

Genesis 97-08-24a

For our scripture reading this morning, we're in Isaiah chapter 40, beginning in verse 21. One of many great passages in both the Old and New Testament that talks about God specifically in His role as creator, His purposes in creation. This is a wonderful, perhaps poetic passage, especially in the Hebrew.

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in. He brings the princes to nothing. He makes the judges of the earth useless.

Scarcely shall they be planted, scarcely shall they be sown, scarcely shall their stock take root in the earth, when He will also blow on them and they will wither, and the whirlwind will take them away like stubble. To whom then will you liken Me, or to whom shall I be equal, says the Holy One? Lift up your eyes on high, and see who has created these things, who brings out their host by number, He calls them all by name. By the greatness of His might and the strength of His power, not one is missing.

Why do you say, O Jacob, and speak, O Israel, My way is hidden from the Lord, and My just claim is passed over by My God? Have you not heard? Have you not known? The everlasting God, the Lord, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, and to those who have no might He increases strength.

Even the youth shall faint and be weary, and the young men shall utterly fall, but those who wait on the Lord shall renew their strength. They shall mount up with wings like eagles. They shall run and not be weary.

They shall walk and not faint. It's a wonderful expression of especially the earliest days in the week of creation when God stretches out the heavens, and that's the part of Genesis 1 to which we now turn. We sang this morning, Heavenly Sunlight, and saw in that hymn reference to God as light and to the power of that light in our lives.

And this is an idea that we want to turn our attention to for a moment because it begins the creative process. In the beginning, it says in Genesis 1, God created the heavens and the earth. The earth was without form and void, or as we saw last week, these are nouns.

The earth was emptiness and voidness. I still haven't been able to think of a better noun in English, and I've sort of made that one up, but that's literally what *tohu* and *bohu* as Hebrew nouns mean. Emptiness and voidness, without population, without life force, without contents.

So the earth was emptiness and voidness. Darkness was upon the face of the deep, and the

Spirit of God was hovering over the face of the waters. Then 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. God called the light day, and the darkness he called night. So the evening and the morning were the first day.

Then God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. Thus 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.

And God called the firmament heaven. So the evening and the morning were the second day. Then God said, let the waters under the heavens be gathered together into one place, and let the dry land appear.

And it was so. And God called the dry land earth, and the gathering together of the waters he called seas. And God saw that it was good.

Then God said, let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself on the earth. And it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind.

And God saw that it was good. So the evening and the morning were the third day. Then God said, let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs and seasons, and for days and years.

And let them be for lights in the firmament of the heavens to give light on the earth. And it was so. 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. God set them in the firmament of the heavens to give light on the earth, 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.

So the evening and the morning were the fourth day. Now we will not, I don't think, get all the way through those verses this morning, but I wanted to read all the way through the fourth day, because we immediately see a relationship between the fourth day and the second day, don't we? Beginning in verse three, when God says, Yehi or, in Hebrew, which came over into Latin as fiat lux, the place where we get the term divine fiat. By the spoken word of God, things come into being.

There was light. God saw the light, that it was good, and God divided the light from the darkness. God called the light day, the darkness He called night.

So the evening and the morning were the first day. Then God divides the waters on the second day. So He divides the light on the first day.

He creates it and divides it from the darkness. He divides the waters, which He has already created, on the second day. But it isn't until the fourth day that the heavenly light sources are created.

So where did the light come from on the first couple of days? Well, we saw last week that the universe will end in the same way that it began, over in Revelation 21, 23. It tells us that in the kingdom of the Father there is no more night, and there is no need for the sun or the moon. The city has no need of the sun or of the moon to shine in it, for the glory of God illuminated it.

The Lamb is its light. The nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. And light without a generating source other than God Himself is the destiny, the future of this creation, and that's the way it began.

But at the same time we have this idea of light being divided from darkness. Now I have always thought of this, and maybe you have too, that you have the darkness, you have the heavens and the earth, and it's absolute zero or whatever, and then God speaks and says, Let there be light, and light appears, and the light sort of pools in one place, and then there's darkness over in this other place, and God divides between them, and there's light in some places and darkness in others, or light in one place and darkness everywhere else. But take a look at this, because what does God call the light? In verse 5, God calls the light *yom* in Hebrew, day, and the darkness He calls night.

Now what kind of dividing line is there between light and darkness? Well, it's the same as the dividing line between day and night. And that is not a geographic division, is it? It's a chronological division. And this sheds light, if you will, on the progress of God's creation here, because on the first day, God creates the light and calls it day, and then He divides it from the darkness, which He calls night.

And what helps us out here is looking at it in Hebrew, and if you'll allow me, I'd like to give you a little bit of the Hebrew in this passage. I wish we could do the whole thing in Hebrew. I'd like to just have just a little basic Hebrew class here and do the whole thing, because it's such a beautiful language, and this part is every word has significance.

But in Genesis 1-3 here, when God says, *Yahi* or, *Yahi* is from *hayah*, which is the verb which means to be, and we think that God's name in Hebrew, the tetragrammaton, YHWH, is also derived from this verb, and that's why God says that His name is I Am. In His conversation with Moses, Moses says, When I go to the people, who shall I tell them sent me? He says, Tell them I Am sent you. And it's His divine name, the tetragrammaton, the one that was treated with such respect that it was never spoken, and when it was written, it was covered with a sheet of protection so that the dust wouldn't stick to the ink and so forth.

But it derives most probably from this verb or perhaps the other way around. Perhaps the verb to be comes from the name of God. By the way, just as a speculation on my part, have you ever wondered about the Tower of Babel and where all the languages came from? Here we have this written in Hebrew, and well, what language did Adam and Eve speak, and Cain and Abel and all the people before the Tower of Babel when God confused the languages? Was Hebrew one of the languages that was invented by God at the Tower? I think that Hebrew is the original language.

I think that when Genesis 1 says God called the light Yom, that's exactly what He called it. One of the clues is His divine name. YHWH is not a transliteration or a new name that was invented when Hebrew came into being, but the relationship between the most basic verb in Hebrew, which is haya, to be, and God's name, I think is evidence that this was the original language.

Plus, whose language do you think is going to change at the Tower? Do you think it's going to be the faithful people, the children of light, that He's going to give a different language, or all of the pagans who don't care anything about Him? Well, I think that it just seems to follow the pattern. So I will assume, at least for the sake of argument, that Proto-Semitic, or the most ancient form of Hebrew, is in fact the language that God used to name these things even before people came into existence. It is the language that He gave to Adam and to Eve.

It is the language that Adam used to name the animals, and so on. It's very fitting, because when we see Adam naming his wife Eve, which is a transliteration or a strange corruption into English, and when he gives names to things, these in fact are the names. That was the actual sound that came out of Adam's mouth, as near as we can approximate ancient Hebrew.

But this is what God says. He says, Let there be, and there was, light. Now this same verb occurs in verse 5, and it doesn't come across very well into English.

God said, Let there be light, and there was light. And in verse 3, the Hebrew for that, Va-yomer Elohim, Yahi-or. Amar is the Hebrew verb to speak or to say.

And it literally says, And Yomer Elohim, and God said, Yahi-or. Then you have another downstroke, the Vav there for and, and then you have Yahi-or. When God said, Let there be light, there was light.

Then in verse 4, God saw. This is from the Greek verb Yare, which is a very common verb throughout the Old Testament for observing, seeing something. God saw the light, that it was Tov, T-O-V, or V, depending on how you want to treat your baits.

God saw that it was Tov, that it was good. And then we have a new verb, which is Badal, B-A-D-A-L. This is the word that means to divide.

And more than divide, it means actually to sever or to separate. One of the interesting places that we find this verb is in Leviticus. In the beginning of Leviticus, when the burnt offerings are being described, and you have the choice of offering an animal of the field, a bull or a goat, and

if you are too poor to do so, you may also bring a dove or a young pigeon.

And we've studied the details of this kind of offering in Leviticus 14 with the cleansing of a leper and the use of the bird and the blood of the bird and so forth in that context. But you also have this in Leviticus. One of the first places is in, let me read you from Brown, Driver, and Briggs, the classic Hebrew lexicon, what it says about *Badal* first, and then we'll look at Leviticus.

It says it's a verb which means to be divided or to be separate. It's used many, many places in the Old Testament in its various forms. It normally occurs in the hyphial stem, which doesn't tell us a lot in English, but it means something in Hebrew, especially in terms of its form, so that instead of seeing just the consonants B-A-D-A-L or that sort of pronunciation, it often occurs as hyphial, and that's if you think of hyphial, it sounds the same because it's a descriptive term for the tense.

But the imperfect is used here in Genesis. It's used in Genesis 1-6 for the division of the waters as well as the division of the light. But one of the additional uses, meaning to separate or set apart, occurs in relation to Israel, Israel being set apart from the peoples in Leviticus 20-26, and the same thing in 1 Kings 8-53, the Levites being set apart, Numbers 8-14, separating an individual from the people by way of excluding.

This means to sever. Remember when it says someone would be cut off from his people? Well, this is the verb that would be used, B-A-D-A-L. And so you have that idea in Deuteronomy 29-30.

And the separation of oneself, separate yourself from the people of the land and their practices and so forth. In Ezra, when they returned to the land and had taken pagan wives, this verb was used when he said, you've got to separate from these. Remember they revoked those marriages to try to retain purity in Israel in Ezra 6-21 and chapters 9 and 10 and also in Nehemiah chapter 9. So this word has a variety of uses, but the main idea here in dividing, dividing the light from the darkness, and as we're going to see, dividing the waters from the waters, is the idea of severing or separating, creating a gap between two things.

Now, why is that important? Well, what is it that separates? When we get to the water, we know that there is a firmament that divides the waters from the waters. Well, what is it that divides light from darkness, other than the distinct difference between the two? If you think of it geographically, is there a line between the light and the dark? You look at a shadow on the ground and you see, well, there's light here and there's shadows here. What is it that divides them? Well, when you see them side by side, it's just the nature of the two.

Darkness is inherently different than light. It's the absence of light. You either have light or you have darkness.

But here, with the idea that I suggested earlier, that it's not so much a geographic or a spatial division as it is a chronological division, what separates the light from the darkness? Well, it's in our universe, what do we have between the day and the night? We have evening. What is it that

we have between the night and the daytime? Morning. And so, we are not surprised then to see in verse 5, with the very same verb, when God said, Let there be light, yehi or, and there was light, yehi or, in verse 5, we have God called the light day, yom, and the darkness, the koshek, He called night, lila.

And yehi erev. Erev means evening. Yehi, the very same verb.

There was light, now it says there was evening. Yehi erev and yehi voker, which is morning. If you go to Israel and you want to greet somebody, you say, voker tov, good morning.

That's one of the first things you learn if you're learning Hebrew. A lot of times the professor in Hebrew will want you to greet him. Glenn Carnegie, when he was teaching us first semester Hebrew, every time we came into the class or saw him, we were supposed to say in the morning, say, voker tov.

Or in the evening, we would say, lila tov. And there was evening and there was morning. Now, you don't have that verb in the English usually.

It says, and the evening and the morning were the first day. But in Hebrew it says, and when God divided the light from the darkness, he called the light day, he called the darkness light. Then, in the very same language that brings light into being and describes light as being, it says, and there was evening and there was morning.

Day one. Yom echad. So, what is it that divides the light from the darkness? It's the evening and the morning.

They came into existence when God said, let the light and the darkness be divided. Put a line between. So, this is what starts time.

That's the bottom line. Time begins on day one. And the division between light and darkness, and if you can, it's difficult to picture this in our limited brain, but in the universe, when God said, let there be light, the whole thing is light.

There's light everywhere. And God says, now I'm going to separate light from darkness, and it's like hitting the dimmer switch. You turn the dimmer switch counterclockwise and the light goes away and there's night.

Then, after 12 hours, or however many hours, all of a sudden the light reappears, and the evening and the morning are what separate the light from the darkness. Why is that important? You might ask me. Well, think about the days of creation.

Let's assume, logically, that in day one, that is described here in verse five, the evening and the morning, there was evening and there was morning one day, or day one. How much, what portion of that day did God spend speaking and creating? He initiated that day with the creation of light, and then all he did for the rest of that day is say, now I'm going to create

evening and morning, so that there's going to be a differentiation between light and darkness, and then that day is over with. So the entire first day of creation, all God does, basically, is start time rolling, and create a distinction, create the light, and then create a distinction between light and darkness.

Then on the second day, after day one, God said, let there be a firmament. And so on day two, he does another badal action. He does another dividing action, another separating.

Let there be a division in the midst of the waters, and let it divide the waters from the waters. Thus God made the firmament, divided the waters which were under the firmament from the waters which were above the firmament, and it was so. God called the firmament heaven.

The evening, and there was evening, and there was morning, day two. But God does his acts of creation in what part of the day? Half the day is light, half the day is darkness. When is it that God speaks? When is it that God creates? In the twelve hours of light, or in the twelve hours of darkness? It's in the light.

Half of the day is darkness, but God only uses the half that has light. God has divided between light and darkness. God is light, and God functions in the light.

And that's important for us to keep in mind, because when this whole process started, we had darkness upon the face of the deep, and then we had the Spirit of God hovering over the face of the waters. It's another great observation there in Hebrew, because you have P'nei, which is the Hebrew word which means the face of. Darkness is on the face of.

Think of all the different things that could have been said there as far as the deep and the waters. The waters could have been dark, the universe could have been dark, the heavens and earth were dark, but it says the earth was emptiness and voidness, and darkness is on the face of the deep. And where is the Spirit of God hovering? Over the face of the waters.

He's not in the waters, he's not of the waters, he's hovering over the face of. There's a distinction. That's a dividing line, isn't it? The face of the waters.

If you've ever been out at sea, you've got a horizon, you've got water below, you've got air above. Unless you're a submariner, and that's a whole different thing. But there's a dividing line.

This beginning portion of Genesis is talking about distinctions. It's talking about the border between one thing and another. Darkness is on the face of the deep.

The Spirit of God is hovering on the face of the waters. As soon as God creates light, God creates a distinction between light and darkness. And He operates in the light.

God doesn't operate in the deep. God doesn't operate down under the water. We have God pictured as hovering upon the face of the waters, but He's not in or of those dark waters.

And this distinction is going to carry all the way through the Old Testament and into the New. God who establishes His throne upon the seas, not in the seas. And the reason that's important is that it completely contradicts the scientific model that says that life sprung up in the sea, that the origin of life is the sea.

Our body has the same salt content as seawater, therefore it originated from within. And many of the ancient cosmologies saw the sea as the life-giving force, and they deified it and said, here's Tiamat, the goddess of the waters, the goddess of the sea. A modern equivalent of that is Mother Nature.

Where did this idea of Mother Nature come from? Well, it goes all the way back to ancient times where there is a feminine deity who gives birth to life from within herself. And Tiamat, the ancient Babylonian goddess, gives birth to life from within herself, from within the waters. The Bible says not so.

God is above. God is not in or among the waters. Not only that, He is not operating in the darkness.

As soon as the Spirit of God comes there where the darkness is, He says, let there be light. And then He distinguishes. But the other thing is, think about this idea of the entire universe being lit and then suddenly there's darkness.

Right away in the plan of God, right away in the creation of God, why couldn't there just be light all the time like there's going to be in the eternal future kingdom? As soon as this account begins, we see that there's something other than God. There's something other than the presence and the light of God right at the beginning. When God creates light, He doesn't say, let there be light, and there was light, and there always is light.

There's no darkness. Right away there's also darkness. And without going into a detailed study, this is one of the things that suggests, to me at least, that the fall of Satan has already occurred.

There is not a consensus on when Satan fell. There's not even a consensus that Isaiah 14 and Ezekiel 28 talk about Satan's fall. There's some people who say, no, that's just the King of Tyre.

You're reading too much into it. It doesn't say that it's Satan and so forth. We obviously understand that there is a level of meaning beyond the ode to the King of Tyre in there that describes Satan's fall when he says five times, I will be like the Most High.

I will establish my throne above the stars of heaven and so forth. But when did that occur? People have not always assumed that that was prior to creation. Maybe it was at some point after creation and before the temptation in the garden.

People haven't been able to make up their mind, Bible interpreters, about when Satan is cast to earth. Do you remember in Revelation where the dragon is cast to earth and one third of the stars are scooped out by his tail and they come to earth? Some people believe that's still future,

that that will happen at some point during the tribulation and not that it has already taken place. Well, here is a clue because what's different at the beginning of the universe and the end of the universe? We've pointed out the similarity that there's light apart from the need for a light source in the form of the sun or the moon or whatever.

But there is no night and there is no darkness in the eternal kingdom of the Father. But here at the beginning of creation, there is. Already there is something other than God.

There's something other than the light and its darkness. That tells me that our understanding is correct, that human history is designed to make a point to an angelic creation. This is one of the points, not the only point, but one of the points is God is using us as an object lesson or a demonstration to the heavenly creation, to the angels who were created before us, who sang together when God laid the foundations of the earth, we know from other passages in the Old Testament, and that darkness already exists in the universe and God draws a line and makes a distinction between light and darkness and God only operates in the light.

God creates in the light. He doesn't, as an example and as an illustration to us, He doesn't do these things in the dark part of the day, which is half of the day. So we have that distinction.

There was evening and there was morning. There was a transition away from light to darkness and before the sun and moon, how did this happen? The luminaries have not yet been created. They won't be created until day four.

God evaporates the light. The light goes away. There is an evening and the light dwindles and fades away and there's darkness.

What a powerful object lesson for the watching angels that here in this universe that God has spoken into existence, the heavens and the earth, God speaks and there's light and then there's not light. The light goes away and stays gone for 12 hours and then there's morning and the light returns and they've never seen anything like it. In the preexistent heavens where God and the angels dwelt, there's only light just like the kingdom of the Father in Revelation 21.

So it is an illustration in the world of matter and energy and physics that the angels watch that even before the creation of man, you have a distinction. Here's light and here's no light. Here's the earth empty and void in the darkness.

The presence of God comes and there's light and then there is no light. And so they start seeing this alternating cycle right away and good things happen in the light. There is production.

There's benefit. There is creation of new things in the light and then the darkness comes and there's nothing. And so it's a powerful demonstration of the difference between the presence of God and the lack of the presence of God.

The light that characterizes and emanates from God and the absence of that light. And from the very beginning of our universe, we have a foreshadowing, literally, a foreshadowing of things

to come because half of every day is shadow. Half of every day is darkness.

So God called the light day and the darkness he called night. Let's take a look at the idea of light. This is a distinction that begins the story of the Bible.

It begins the creation account, the difference between light and darkness. So let's take a look at, if you will, the doctrine of light. What is the significance of light? There are many passages to go to.

We know, for example, that this light was spoken into existence by the Word of God. God says those two words in Hebrew, *Yehi or*, and there is light. And that link between God's spoken word and light is something that carries all the way through.

For example, in Psalm 119, verse 10, many people have memorized this, thy word is a lamp unto my feet and a light unto my path. Verse 130 of that same chapter, Psalm 119, 130, the entrance of thy word giveth light. It gives understanding to the simple.

The entrance of your words gives light. And that's literally true here in Genesis, isn't it? The entrance of God's word gives light, literally, and it's been true ever since. Proverbs 6.23, in almost identical language, talks about the Word of God and says that the commandment is a lamp and the law is a light.

Reproofs of instruction are the way of life. So you have a link between the Word, the light, and life. Proverbs 6.23. Isaiah chapter 8, verse 20.

Of course, if you look in a concordance at how many times light shows up in the Scriptures, we could spend quite a lot of time on this point. But Isaiah 8.20, to the law and to the testimony. If they do not speak according to this word, it is because there is no light in them.

If people hear the law and hear the testimony and they don't agree and they don't hearken, there is no light in them. Light goes with light. Darkness goes with darkness.

And if you go to the law and the testimony, and if people do not speak according to this word, if they don't agree with that word, there is no light in them. Because that word and that light are synonymous. They will pass through it hard pressed and hungry.

And it shall happen when they are hungry that they will be enraged and curse their king and their God and look upward. Then they will look to the earth and see trouble and darkness, gloom of anguish, and they will be driven into darkness. So we also see that light associated with the presence of God and darkness as that which is not God and speaks of rejection of God is summarized in those three verses, Isaiah 8, 20-22.

Of course, you remember this from John 1 as well in the New Testament. John 1, beginning in verse 3, all things were made through him and without him nothing was made that was made. And this tells us, in the beginning was the Word, the Word was with God, the Word was God.

We know that this is the Word that became flesh and dwelt among us. This is the Lord Jesus Christ. It's a reminder to us that all three members of the Trinity are involved in the work of creation.

We saw the Spirit hovering over the face of the waters. We know that it's God himself who speaks these words of creation. And John tells us here that all things were made through him, Jesus Christ, and without him nothing was made that was made.

In him was life, and that life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John.

This man came for a witness, to bear witness of the light that all through him might believe. He was not that light but was sent to bear witness of that light. We're going to see a similarity in that statement when we get to day four when God creates the luminaries.

We think that the sun is the source of our light, but in spiritual terms, in biblical terms, God is the source of the light and the sun bears witness to that light. It's a profound thing to think about that the light preexisted the sun and God delegated authority to bear witness to his light. He delegated that to the sun, to the luminaries in the sky.

But they are not the ultimate source of light. The nuclear furnace, which is our nearest star, the sun, is a delegated source from God himself. John makes that point about John the Baptist.

He is not that light, but he was sent to bear witness of that light. That was the true light, which gives light to every man coming into the world. Now, here's another place where we have to decide whether Reformed theology has an accurate interpretation of the Bible or not.

If only certain people are elect, if only certain people receive efficacious grace, if only certain people receive the ministry of the Spirit and are moved to faith, then what does it mean that light is given to every man coming into the world? Light is given. It is a free gift of God. This is the true light, which gives light to every man coming into the world.

He was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him. Look at verse 14.

The Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And what is the difficulty there? Why is it that people saw the glory of God, saw the light in the person of Jesus Christ and did not accept it? John says that men love darkness rather than light because their deeds are evil. So, the Word of God is pictured as light, Jesus Christ himself.

Of course, he says, I am the light of the world. In John 3, 19-21, remember John 3? That's an easy chapter to remember because he's talking to Nicodemus, who comes to him, interestingly, by night. And in that nighttime conversation, Jesus says in verse 19 of John 3, this is the condemnation, that the light has come into the world and men love darkness rather than light

because their deeds were evil.

For everyone practicing evil hates the light and does not come to the light lest his deeds should be exposed. That doesn't say he doesn't come to the light because he's depraved, that he doesn't come to the light because he hasn't been given grace by God, that he doesn't come to the light because the light has not shined on him. Why do people not come to the light? It's because they hate the light, because it exposes their deeds.

Everyone practicing evil hates the light and does not come to the light lest his deeds should be exposed. But he who does the truth comes to the light that his deeds may be clearly seen, that they have been done in God. So it's a choice that we make.

And we have to decide whether we want to stand on our own deeds, which are evil, or the deeds which are performed in God, performed by God. So this whole idea, the contrast between light and darkness, between life and the lack of life, between the presence of God and separation from God, is one of the fundamental themes of human history. And it's introduced at the very beginning.

This is not just a lesson in physics. It's not just where things came from. This is one of the profound truths of life and of God's plan, that there is a distinction, there is a difference between light and darkness.

We saw just this past Friday night in 1 John the distinction between walking in light and walking in darkness, between walking in truth and walking in error. It's something that ought to be important to us. It ought to be something that we reflect on.

Are we able to walk in the light? Do we know how to walk in the light? Do we know the difference between light and darkness? Do we have our senses exercised to discern between good and evil? It's a fundamental distinction right at the very beginning. On the first day of creation, we have that come into place. And God has made a distinction.

Badaal. God has separated, in the sense of cleaving apart, the light and the darkness. Now, if we continue in Genesis chapter 1 and see this light, actually, I have a few more things to say about the doctrine of light before we do that.

When Jesus came into the world, we saw John talking about Him being the light of the world. Matthew 4, verse 16. The people who sat in darkness have seen a great light.

Our salvation is pictured as the entrance, the breaking through of light into darkness, just as we have in Genesis 1. The turning from darkness to light is a picture of salvation. This is a distinction in Acts 26, verse 18. Ephesians 5, 8. And Ephesians 5, 14.

This distinction carries all the way through from the Old Testament into the New. Ephesians 5, verse 8. For you were once darkness, but now you are light in the Lord. Walk as children of light.

It's interesting because this idea of being children of light is a term that was applied to Israel in the Old Testament. Israel was supposed to be a light to the world. You have that in Isaiah 49, verse 6, where Israel is given as a light, the light of salvation to the Gentiles.

And the idea there, when you look at Isaiah 49, verse 6, is that Israel shining as a light. If you want to come to the light and be saved, you come to Israel. You don't start being a separate light out here as a Gentile.

The light is in Israel. Israel is the light, and you join the light. You transfer out of the kingdom of darkness into the kingdom of light.

And in the Old Testament, that was literally pictured by coming into Israel, being a proselyte. That's why you have Naaman, the Syrian general, asking special permission to remain in Syria and fulfill his duties as the commander-in-chief of the Syrian army. Because normally, he would have come to Israel.

Israel is the light. Simeon makes a statement about Jesus Christ. You remember Simeon, the faithful priest who God had promised he would not die until he saw the salvation of Israel? That's in Luke 2, verse 32.

And when Simeon picks up the child and pronounces the blessing, he takes him up in his arms in Luke 2, verse 28, and blessed God and said, Lord, now you are letting your servant depart in peace according to your word. For my eyes have seen your salvation, which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles and the glory of your people Israel. And it's a reference back to Isaiah 49.

But Simeon understood this, that Jesus Christ was the light coming into the world. Jesus, of course, says that of himself in John 3, 19 through 21, as we just saw. John 8, 12.

Jesus says almost identical words. Jesus spoke to them saying, I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.

We, as believers, are to shine as lights in the world. Philippians 2.15. What is it that the lights do, the luminaries that God is going to create on day four? They serve as signs and as markers to mark off the days and the years and the seasons. We are to shine as lights in the world, according to Philippians 2.15. This is an argument for evangelism through lifestyle.

It doesn't say we are to speak as lights. It says we are to shine as lights. 1 Thessalonians 5.5 again.

You are children of light. 1 Peter 2.9. We have been called into light from the darkness. Many, many passages you can think of, probably even that we have studied recently about being transferred from the kingdom of darkness into the kingdom of light.

All of this draws its source from Genesis chapter 1. It's the word of God that brings about light.

It's the light that characterizes the presence of God. And God makes a distinction.

What fellowship has light with darkness or righteousness with unrighteousness? We have to ask ourselves that question. God has made a division. We are going to pause and take our break and when we come back we are going to see the division that God makes between the waters.

This is a fascinating statement made in Scripture. It explains what we have on day four with the luminaries being created. It explains the scientific evidence that we have of ancient times.

It explains the antiquity of dinosaur bones, oddly enough. So we will see the significance of the firmament when we come back from our break.