness and the dawning light were.....", or alternatively, "And the chaos and the order were...." Because of its obvious delineation intent and repetitive nature we should expect to see a division in the song line, but the question really is about what these divisions are.

Remember, in its primary form this is a rhetorical song line and we should not rush to treat it exclusively as an historical record scribed only in the written modality. Therefore we should expect to see rhetorical devices being used. If we think that this is too high-brow for ancient Adam, consider that in Chapter One it was God who was the primary reporter. Let us now consider the last part of the phrases, "were the (first) day".

The choice of how we apply an interpretation to what the divisions are representing comes to here. Remember God chose to symbolise his presence in the unenlivened void of his new creation as Light, and to give it sense and understandability, He determined His light to be called “Day”. If we put this back into the verse, it becomes “And the darkness and the dawning light were the first revelation of God”. And from that first revelation there were to be seven revelations in total of God in the course of the whole creation process and each with meanings as to whom and what God is.

By taking this other interpretative pathway, which as we know is linguistically also legitimate, we have dispensed the age old controversy of how many “days” creation took and, what the length of time a day was. This impacts our traditional thoughts and reveals that instead of viewing creation as a set time period, which is demonstrably problematical, it changes the focus to God who now can be said to have created the heavens and the Earth and all things therein over seven revelations.

Throughout the scriptures, both Hebrew and Greek, God has demonstrated a re-occurring principle of framing events within a seven period structure. The interesting point of this is that in the creation events, period seven did not come to an end, and if we look into the Prophets in the Hebrew scripts and the Book of Revelation in the Greek script, the seven period frames continue – all of them pointing toward the full revelation of God and Jesus, our Salvation Messiah.

It is interesting to contemplate the later Chapter One verses where God made two lights so that we could see – both in the day and in the night. As we have noted we can learn from this that the light from the sun is symbolism for God's light in his kingdom, whereas he has also provided a guiding light in the darkness for those who are not in his kingdom.

It appears to me that God purposely symbolised his own light with that of what would be our cyclic day and night, as he wanted to clearly demonstrate to early man that He was always there, both in the light and in the darkness. Therefore Verse 1:3 was a revelation of Himself to all humankind, the very first of many. We can elucidate this further in today's society. For those who are in the dark, ie void of God, His light is still able to be seen reflected from the creation around them. There is always a pathway that leads to God's light.

Our findings have a large impact on ministries that are solely locked into a creation period of six literal 24 hour periods and therefore this article does set up another conflict of beliefs within Christendom's ranks. I personally believe that God is disturbed about promotions of a six literal day creation taking place over 144 hours, and I can see the hand of God bringing science into the debate

to provide logic and evidences that are proof of a creation period being over a very long extended period.

If we just take Genesis 1:27 and Genesis 2:7 as examples, we are now not able to ignore the proofs that Science has provided for us that Hominin man has been on the planet for hundreds of thousands of years and that his life style was very definitely Stone Age hunter-gatherer. We are very happy to accept the Genesis account in relation to Genesis 2:7 in the respect that Adam and Eve's advent was 5,776 years ago and putting the two side by side to have occurred within hours of each other is very problematical to grasp, even if the very early carbon dating processes were a bit dodgy, they were never that dodgy.

Science's exploration into the cosmos has also got all the hallmarks of God's hand. The fact that our solar system is so remote from any other planetary system means we can actually measure in real time the huge distances between them resulting in expressing distance by Light Years, ie the distance over which the speed of light travels in one year at approximately 300,000 kilometres per second, is a staggeringly fast speed, but the distance is also mind numbing.

The planetary systems in the universe that are observable by the unaided human eye are 16,308 Light Years away and with the aid of astronomical equipment such as the Hubble telescope, science can see solar objects that are exceeding a billion Light Years away. In simple terms, the most distant light from the stars we can observe with just the unaided eye left those other galaxies 16,308 years ago. It goes without saying that even this simple exercise graphically displays that we are well beyond a creation period as recent as 6,000 years ago.

The danger in all of this is the relentless impact these hold-fast ideas have on the general societal view. We are struggling with an increasing alienation of souls away from our congregations and are tending to use gimmicks over solid teaching to attract and retain numbers. The inclination of modern youth to follow light shows, big bands and smoke machines with hip music lines is very concerning as what direction these elements of desire are taking them.

Prophecy tells us there will be a great falling away – not a great revival. The Word of God tells us that Satan is an angel of light with attributes of great beauty and is a dangerous deceiver. Christendom needs straight talkers to say it how it is to defend the future ability of our younger generations to see their salvation through the smoke and mirrors of the circus that is now playing in their neighbourhood.

The sum of all this is that it is a myth to teach that there are two creations of the sun's light in Genesis Chapter one. There is not, but what we have is God's

light of his revelation to us in Genesis 1:3, and then later in the chapter God gives our solar system a sun, moon and stars in the outer cosmos.

The next myth: Genesis 1:27 and 2:7 are said to be parallel accounts of Adam and Eve's creation. They are not. The first is Hominin man created 500,000 years ago, and the second event is Adam and Eve, who were not created – but made and formed 5,776 years ago, and also were outside of the actual creation period as defined.

The next myth: The Hebrew word YOM (Day) is said to mean a twenty four hour period. This is not correct. It is only referenced in Gen 1:14 to be a Day period that arises from a cyclic action of the planet, but from a biasing from hermeneutics it dictates that the word is the same in both verses. In Verse 1:3, Day is the name God gave to the fact that it was his light (of his revelation to man) that was shining. See text for scriptural references.

The next myth: God created the heaven and the earth in 144 hours (ie six literal days). Not true. God has set about to reverse engineer his creation through letting science unravel it. Clearly from the multitude of evidences that science has produced, points us to look at the Universe and our world being far greater than 5,776 years of age. To get a better understanding of the creation period I recommend for reading the article "Creation Revisited through Ancient Song Lines" available to download from this website.

Go to it Faithchasers, we have a lot of work to do.

Geoffrey Rooke
September 2016

