



Genesis 1, Part 2
And God Said . . .

As God called forth the earth in its beauty
out of chaos . . . (*Ed* 214.4)

The Infinite One—he who alone was able to
bring order and beauty out of the chaos and
confusion of nature's darkness . . . (*RH*
January 14, 1904, par. 5)

It is impossible for finite minds fully to comprehend the character or the works of the **Infinite One**. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery.

“Canst thou by searching find out God? canst thou find out the **Almighty** unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?” Job 11:7, 8. (SC 105.3)

The Bible recognizes **no long ages in which the earth was evolved from chaos**. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, "These are the generations of the heavens and of the earth when they were created." [Genesis 2:4.] But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of his work. (*CE* 191.1)

Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. . . .

But apart from Bible history, geology can prove nothing. (Ibid., para. 2, 3)

Just how God accomplished the work of creation, he has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as his existence. (*CE* 193.1)

Because the Creator and his works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity. (*CE* 193.2)

Who laid the foundations of the earth, *that* it should not be removed for ever. (Psalm 104:5)

Believers in the flat earth have used this verse as a reason to belief in the flat earth, for they say it shows the earth is literally supported on foundations.

... Ps. 104 is the song of the poet's spontaneous delight in the works of God's creation. In the language and manner of the poet, not of the scientist, the psalm discusses the works of creation, always discerning in creation her Creator. The psalm is remarkable for the movement and vividness of the images that crowd into the picture of creation. In this respect it is probably unsurpassed in literature. Someone has said that it would be worth studying Hebrew for ten years if as a result of that study the student could read this psalm in the original. (C. E. Weniger, *SDA BC*)

Bless the Lord, O my soul. O LORD my God, thou art very great; thou art **clothed** with honour and majesty. Who **coverest** *thyself* with light as *with* a garment: who **stretchest** out the heavens like a curtain: Who **layeth** the beams of his chambers in the waters: who **maketh** the clouds his chariot: who **walketh** upon the wings of the wind: Who **maketh** his angels spirits; his ministers a flaming fire:

(Psalm 104:1-4)

- * Clothed with honor and majesty—Psalm 93:1
- * Coverest with light—1 John 1:5—“O Worship the King,” second stanza—*whose robe is the light, whose canopy space*
- * Like a curtain—Isaiah 40:22
- * Layeth the beams—Psalm 18:11
- * Chambers (*mā'ălâ*)—upper chambers—Amos 9:6—(*mā'ălâ*)—stories or ascents; poetically the dwelling place of God
- * Amos 9:6—troop—2 Samuel 2:25

- * The clouds his chariot—Isaiah 19:1—“his chariots of wrath the deep thunderclouds form”
- * Wings of the wind—Psalm 18:10
- * His angels spirits—Hebrews 1:7

Who laid the foundations of the earth, *that* it should not be removed for ever. (Psalm 104:5)

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof . . . Or who shut up the sea with doors . . . (Job 38:4–6, 8)

He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing. (Job 26:7)

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Which shaketh the earth out of her place, and the
pillars thereof tremble. (Job 9:6)

* Job 9:5

* We consider most mountains to be large and stable, but God is able to remove them and to overturn them.

* 1 Kings 19:11—And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord . . .

- * Zechariah 14:4—And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; And half of the mountain shall remove toward the north, and half of it toward the south.

- * Revelation 6:14–17—And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

* Revelation 16:20—And every island fled away, and the mountains were not found.

* Job 9:6

* Shaketh the earth. Most likely a reference to earthquakes.

* . . . *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake: (1 Kings 19:11)

* He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke. (Psalm 104:32)

* For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. (Matthew 24:7)

* And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. (Acts 16:26)

* Job 9:6

* Pillars thereof tremble. A poetic description of earthquakes. Exodus 13:22—pillar of cloud, pillar of fire; Job 26:11—pillars of heaven tremble and are astonished

* v. 8—treadeth upon the waves of the sea or heights of the sea—God has power to subdue the sea.

* And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?
(Mark 4:39-41)

Let There Be Light

And God said, Let there be **light**: and there was light. And God saw the **light**, that *it was* good: and God divided the **light** from the darkness. And God called the **light** Day, and the darkness he called Night. And the evening and the morning were the first day. (Genesis 1:3-5)

Light—'ôr

- * *’ôr*—can be a verb—to become light—or a noun—light
- * The basic meaning of the noun *’or* is “daylight.” The “day” began at the rising of the sun: “And he shall be as the **light** of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain” (2 Samuel 23:4).
- * The “light” given by the heavenly bodies was also known as *’or*: “Moreover the **light** of the moon shall be as the **light** of the sun, and the **light** of the sun shall be sevenfold, as the **light** of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound” (Isaiah 30:26).
- * Who coverest *thyself* with **light** as *with* a garment: who stretchest out the heavens like a curtain: (Psalm 104:2)

- * The entrance of thy words giveth light; It giveth understanding unto the simple. (Psalm 119:130)
- * For the commandment *is* a lamp; and the law *is* light; And reproofs of instruction *are* the way of life: (Proverbs 6:23)
- * This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (1 John 1:5)
- * For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)

- * Turn us again, O God of hosts, And cause thy face to shine; and we shall be saved. (Psalm 80:7)
- * The Lord *is* my light and my salvation; whom shall I fear? The Lord *is* the strength of my life; of whom shall I be afraid? (Psalm 27:1)

How God gave existence to light is above our comprehension. But he did it, and it has never ceased to exist. And now he separates the light from the darkness.

(J. N. Andrews, *Sermons on the Sabbath and the Law*, 6.2)

But the question is presented, “How could there be days before there was any sun?” Such a question implies ignorance, or at least forgetfulness, of what forms the day. The day is made by the revolution of the earth on its axis. Each complete revolution makes one day. As a matter of fact, the sun has nothing whatever to do in forming the day. If it should suddenly become a body of darkness, instead of a body of light, it would be days just the same, and they would be just the same length that they now are. (E. J. Waggoner, *The Signs of the Times*, December 29, 1887, page 795.2)

So there were days before the sun was appointed to rule the day. This appointment was not made until after the earth had completed three revolutions, or until three days of time had passed. The very statement that God set the two great lights in the firmament, “to rule over the day and over the night, and to divide the light from the darkness,” shows that there were days independent of the sun. These great lights were to rule in the day and then the night, which had been arranged before they were given their office. (Ibid., December 29, 1887, page 795.2)

“Not being clear upon the division of time, I appeal to you for help. It seems to me from some scriptures that the day should begin in the morning. It seems to be more consistent in beginning the day in the morning at the creation. At the resurrection of Christ it says, “As it began to *dawn* toward the first day of the week,” etc. And again it speaks of darkness lasting from the sixth to the ninth hour. Now if the day began in the evening it would be dark all the time, and then it would make the crucifixion of Christ in the night.” (E. J. Waggoner, *The Signs of the Times*, March 24, 1887, page 192.23)

If our correspondent will read carefully the first chapter of Genesis he will see that it would not be consistent to begin the day in the morning. Time as distinguished from eternity, is reckoned from the first act of creation. The second verse of the Bible tells us that darkness was upon the face of the deep, that is, upon the chaotic mass which had been spoken into existence. The next act of creation is recorded in the third verse: "And God said, Let there be light; and there was light." This constituted the first day's work. The evening, the darkness, and the morning, the light, were the first day.

(Ibid., March 24, 1887, page 192.24)

Here it is seen that in the first day the dark preceded the light part, and consequently the same order must necessarily follow in all succeeding days. The record of creation is alone sufficient to show that the day begins with the evening. Where our correspondent falls into difficulty is in forgetting that while each day is twenty-four hours long, and is composed of a period of darkness and a period of light, the dark part of the day is called night, and the light part is also called day; so we use the word "day" in two senses: (1) as applying to the whole period of twenty-four hours, and (2) as applying to the part of the day when the sun shines. (Ibid., March 24, 1887, page 192.24)

The Hebrews always began their day at the going down of the sun, but they had a separate reckoning for the hours of the night and for those of the day. The night was divided into four watches of about three hours each; the day was divided into twelve hours. To be sure, at some seasons of the year, there are less than twelve hours of daylight, and at other seasons more, but throughout the year there is an average of just twelve hours of darkness and twelve hours of light in each day. Therefore they reckoned the period of daylight uniformly from six o'clock. (Ibid., March 24, 1887, page 192.25)

Then the first hour of the day would be seven o'clock, the third hour nine o'clock, the sixth hour twelve, the ninth hour three o'clock, and the twelfth hour six o'clock. So at the crucifixion of Christ darkness was from noon until three o'clock. This mode of reckoning is everywhere used in the Bible and yet it is well understood that the day properly began at evening, as we read in Leviticus 23:32, "From even unto even, shall ye celebrate your Sabbath." (Ibid., March 24, 1887, page 192.25)

In the first place, we have evidence that the first day of time began in the evening. That is, the dark portion of the day preceded the light portion. “The evening and morning were the first day.” Genesis 1:5. That this was necessarily the case, can be seen from the order of events in the creation. Time, as distinguished from eternity, commenced with the first creative act of God. The first act was the bringing of the earth into existence. “In the beginning God created the heaven and the earth.” Genesis 1:1. That this occupied by a brief space of time, and not a long, extended period, is proved by the context, also by Psalm 23:6, 9: “By the word of the Lord for the heavens made; and although most of them by the breadth of his mouth.” “For he spake, and it was done; he commanded, and it stood fast.” But at that time there was still light, nothing but intense darkness, for we read that “darkness was upon the face of the deep.” (E. J. Waggoner, *The Signs of the Times*, August 11, 1887, page 488.2)

The next half was to create light. “And God said, let there be light, and there was light.” Genesis 1:3. God thus ordained that darkness and light should henceforth succeed each other in continuous round, and a period of darkness and one of light, called respectively night and day, should constitute one entire day. This completed the first day’s work. The first day began with darkness, and ended as darkness began once more to overspread the earth. As though to establish beyond question the fact that this was to be the order of all days, it is stated of the first six days that the “evening and morning” constituted the day. But if the first six days commenced with the evening, and ended with the following evening, it is evident that every succeeding day, the Sabbath with the rest, must begin and end in the same manner. This is further verified by Leviticus 23:32, where the Lord says, “From even unto even, shall ye celebrate your Sabbath.” (Ibid., August 11, 1887, page 488.2)

Having settled the fact that the day begins and ends at evening, the only thing necessary to understanding of the main question is to find when it is evening. This is easily settled by the following passages: “But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrificed the Passover at even, *at the going down of the sun.*” Deuteronomy 16:6. “And the king of Ai hanged on a tree *until eventide*; and *as soon as the sun was down*, Joshua commanded that they should take his carcass down from the tree.” Joshua 8:29. Also, Joshua 10:26, 27: “Joshua smote the them, and slew them, them on five trees; and they were hanging upon the trees *until the evening*. And it came to pass at the *time of the going down of the sun*, that Joshua commanded, and they took them down off the trees.”

(Ibid., August 11, 1887, page 488.3)

These texts plainly show that the evening and the setting of the sun are identical. In the New Testament we have additional testimony. In the first chapter of Mark we have an account of the events of one Sabbath in the life of Christ. First he went into the synagogue on the Sabbath day, and taught. Verse 21. Here he found a man with an unclean spirit, whom he healed. Verses 23-27. Then he left the synagogue, and went to the house of Simon, whose mother-in-law he healed. Verses 29-31.

(Ibid., August 11, 1887, page 488)

The rest of the people, however, dared not ask him to heal their sick during the hours of the Sabbath, but waited till its close. We read in verse 32, “And at even, *when the sun did set*, they brought unto him all that were diseased, and then there were possessed with devils.” Thus we see that the people unanimously regarded sunset as the close of the Sabbath, and if sunset was the close of the Sabbath of course sunset twenty-four hours earlier must have been the beginning. This was the divinely appointed order. (Ibid., August 11, 1887, page 488)

The question then arises, How does it happen that people nowadays begin and end the day at midnight? The answer is this: When men became idolaters, and did not like to retain God in their knowledge (Romans 1:28), they soon lost all knowledge of the institutions and commandments of God, so that their forms of worship and of daily life differed entirely from those of God's people. Each nation had gods of its own, and customs peculiar to itself. The Persians and the Syrians worshiped the sun, and began the day at sunrise. That the Jews, during their captivity, did not lose their reckoning, and conformed to that of the Babylonians, is proved by the passage in Mark already quoted. The Romans, for some reason, selected midnight as the time for the beginning and ending of their day. (Ibid., August 11, 1887, page 488.5)

The barbarous tribes that conquered Rome accepted her customs, and transmitted them to their descendants. Thus the Roman method of beginning the day has become the settled custom in Europe and America. Since it is an established custom, it is necessary, in order to be understood, to conform to the usage in speaking with others, also in business, since the custom is fixed by law. But in the observance of the Sabbath, God's order is unchangeable. Those who accept the Sunday festival, which is a man-made institution emanating from Rome, may be allowed to keep it in such a manner as man decrees; but those who keep God's rest day-the memorial of his creative power-will take the day just as God gave it, and not offer a substitute by attaching a portion of two days together. (Ibid., August 11, 1887, page 488.5)

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