

*“From Unformed & Unfilled
to Formed & Filled:
Days 1 & 4”
- Genesis 1:1-31*

Rev. Gregory G. Capel, Jr.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

Jesus, the second person of the Tri-unity of the Godhead and the Living Word of God said, that God's Written Word is true (John 17:17b).

Your word is truth. - John 17:17b

Furthermore, God's Word does not contain any errors and is incapable of teaching error. Thus, when it comes to the creation narrative, God's Word is the true, historical record of creation.

However, just because it is true, does not mean that God's Word is believed. Worse yet, Satan himself, the father of lies, seeks to discredit God and what He has said. One of those lies is the theory of evolution. As previously stated, the scientific method studies the repeatable and the testable. Since, evolution is neither repeatable or testable, it remains a theory and not a scientific fact.¹

Satan promotes another lie, known as Theistic Evolution. Theistic Evolution discredits the idea that God created out of nothing, by divine fiat. Rather, it purports that God used naturalistic evolution as the means of producing life.² God's Word says that God said, called, saw, created, separated, made, placed, formed, and blessed — there is no room for naturalistic evolution.

Another lie, promoted by the father of lies, is the Day-Age Theory or what is commonly known as Progressive Creationism. Progressive Creationism claims that God used naturalistic evolution to produce life over long periods of time.³ Adherents of this view state that the days of creation were not literal solar days or twenty-four hour periods. Instead, they assign each day of creation to a geological age. A variation on this theory states that creation occurred over six twenty-four hour days, but these days were separated by long period of time.⁴

These creative days are not geological ages of hundreds of thousands of years, but legitimate twenty-four hour periods. There is nothing in the text to indicate that these creation days were anything other than twenty-four hour periods. Instead, the text indicates these days can only be twenty-four periods. While the term *day* (*yôm*) can refer to the part of the day called morning, when joined with a numerical value it denotes a twenty-four hour period.⁵ In fact, outside of Genesis 1, the term *day* is used 410 times and always refers normal-length day.⁶

One other lie of Satan is the Gap Theory. The Gap Theory or Re-creation Theory postulates that there was an original creation in Genesis 1:1 in which Satan fell resulting in the earth being formless and void in Genesis 1:2 and needing to be recreated in Genesis 1:3. Adherents to this theory purport that there is a gap of

¹ Kurt Strassner, *Opening Up Genesis*, Opening Up Commentary (Leominster: Day One Publications, 2009), 21.

² Norman L. Geisler, "Evolution, Theistic," *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 233.

³ Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 196–197.

⁴ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016).

⁵ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 16.

⁶ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3314-3317.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31

Day 1 - Formed / Day 4 - Filled

millions of years either between verses one and two or between two and three.⁷ A major premise of this theory is the phrase in Genesis 1:2, *formless and void (tōhû wābōhû)*. The theory claims that the Hebrew terms *tōhû* and *bōhû*, describe the result of judgment based on the usage of these terms in Jeremiah 4:23.

*I looked on the earth, and behold, it was **formless and void (tōhû wabbōhû)**; And to the heavens, and they had no light. - Jeremiah 4:23*

The problems with the Gap Theory are numerous. First, *tōhû* and *bōhû*, are not terms of judgement. The two terms literally mean unshaped and uninhabited or unformed and unfilled. Context is key to understanding the passage. In the context of Jeremiah, God has raised up pagan nations against Israel for their disobedience to Him. The result, from Jeremiah's perspective, was that the land was left in an unshaped and uninhabitable condition. Obviously while these terms are used to describe the land of Israel after God's hand of judgment, there is nothing in the text of Genesis 1 to indicate a judgment upon the created realm. Moses used the term *tōhû* in His song to describe the wilderness of Sinai as "*uninhabitable and inhospitable to human life*" (Deuteronomy 32:10).⁸

*He found him in a desert land, And in the howling **waste (tōhû)** of a wilderness; - Deuteronomy 32:10*

In fact, the context of Genesis clearly states that God created time, space, and matter. The initial result, after creating time, space, and matter, was that the created realm (i.e., the heavens and the earth) were unformed and unfilled. However, it was not God's intention to leave the created realm in this condition (Isaiah 45:18).

*For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a **waste place (tōhû)**, but formed it to be inhabited), I am the Lord, and there is none else. - Isaiah 45:18*

A second issue with the Gap Theory is the verb *was* in the phrase *the earth was formless and void*. The verb *was (hāyâ)* usually means to be, to exist. Proponents of the Gap Theory posit that the verb *was (hāyâ)* means to become. Thus, they claim that God created the heavens and the earth and then the heavens and the earth became formless and empty. Several issues arrive with this interpretation. One, the verb *hāyâ* is only translated as *become* five times (cf. Genesis 27:29; Isaiah 16:4; Ecclesiastes 2:22; 11:3; Nehemiah 6:6).⁹ Two, the verb *hāyâ* does not have a prefixed *lamed*, thus it simply means to be or exist.¹⁰ Three, the phrase *the earth was formless and void* functions as a noun clause which represents a state of being not becoming.

⁷ Paul S. Karleen, *The Handbook to Bible Study: With a Guide to the Scofield Study System* (New York: Oxford University Press, 1987), 328.

⁸ K. A. Mathews, *Genesis 1-11:26*, vol. 1A, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1996), 131.

⁹ Victor P. Hamilton, "491 הָיָא," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 213.

¹⁰ Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 191.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31

Day 1 - Formed / Day 4 - Filled

Genesis 1 presents the steps God took in creation. First, God took steps to form that which was *tōhû* and *bōhû* (i.e., unformed and unfilled) and then proceeded to take that which He formed and filled it. Thus, days one through three, God is forming creation and days four through six, God is filling creation. Consider the following breakdown of the creation narrative:

- Day 1: God forms time, space, matter, darkness, and light (Genesis 1:1-5).
- Day 4: God fills space with the sun, moon, and stars (Genesis 1:14-19).
- Day 2: God forms the expanse or atmosphere (Genesis 1:6-8).
- Day 5: God filling the sky with birds and the water with fish and sea creatures (Genesis 1:20-23).
- Day 3: God forms the dry land, vegetation, plants and trees (Genesis 1:9-13).
- Day 6: God filling the land with mammals, reptiles, and humanity (Genesis 1:24-31).

I. Day 1: God forms time, space, matter, darkness, and light (Genesis 1:1-5).

In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, Let there be light; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day. - Genesis 1:1-5

Day one of creation begins in Genesis 1:1.¹¹ On day one, God brought into existence all the materials needed for creation: time, space, and matter. At this point, the creation is unformed and unfilled. Immediately, it is noted that there is darkness or literally the complete absence of light. Prior to creation, there was nothing, not evening darkness. God created the darkness just as He created light (Isaiah 45:7).

The One forming light and creating darkness, Causing well-being and creating calamity; I am the Lord who does all these. - Isaiah 45:7

The darkness is not to be viewed as evil or wicked, since at the end of day one, God declared all that He made to be good.

The earth is an unformed mass of water, here referred to as the *deep* (*hōšek*). The *deep* can be translated as the salty deep, the primeval world ocean, or the abyss.¹² God covered the earth with a *primeval world ocean* so that only water was seen on the face of the earth (Psalm 104:6).

You covered it with the deep as with a garment; The waters were standing above the mountains. - Psalm 104:6

¹¹ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 2687.

¹² Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 39.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31

Day 1 - Formed / Day 4 - Filled

This is what Peter refers to when he says, “*the earth was formed out of water and through water*” (2 Peter 3:5).¹³

For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, - 2 Peter 3:5

As well, the text notes that the Holy Spirit was *moving over the surface of the waters*. The term *was moving (rāḥap)* means to brood, hover, or flutter over. This term is used in Deuteronomy 32:11 to picture an eagle hovering over her young.¹⁴

Like an eagle that stirs up its nest, That hovers over its young, - Deuteronomy 32:11

The hovering aspect describes the preparation for the hatching of an egg. Here, the Holy Spirit is hovering, like a mother bird, waiting for the dry land to hatch from the *primeval world ocean*. The term *water (mayim)* is different from the *deep (ḥōšek)*. The *deep (ḥōšek)* was a chaotic lifeless abyss but now that the Holy Spirit is managing the unformed and unfilled it is being transformed into life sustaining water. Indeed, like the inspiration of Scripture, the waters are subject to the superintendence of the Holy Spirit.¹⁵

Day one also included the creation of light. Light is electromagnetic energy.¹⁶ The creation of light would include the visible part of the electromagnetic spectrum as well as the invisible parts such as infrared and ultraviolet.¹⁷ The First Law of Thermodynamics states that energy cannot be created from nothing; it must be transferred from another source. That source is God (1 John 1:5b).

... God is Light... - 1 John 1:5b

When God said, “*Let there be light,*” God transferred it from His own essence. The phrase *let there be* is one Hebrew term *yehi*. The phrase *and there was* is *vayehi*. These two terms are significant because they are both related to God’s name YHWH, the *I am*. Thus, YHWH’s first spoken word, *yehi vayehi* is a play on His name. In the recreated heavens and earth, the new earth will not need the light of a lamp or the light of the sun, because God will produce light from Himself (Isaiah 60:19-20; Revelation 22:5).

¹³ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3020-3021

¹⁴ The usage of *waste (tōhū)* and *hover (rāḥap)* in Moses’ Song (Deuteronomy 32:10-11) are unique. According to Kenneth Matthew, “*Deuteronomy 32:10–11 is probably a deliberate echo of Genesis 1:2. Moses’ Song is describing God’s care and provision for his people during their desert sojourn, where apart from God they could not have survived (32:10–14).*” SEE: K. A. Mathews, *Genesis 1-11:26*, vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 131.

¹⁵ K. A. Mathews, *Genesis 1-11:26*, vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 134.

¹⁶ _____, *Tour of the Electromagnetic Spectrum* Nasa Science, Retrieved: March 13, 2016 <https://science.nasa.gov/ems/02_anatomy>

¹⁷ Henry Morris, *The Genesis Record* (Grand Rapids, MI: Baker Books, 1976), 56.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have the Lord for an everlasting light, And your God for your glory. Your sun will no longer set, Nor will your moon wane; For you will have the Lord for an everlasting light, And the days of your mourning will be over. - Isaiah 60:19-20

And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever. - Revelation 22:5

When one considers the fact that man produces light without a sun, moon, or stars, then it should not be inconceivable that God can create light without the need of sun, moon, and stars.

In Jewish theology, the rabbis noted that this light was not the sun, but a special light that functioned uniquely during those three days. This light is the Shekinah glory light.¹⁸ According to Jewish history, the *shekinah* always appeared as physical light.¹⁹ The term *shekinah* is derived from the Hebrew term *šākēn* which describe the presence of God in a particular locale and is often associated with *glory* (Exodus 24:16).²⁰

*And the **glory (kābôd)** of the LORD **abode (šākēn)** upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. - Exodus 24:16*

The Hebrew term for *glory (kābôd)* refers to weight or burden and is used to signify someone that is deserving of respect, attention and obedience.²¹ The Greek term for glory (*dóxa*) means brightness, splendor, or light and is used to describe the true apprehension of God or His unchanging essence.²² Thus, the *Shekinah Glory* was a physical manifestation of God in the form of light. It is the *Shekinah Glory* light that shines out of darkness and shines into the heart of people giving them the knowledge of God's glory seen in Jesus (2 Corinthians 4:6).

For God, who said, Light shall shine out of darkness, is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. - 2 Corinthians 4:6

God separates the light from the darkness and places fixed boundaries upon them (Job 26:10; Job 38:19-20).

He has inscribed a circle on the surface of the waters At the boundary of light and darkness. - Job 26:10

Where is the way to the dwelling of light? And darkness, where is its place, That you may take it to its territory And that you may discern the paths to its home? - Job 38:19-20

¹⁸ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3260-3261.

¹⁹ Isidore Singer, ed., *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*, 12 Volumes (New York; London: Funk & Wagnalls, 1901–1906), 260.

²⁰ The Hebrew term *miškan* (i.e. tabernacle) is a derivative of the term *šākēn*.

²¹ John N. Oswalt, "943 כָּבֹד," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 427.

²² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

God makes some places light and some places dark.²³ This is God setting forth the cycle of time in motion. He named the light day and named the darkness night. As previously noted, naming something is to have authority over it. God has authority over time. He is not controlled by it, but rather controls it.

If there is any question that this first day was a twenty-four period, the text states that the *there was evening and there was morning, one day*. Of all the major English translations available, only the New American Standard Bible, 1995 and the Tree of Life Version, actually translate the Hebrew literally. Again, its states that evening and morning were *one day* (*'eḥad yôm*). The lack of the definite article indicates that the phrase must be read as *one day*.²⁴ This wording is key. *One* (*'eḥad*) is a compound one, meaning that one is made up of more than one part.²⁵ In Deuteronomy 6:4, it states that YHWH our God is one (*'eḥad*), meaning that God is trinity — one God made up of three Persons. In the context of Genesis 1, a day is made up of two parts, evening and morning. Outside of Genesis 1, the phrases *evening and morning*, is used one hundred and thirteen times and always refers to a twenty-four hour day.²⁶

The Scripture says there are twelve hours in the day (John 11:9a).

Jesus answered, Are there not twelve hours in the day? - John 11:9a

Logically, this implies that there are also twelve hours in a night. Two twelve hour periods equals one twenty-four period. Over the next several days, the text states there was *a* second day, *a* third day and *a* fourth day. The omission of the definite article indicates that these days were following the normal pattern established on day one — a twenty-four hour cycle.²⁷ On day six and day seven, the text reads *the* sixth day and *the* seventh day. While these days continued following the twenty-four hour cycle, the inclusion of the definite article shows these days are uniquely distinct. Day six is distinct because God made humanity, in His image. Day seven is distinct because God rested from His creative work.

²³ William David Reyburn and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 34.

²⁴ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3426-3429.

²⁵ Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 46.

²⁶ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3314-3317.

²⁷ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 3429-3430.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

II. Day 4: God fills space with the sun, moon, and stars (Genesis 1:14-19).

*Then God said, Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.
- Genesis 1:14-19*

On day four, God fills the expanse of the heavens with lights. This flies in the face of evolutionary theory which claims the sun came before the earth. Genesis 1 clearly states that the earth came before the sun. As well, having the sun appear after the creation of light is a direct affront to pagan religions which worship the sun as the source of life. In fact, God forbids the worship of the sun, moon, and stars (Deuteronomy 4:19).

And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the peoples under the whole heaven. - Deuteronomy 4:19

The heavenly luminaries are not to be worshipped because God alone is the source of light and life (John 1:4).

In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. - John 1:4

The term *lights* (*mā'ôr*) means lamps and refers to objects which produce illumination. God made two great lights, the sun (i.e., the greater light) and the moon (i.e., the less greater light) and along with the stars to serve as sources of light (Psalm 136:7; 148:3; Jeremiah 31:35a).

To Him who made the great lights, For His lovingkindness is everlasting: The sun to rule by day, For His lovingkindness is everlasting, The moon and stars to rule by night, For His lovingkindness is everlasting. - Psalm 136:7

Praise Him, sun and moon; Praise Him, all stars of light! - Psalm 148:3

Thus says the Lord, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, - Jeremiah 31:35a

By referring to the sun and moon as two great lights it describes to the largeness of size and brightness from the viewpoint of humanity.²⁸ Interestingly, modern astronomy uses the same language to classify stars.²⁹ Consider some facts about the sun. One, the sun is not yellow. It is white and only appears yellow due to the scattering of blue light by the atmosphere.³⁰ Two, the sun's diameter is one hundred and nine times that of the earth. Three, its volume is 1.3 million times the

²⁸ William David Reyburn and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 43.

²⁹ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5773-5775.

³⁰ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5567-5568.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

earth's volume and 330,000 times the mass.³¹ Four, the sun puts out 3.86×10^{26} watts of power requiring four million tonnes of matter to be converted every second into energy.³² If the sun is this large and powerful, how much more larger and powerful is the God who created it?

Consider some facts about the moon. One, the moon is a less greater light, because it does not produce its own light. In fact, the moon is actually black, because its surface is covered with basalt. It appears white because it reflects sunlight.³³ Two, the moon's gravity causes the tides. The tides clean the shorelines, keep the ocean current circulating, and prevent the ocean from stagnation.³⁴

Considers some facts about stars. One, the nearest star to our sun is Alpha Centauri. It is 4.37 light-years away or twenty-five trillion miles away.³⁵ That is quite a distance away from planet earth. That is not even in our solar system. God already revealed this in the wording of the phrase, *and the stars*. The wording in Hebrews makes the stars of secondary importance to man. Obviously they are because they do not directly impact humanity in the same way as the sun and moon. Two, it is estimated that there are 10^{22} stars in the known universe. To explain that number, it would take a computer counting a trillion stars every second over three-hundred years to count a number that high. Again, this is an estimate. Basically, scientists are admitting that it is impossible to count all the stars in the universe.³⁶ Amazingly, God already revealed that truth (Genesis 15:5; Jeremiah 33:22).

And He took him outside and said, Now look toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your descendants be. - Genesis 15:5
As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the descendants of David My servant and the Levites who minister to Me. - Jeremiah 33:22

God fills the heavens (i.e., space) with these lamps for three reasons. One, God commanded the lights to govern the day and the night. During the first three days, God Himself separates the light and darkness. However, God now fills space with the sun, moon, and stars and places them for the purpose of taking over this

³¹ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5548-5549.

³² Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5550-5555.

³³ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5730-5731.

³⁴ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5733-5735.

³⁵ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5953-5954.

³⁶ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5817-5819.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

separation of light and darkness. Particularly, God sets the sun and moon to mark the day and the night — the passing of time.³⁷

Second, God commanded these lights to govern the signs, seasons, days, and years. In order to understand this second command, it is necessary to work backwards, beginning with years and working back to signs. On day one, God formed the cycle of time, now on day four, God fills out time by establishing a lunisolar calendar.³⁸ On day one, God established the day as a twenty-four cycle beginning at sunset. By establishing the *day*, God set the earth on its rotational axis. On day four, God sets the sun to determine the years and the moon to determine the months. With the establishment of the sun, God sets the earth rotation around the sun providing for the existence of years.³⁹

The appearance of the new moon marks the beginning of a new month.⁴⁰ In fact, the Hebrew term which translates *month* (*ḥōdeš*) also translates as *new moon* (Numbers 10:10a; 28:11a; cf. 29:6; 2 Kings 4:23).⁴¹

Also in the day of your gladness, and in your solemn days, and in the beginnings of your months (ḥōdeš), - Numbers 10:10a

And in the beginnings of your months (ḥōdeš) ye shall offer a burnt offering unto the Lord - Numbers 28:11a

And he said, Wherefore wilt thou go to him to day? it is neither new moon (ḥōdeš), nor sabbath - 2 Kings 4:23

Following God established pattern, a solar year was separated into twelve lunar months of twenty-nine or thirty days.⁴² This lunisolar year is three hundred and fifty-four days, eight hours and thirty-eight seconds long with an additional month added seven times every nineteen years to synchronize the lunar cycle with the solar cycle.⁴³

The seasons are determined by the moon (Psalm 104:19).

He appointed the moon for seasons: the sun knoweth his going down. - Psalm 104:19

The term *seasons*, does not simply denote Spring, Summer, Fall, and Winter. The term *seasons* (*mō'ēd*) is the same term which refers to the appointed times or sacred festivals (Leviticus 23:4).

These are the appointed times (mō'ēd) of the Lord, holy convocations which you shall proclaim at the times appointed (mō'ēd) for them. - Leviticus 23:4

³⁷ William David Reybun and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 42.

³⁸ Bruce Scott, *The Feasts of Israel* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1997).

³⁹ Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 52.

⁴⁰ David S. Dockery, Trent C. Butler, et al., *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 51.

⁴¹ Richard Whitaker et al., *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, Based on the Lexicon of Wilhelm Gesenius* (Boston; New York: Houghton, Mifflin and Company, 1906).

⁴² The moon rotates around the earth approximately every twenty-nine days.

⁴³ Charles R. Barnes, *The People's Bible Encyclopedia* (Chicago: The People's Publication Society, 1924), 1107.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31

Day 1 - Formed / Day 4 - Filled

For example, Passover falls on the first full moon of Spring. As well, the term *mô'ēd* one of several Hebrew terms describing the gathering of God's people to worship and celebrate the Lord's Feasts (Numbers 10:3).

*When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of **meeting** (*mô'ēd*). - Numbers 10:3*

When God created the sun, moon, and stars, He set them in their place to determine the astronomical seasons. Here, in the Northern Hemisphere the four astronomical seasons are:

- Spring - March Equinox to June Solstice;
- Summer - June Solstice to September Equinox;
- Fall (autumn) - September Equinox to December Solstice; and,
- Winter - December Solstice to March Equinox.⁴⁴

God also set the sun, moon and stars in their places to determine the times of worship and Feasts of the Lord.

Finally, God set the sun, moon, and stars, not only for years, days, and seasons, but also for signs (Genesis 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** (*'ôt*), and for seasons, and for days, and years: - Genesis 1:14*

The term *signs* (*'ôt*) is used to describe something that points to or signifies an unusual event.⁴⁵ God set the sun, moon, and stars to be navigational signs (Job 38:31-33).

Can you bind the chains of the Pleiades, Or loose the cords of Orion? Can you lead forth a constellation in its season, And guide the Bear with her satellites? Do you know the ordinances of the heavens, Or fix their rule over the earth? - Job 38:31-33

These signs declare God's glory (Psalm 19:1; 1 Corinthians 15:40-41).

The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. - Psalm 19:1

There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. - 1 Corinthians 15:40-41

One way they declare the glory of God is by pointing to Jesus. These heavenly signs are tied to the seasons which determine the timing of the Lord's Feasts. The Lord's Feasts are prophetic signposts pointing to Jesus, the Son of the Most High.

- The Feast of Passover prophesies of the death of Christ.
- The Feast of Unleavened Bread prophesies of the sinlessness of Christ and mankind's release from the bondage of sin.
- The Feast of Firstfruits prophesies of the resurrection of Christ.

⁴⁴ _____, *Seasons: Meteorological and Astronomical* timeanddate.com Retrieved: July 25, 2017 <<https://www.timeanddate.com/calendar/aboutseasons.html>>

⁴⁵ Robert Alden, "41 הָאֵלֹהִים," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 19.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31

Day 1 - Formed / Day 4 - Filled

- The Feast of Pentecost prophecies of the descent of the Holy Spirit and the beginning of the Church.
- The Feast of Trumpets prophecies of the Rapture of the Church.
- The Day of Atonement prophecies of the Tribulation and the return of Christ.
- The Feast of Tabernacles prophecies of the Millennial Kingdom.

As well, that God established the heavenly bodies as signs, plural, it means that the Lord's Feasts, were initiated following creation along with the Sabbath long before God rehearsed them at Mount Sinai (Exodus 20:8-9a, 11).

Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; [...] For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy. - Exodus 20:8-9a, 11

God made the Sabbath holy, that is set apart to Him, on the seventh day.

Third, God set the heavenly luminaries as a sign of Israel and its continued existence (Genesis 37:9-11; Revelation 12:1-2; Jeremiah 31:35-36).

*Now he had still another dream, and related it to his brothers, and said, Lo, I have had still another dream; and behold, **the sun** and **the moon** and eleven **stars** were bowing down to me. He related it to his father and to his brothers; and his father rebuked him and said to him, What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground? - Genesis 37:9-11*

*A great sign appeared in heaven: a woman clothed with **the sun**, and **the moon** under her feet, and on her head a crown of twelve **stars**; and she was with child; and she cried out, being in labor and in pain to give birth. - Revelation 12:1-2*

*Thus says the Lord, Who gives **the sun** for light by day And the fixed order of **the moon** and the stars for light by night, Who stirs up the sea so that its waves roar; The Lord of hosts is His name: If this fixed order departs From before Me, declares the Lord, Then the offspring of Israel also will cease From being a nation before Me forever. - Jeremiah 31:35-36*

The sun represents Jacob, the moon represents Rachel and the stars represent the twelve tribes of Israel. When one looks to the heavenly luminaries, the believer should be reminded of Israel, the wife of God (Isaiah 54:5-6; Jeremiah 31:32).

For your husband is your Maker, Whose name is the Lord of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth. For the Lord has called you, Like a wife forsaken and grieved in spirit, Even like a wife of one's youth when she is rejected, Says your God. - Isaiah 54:5-6

not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the Lord. - Jeremiah 31:32

The woman clothed with the sun refers to the exalted status of Israel. The moon under the woman's feet describes God's covenant relationship with Israel.⁴⁶

⁴⁶ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 2007–2008.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

Conclusion:

On day one, God created time, space, matter, light and darkness. On day four, God made the sun, the moon, and the stars to fill what He formed, give light and guide the cycle of time, and to prophetically point to Jesus. It is noteworthy that on the first day, the term *light* is used five times and the term *darkness* is used twice making a total of seven. The Jews viewed the five mentions of light as representing the five books of Moses known as the Torah, the Law of God, because the Law of the Lord is light and a lamp. As well, there are five kinds of lights in Scripture: the light of creation, the light of redemption, the light for the one who repents, the light of the temple and the light of the commandments.⁴⁷

Most importantly, day one is a picture of salvation. The unbeliever is like an unformed, unfilled abyss covered in darkness. Then the Holy Spirit comes and shines the Light of God upon the individual, driving the darkness away and transforming the abyss into the waters of eternal life and granting regeneration (John 3:6; Ephesians 5:7-8; John 4:14; Titus 3:5).

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. - John 3:6
Therefore do not be partakers with them; for you were formerly darkness, but now you are Light in the Lord; walk as children of Light. - Ephesians 5:7-8
but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life. - John 4:14
He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, - Titus 3:5

He forms the believer into the image of Jesus and personally fills him (Ephesians 4:24; Colossians 3:10; Ephesians 5:18).

and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. - Ephesians 4:24
and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him - Colossians 3:10
And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, - Ephesians 5:18

As well, just as physical light illuminates the way, God's Word is a light that illuminates the believers path. Its revelation provides the right way to think, act and live, thus allowing the believer to walk in the light (1 John 1:7).

but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. - 1 John 1:7

⁴⁷ Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 46.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

On a clear night, one can look to the night sky and see the vastness of the universe. Atheists look at the vastness of the universe and claim that man is so insignificant compared to the universe that if a God existed, He would have no time for man. Stephen Hawking, noted theoretical physicist and notorious atheist stated,

“We are such insignificant creatures on a minor planet of a very average star in the outer suburb of one of a hundred billion galaxies. So it is difficult to believe in a God that would care about us or even notice our existence.”⁴⁸

However, David, king of Israel and friend of God, upon looking at the vastness of the universe arrived at a far different conclusion (Psalm 8:3-5).

When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! - Psalm 8:3-5

David’s use of the anthropomorphism *Your fingers* shows how insignificantly small the universe is from God’s point of view. Of course that would seemingly make man even smaller. In spite of man’s seeming insignificance, God created humanity in His image (i.e., *a little lower than God*) and then places man in a position of authority over His creation (Psalm 8:6-8).

You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. - Psalm 8:6-8

So when a believer looks at the greatness of the sun and moon, and the vastness of the universe, he or she should not think how insignificant they are, but how big God is and in turn praise and worship Him (Psalm 8:9).

O Lord, our Lord, How majestic is Your name in all the earth! - Psalm 8:9

By looking at the heavenly luminaries, the Christian should be reminded of God’s appointed times. God established the appointed times for His people to gather together for worship. Like the feasts of old, these times should be solemn occasions.

The feasts of old were distinct from the other days. Is the modern Christian’s day of worship different from the rest of the week or is it just another day? The feasts were times of rejoicing. Sadly, many worship services today are anything but joyful; indeed, listening to the sorrowful singing, lack of praises, and shallow preaching, worship today is painful at best!

God’s appointed times were times of fellowship with God that demanded sanctification of the worshipper. Many today, come to worship service to fellowship only with their friends and a call to sanctification has become taboo. The feasts were times of singing, bringing an offering, and reading and teaching the Scripture. Any worship service, which does not contain these four items, falls

⁴⁸ Jonathan Sarfati, *The Genesis Account: The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11* (Creation Book Publishers. Kindle Edition.) Kindle Location 5488-5496.

From Unformed and Unfilled to Formed and Filled - Genesis 1:1-31
Day 1 - Formed / Day 4 - Filled

short of meeting God's standard. Oh, that the church of God would look to the feasts of old and learn how to approach a holy God!

Finally, the sun, moon, and stars have a prophetic purpose. They served as a means of pointing to the coming of the Messiah. Christ fulfills the feasts of Passover, Unleavened Bread, First-fruits, and Pentecost in His First Advent. He will fulfill the feasts of Trumpets, Atonement, and Tabernacles at His Second Advent. By studying the feasts, believers see the plan of God that was laid out in eternity past. They are a road map of God's plan for the ages. God's holy days display from beginning to end His plan to make Christ the King.